





DUKE  
UNIVERSITY



LIBRARY













Digitized by the Internet Archive  
in 2014

<https://archive.org/details/northcarolinachr104unse>







NORTH CAROLINA

# Christian Advocate

JN 873

DUKE UNIVERSITY LIBRARY

JAN 6 - 1959

DURHAM, N. C.

DUKE UNIVERSITY  
LIBRARY  
DURHAM N. C.  
DEC 1958

January 1, 1959

Volume 104

Number 1

—Staff Photo





# Carolina Briefs

A capacity audience, which put standing room at a premium, witnessed the annual pre-Christmas presentation of the "Living Madonnas" in Pfeiffer Chapel at Bennett College, Greensboro, on Sunday night, December 7. The eight tableaux, representing "Madonnas of the Nations," were presented in a large picture frame on the stage of the darkened chapel.

Information has just been received of the excellent job done by the Camp Methodist Church, Shalotte, during the recent Christian Higher Education Campaign. This small church, which has been a station church for only six years, with a membership of 144, has to date subscribed \$4,300 against the \$8,292 that it was asked to raise.

Mr. L. Thomas Eanes, a native of Greenville, S. C., has assumed the position of minister of music at Grace Church, Wilmington. He has served as assistant conductor and chorus master of the Houston (Texas) Grand Opera Association, has accompanied artists for community concerts and civic music series, and is a member of the American Guild of Organists. In addition to his choir work at Grace Church, he will also give private instruction in voice and piano.

Hugh Chatham Memorial Hospital at Elkin has recently renovated and air-conditioned the hospital, and built a beautiful memorial chapel. This is one of the hospitals participating in the Golden Cross Fund.

On Sunday, December 7, the education building of Central Church, Mooresville, was dedicated to the service of God. The Rev. Harold M. Robinson, pastor of First Church, Salisbury, was guest preacher at the 8:45 service. He served the church from 1947 to 1952. The Rev. W. Arthur Kale of Duke University, preached at the 11:00 service. He was pastor of the church from 1934 to 1939. The service of dedication was led by the Rev. J. Elwood Carroll, superintendent of the Statesville District. The Rev. Horwood P. Myers is

## Another Year

We're facing now another year  
With all its sorrow and its cheer,  
With all its comfort and its pain,  
With all its loss and all its gain;  
A year we've never tried before,  
And know not what there is in store  
To bless us good, or try us out,  
To make us weep or make us shout.

We do know what we shall meet  
To bring us vict'ry or defeat;  
We know not how the foe will fight,  
Nor how he'll take his stand or flight.  
We cannot see with mortal eyes  
Just what along our pathway lies,  
But let us do the best we know  
And trust the future as we go.

We'll fight some battles, we are sure;  
There'll be a lot we must endure;  
The road won't all be strewn with flow'rs,  
The days won't all be sunny hours;  
There'll be some trav'ling that is rough,  
And up-grade pulling that is "tough,"  
But let us trust the God who stands  
To help us with His outstretched hands.

We'll find a lot of work to do,  
Along with problems old and new;  
We'll have some burdens hard to bear  
That call for patience, faith and prayer.  
We'll have the privilege to bless  
Some fellow-pilgrims in distress,  
And show our love and courage, too,  
And prove that we are Christians true.

There's blessing great in store for those  
Who bear their cross and take the blows,  
Who will not shrink from duty's road,  
But like a hero bear their load;  
Who plod the vale and climb the hill,  
And do whatever God may will,  
Content to give the world our best  
And wait for God's sweet day of rest.

—WALTER E. ISENHOUR

Taylorsville, N. C.



pastor. The building was erected in 1952 at a cost of approximately \$110,000. The second floor was completed in 1955 at an approximate cost of \$15,000, bringing the total cost to around \$125,000.

One of the community projects for members of The Methodist Home for the Aged in Charlotte is the dressing of dolls for the Salvation Army. This year Miss Pattie Allen, Mrs. Virginia D. Bynum, Mrs. Thomas Orman, and Mrs. Ada Jenkins dressed 13 dolls. These ladies used their own ingenuity in designing and making this clothing.

The Elizabeth City District Conference will be held on January 8, at 9:30 a.m., at First Methodist Church, Elizabeth City.

The Madison Methodist Church, in its campaign to raise \$30,000 for a new parsonage, went over the top with \$30,846, with more pledges still to be reported. The campaign was directed by the Rev. Rollin P. Gibbs. It is hoped that construction will begin around March 1.

The New Bern District Conference will be held on January 16, at 9:30 a.m., at Ann Street Church, Beaufort.

Dr. Charles W. Foreman, Jr., associate professor of biology at Pfeiffer College, Misenheimer, has just been awarded a National Science Foundation grant which will enable him to carry on extensive basic scientific research. Dr. Foreman and the college will receive the grant jointly. The funds are expected early in January, and will be used for buying books, apparatus, and for travel expenses.

The Wilmington District Conference will be held on January 20, at 10:00 a.m., at Wesley Memorial Church, Wilmington.

Two North Carolinians have the distinction of having written meditations appearing in the January-February issue of The Upper Room. Mrs. Constance Jolley of Spruce Pine, is the author of the meditation for January 21, and Mr. Clyde H. Ellison of Greensboro, is author of the one for February 22.

The Raleigh District Conference will be held on January 30, at 9:45 a.m., at the Fuquay Springs Methodist Church.

The Rocky Mount District Conference will be held on January 25 at 2:00 p.m., at First Church, Rocky Mount.

The Rev. and Mrs. E. J. Dennis, of Stoneville, announce the birth of a daughter, Elizabeth Marie, on December 9.

Mrs. C. T. Rogers, wife of the Rev. C. T. Rogers, retired minister of the N. C. Conference, died on October 22 at Tarboro, and was buried at Newport, her home town.

The Rev. R. G. Tuttle, superintendent of the Asheville district, was guest minister at Central Church, Asheville, on Sunday morning, December 14.

The Cold Springs Church, Salisbury district, has recently completed its new fellowship hall, at a cost of \$12,000, plus \$3,000 in free labor and materials.

In a "Carolina Brief" in the December 11 Advocate, it was stated that the Peachland Methodist Church had pledged \$2,935 in the campaign for Christian Higher Education, in addition to over-subscribing its building fund goal. This amount was actually pledged by the Peachland Circuit, including four churches instead of by the Peachland church alone.

## The Cover Picture

### GOOD MORNING, WORLD

The New Year, like a little child, comes into the world with a smile.

"Good morning, World," it seems to say, and for a little while the tired old world smiles back and takes heart, for once more it is a time of beginning again. Perhaps this year will be better than the last; perhaps it will not make the same mistakes.

Down deep in our hearts we know that the New Year cannot change human nature, but for a moment we are tempted to think that things will be different.

The trouble with the infant year is the same as with the infant child. It is the heir to all that has gone before, the victim of past mistakes. During its life it may be held responsible for events which had their roots far back in the past.

And yet both infant and New Year have in common the most precious commodities—hope and opportunity. They need not be the victims of the past; they can be conquerors.

Many a man will walk the streets at midnight as the old year dies, thinking of his defeats and of his sins. Once he faced life as a little child, joyously accepting all the happiness that came his way. But troubles came and temptation, sin and remorse.

To that man, as to all men, comes the message of the new year, "Good morning, World!"

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
Henry E. Gibat	Business Manager
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
R. R. Mitchell	Production Manager
Betty Dean	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilton O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



2287.605  
N864  
C292x  
V. 104  
1959

# News Notes

not for pub.

The National Conference of Protestants and Other Americans United for Separation of Church and State will be held in St. Louis, Mo., February 9 and 10, 1959. Sessions will be held at the Third Baptist Church, 620 North Grand Ave., and the Scottish Rite Cathedral, 3637 Lindell Blvd. The theme of the conference will be "Church and State in a Free Society." Those interested in further information should write to POAU, 1633 Massachusetts Ave., NW., Washington 6, D. C.

**The Methodist Board of Temperance will hold its annual meeting January 28-30 in the Methodist Building, Washington, D. C., it has been announced by the Rev. Dr. Caradine R. Hooton, general secretary. Bishop John Wesley Lord, Boston, Mass., is president of the 23-member board, which will map the church's general program for 1959 in the field of temperance and public morals.**

Kansas City, Mo.—The Rev. Dr. William F. Case, professor of religious education and director of the summer school at Garrett Biblical Institute, Evanston, Ill., has been named dean of the new National Methodist Theological Seminary here. He will also teach in the field of religious education. Dr. Case will conclude his work at Garrett at the end of the present academic year. Classes begin at the new school in Kansas City next fall. A native of Ohio and a graduate of Ohio Wesleyan University, Dr. Case has served on the Garrett faculty since 1949.

Nashville, Tenn.—Lloyd S. Millegan has resigned as vice-president of Scarritt College here. In his letter of resignation, dated November 22, he did not mention future plans. The college is not ready to name a successor, said the Rev. Dr. Foye G. Gibson, Scarritt president.

Three conferences on spiritual birth and growth will be sponsored by the Board of Evangelism between Jan. 9 and 30. One of the conferences will be for laymen and two for ministers. The laymen's conference will be Jan. 9-11 at Kentucky Lake, near Paducah, Ky. The ministers' conferences will be Jan. 20-23 at the same place and Jan. 27-30 at Montreat, N. C. The Rev. Dr. W. Sydney Callaghan of Belfast, Ireland, superintendent of evangelism of the Irish Methodist Church, will speak at all three meetings.

Miss Ruth Herrman, 23-year-old Nyssa, Ore., senior in the School of Nursing of Deaconess Hospital, Spokane, Wash., has been chosen "Miss Methodist Student Nurse" for 1959. Announcement of the honor was made Dec. 11 by officials of the Board of Hospitals and Homes in Chicago. She was picked from a field of 32 candidates, all of them seniors with high ratings scholastically in Methodist schools of nursing throughout the U. S. She will be presented at a banquet of the National Association of Methodist Hospitals and Homes in St. Louis, Mo., Jan. 20.

The 1960 Southeastern Jurisdictional Conference will be held July 13-17 at Lake Junaluska, N. C. The dates recommended by the entertainment committee have been approved by the College of Bishops of the jurisdiction. The Rev. Dr. Waights G. Henry, Jr., president of La Grange (Ga.) College is chairman of the entertainment committee.

"He Works in God's Back Pastures" is the apt title of a feature article about a Methodist country preacher in the Dec.

13 issue of the Saturday Evening Post. The story is an introduction to the personality and life pattern of a modern circuit rider, the Rev. Samuel Neil Varnell, Jr., who serves five little churches in or near Piney Flats, Tenn., in the Holston Conference. The author of the article cites the Tennessee preacher as typical of the new rural minister.

One of the greatest evangelistic needs of Methodism is for each of its nearly 40,000 churches to have regular visitation evangelism. This statement was made by Dr. Harry Denman, Nashville, general secretary of the Methodist General Board of Evangelism. He spoke at a national meeting of about 100 secretaries and chairmen of evangelism of Methodist annual conferences. They met in Nashville December 16-18 at the board of evangelism headquarters. "Each Methodist church should have a dedicated group of persons visiting homes regularly and systematically for Christ," said Dr. Denman. "We teach in Sunday school once a week. We sing in the choir at least once a week. We have socials practically every week. Why not visit for Christ once a week?"

Philadelphia Methodists joined members of the North American Section of the World Methodist Council in celebrating on December 9 the 150th anniversary of the constitution of their church. The service brought together an audience that filled the floor and first balcony of the city's famous Academy of Music. Bishop Fred Pierce Corson gave the commemorative address, "Methodism's Magna Charta," and Charles C. Parlin, New York attorney, presided.

## Capsule News and Comment

**Marching Off the Map:** Halford Luccock's magnificent phrase, which forms the title for one of his books, could be applied to humanity today, for literally we have marched off the map of the world and find ourselves faced with a mapless universe which must be surveyed by those who come after us. . . . And even on the globe which we inhabit, revolutions, coalitions, and absorptions of nations are taking place so rapidly that the map-makers are lost.

**Our Unknown Neighbor:** Mexico, like Canada, shares with the U. S. an undefended boundary. Yet Mexicans chafe at the fact that Americans know and care so little for their southern neighbors. Relations between the two nations must improve rapidly, if democracy is to win over Communism in the Western Hemisphere. . . . Church work in Mexico has made greater strides in fostering friendly relations than all the diplomatic missions. Yet there are still a few people who think the gospel should not be exported.

**Trouble in an Ant Hill:** A few weeks ago it was announced that Chairman Mao Tse-tung had put into action a plan which would turn all of China's millions into a vast ant-hill of production; private property would be abolished, homes would be supplanted by dormitories and all workers would be spending their entire time as virtually slave-laborers for the Communists. Those who know the Chinese expressed amazement that such a program could be initiated among a

people so prone to individualism and cynical disregard for regimentation. Others felt that the autocratic power of the Chinese leaders could accomplish such a feat. But recent events cast doubt upon the possibility. Chairman Mao has resigned his post and rumors fly that the whole government is shaky and revolt possible.

**It All Happened Before:** "U.S. News and World Report" last week carried a symposium of news gathered from the files of New York papers of a 100 years ago. This collection of items showed that then, as now, Russia was the menace which shadowed the world; a fire in a Brooklyn school snuffed out the lives of seven children; a new state (Oregon) had just been admitted into the union; voices were raised in criticism of the Supreme Court (one of which belonged to Abraham Lincoln); the race question was hot and North and South were lining up for what was to become a civil conflict; the world was astonished by the latest electrical marvel—the newly completed Atlantic telegraph cable; troops were being sent to Utah to enforce federal sovereignty against the Mormons in Utah who had refused to accept the authority of the government; an editorial in the Times called attention to the rapid rise in juvenile crime and gangsterism; a great revival in religious interest went hand in hand with increased unrest; the political picture was clouded by a split government, with the Democrats holding the presidency under Buchanan and the Republicans winning in Congress; and an editorial said "Our civilization is decaying. We are in our decadence. An explosion and crash must be at hand."

**Cold War Gains:** There is some chance that the launching of the Atlas may cause some sober thinking in Moscow. Reason: The Atlas which became an earth satellite is the twin to the intercontinental missile which flew 6,000 miles and landed within the target area. The U.S., from being behind Russia in the weapons race, now comes to the front with striking power that might make war extremely uncomfortable for the Soviets. What effect this will have upon the Berlin crisis is debatable, for Krushchev will undoubtedly exploit that situation to the fullest as long as possible, but the reaction of the free-world and the uncommitted nations to the news of the U.S. triumph in space may cause the Russians to agree to inspection systems which might prevent surprise attacks. **But look for a fresh outbreak of trouble in a new area, perhaps Africa, as the Communists follow their long-range pattern of seeking to disperse American striking forces all over the world and thus dissipate their power.**

**The Power of the Few:** According to reports, 105 men caused the newspaper strike in New York which put 15,000 employees out of work, costing them \$1,500,000 a week in lost pay and forcing the newspapers to take a loss of \$12,000,000 a week in advertising revenues. Not only did the newspapers and their employees lose millions but the department stores were left without advertising space at Christmas time, when most stores must depend upon seasonal sales to make their profit for the year. The 105 represented the majority by which the local union voted to strike; thus about one-sixteenth of the local's membership of around 1650 workers caused the disaster which cannot be made up by any increase in pay.



# Mooreville Central Assuming Salary Support of the Eppleys in Bolivia

Mr. and Mrs. Ernest D. Eppley who are going as missionaries to Bolivia were guests of the Central Methodist Church in Mooreville on Sunday, November 30, for the morning worship services at 8:45 and 11:00 a.m. Mrs. Eppley sang a solo in the services and Mr. Eppley spoke on the mission work which they anticipate doing as educational missionaries in Bolivia.

Central Methodist Church in Mooreville is assuming the salary support of the Eppleys. In the program to underwrite the support, the Eppleys came to be presented to the congregation and to lead the morning worship service. Following the service the members of the church were given the privilege of pledging personally to the support of this fine young couple. Rev. Horwood P. Myers, Jr., the pastor, indicates that he anticipates at least one-half the full support to be underwritten within a short time with the possibility of additional pledges being made. One-half the support of the Eppleys will be \$3,000 per year.

Mr. and Mrs. Eppley are now studying in Scarritt College, Nashville, in preparation for going to Bolivia. After a year in Scarritt they will go to Costa Rica to do language work before going on to Bolivia.

Mr. Eppley, a native of Cramerton, has served during the past year as superintendent of the Guilford County Juvenile Detention Home in Greensboro. Previous to this he had taught in the Aycok Junior High School in Greensboro and the Jamestown High School in the field of social studies. In 1951 and 1952 he was at Brevard Junior College as physical education instructor, coach and counselor for men.

Mrs. Eppley, a native of High Point, was in Brevard College for one year and received her Bachelor of Music from Woman's College of the University of North Carolina. She has served as director of the adult choir in the English Street Baptist Church in High Point; as soprano soloist in the adult choir in her home

church, College Place Methodist Church in Greensboro; and director of the children's choirs in this church. She has taught private voice lessons in McLeansville and was soloist in the Woman's College Choir for Christmas and the spring concerts from 1952 to 1955. The Eppleys are wonderfully equipped to go as missionaries in the field of education. They have one son, Luke Eppley, born October 12, 1956.

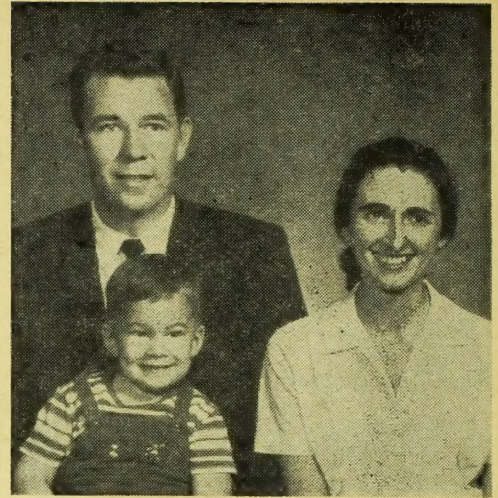
Central Church, Mooreville, is moving forward in a fine way in underwriting salary support for this missionary couple. They are moving forward from a Mission Special that has run from \$300 to \$500 in recent years to a Special of \$3,000 or more under the leadership of the pastor, Mr. Myers.

## Winston-Salem District School in Sarawak

The Winston-Salem District School in Kapit, Sarawak, Borneo, has been completed and was dedicated by Bishop Hobart Amastutz in September.

This school, built by the Winston-Salem District through Mission Specials from a large number of churches and individuals, was built on a fine location on a hill overlooking the town of Kapit, Sarawak. The choice of the location for this school held up construction for a period of time. It is now located on a hill adjoining the hill on which Christ Methodist Hospital is being built in Kapit. Christ Methodist Hospital which was featured recently on the television program, *MD International*, was given the favorable location by the government of Sarawak and then a comparably fine location was given for the Winston-Salem District School.

Burr Baughman, missionary to Sarawak, recently expressed to the Winston-Salem District in the mission rally held at Centenary Methodist Church in Winston-Salem



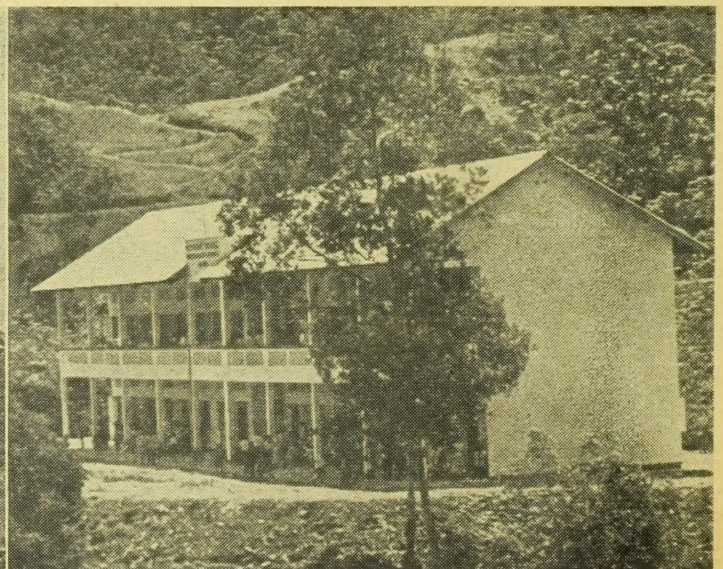
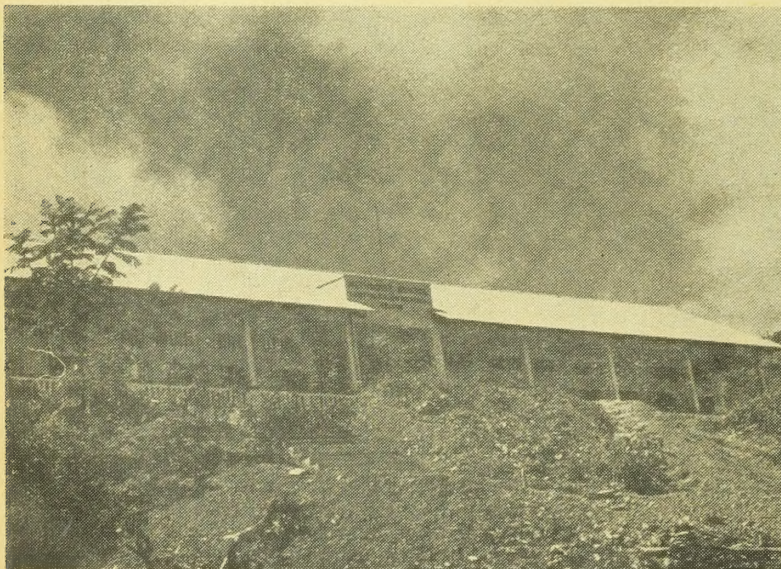
Mr. and Mrs. Ernest D. Eppley and son Luke

appreciation for this school. Burr said that this is one of the finest schools in all of Sarawak.

This school was built with something like \$20,000 which was subscribed in \$10.00 shares by Methodists of the Winston-Salem District. The cost estimated earlier was \$45,000, Sarawak money, or \$15,000 American money. However, the members of the churches in the district sent in a total of around \$20,000 for the building. The decision to build this school five years ago by the Winston-Salem District was one of the many contributing factors in boosting the work in Sarawak, Borneo, forward to make it one of the four Lands of Decision in the program of the Methodist Board of Missions.

## Louisburg To Open College Union Building

The new College Union building of Louisburg College will be formally opened on Monday, January 5, at 11 a.m. Dr. Hillman, president of the Board of Trustees, will preside, and music will be furnished by the college choir. The public is invited to the opening.



Winston-Salem District School, Kapit, Sarawak, Borneo





BISHOP RALPH A. WARD

## Bishop Ward Dies In Hong Kong, China

Bishop Ralph A. Ward, for fifty years a missionary of the Methodist Church in China, died Wednesday, December 10, in a Hong Kong hospital after a ten-day illness.

He was suffering from staphylococcus bacteremia, an infection of the blood stream, the germs of which are thought to have been in his system for some years, perhaps dating back to his war internment days. These seem to flare up and subside at intervals, depending on the physical condition of the individual. It had first been thought that he had influenza.

The faith by which he lived was shown in his last public service, that of ordaining three young ministers on the Sunday afternoon of the Annual Conference. This service was held in the bedroom of his home, and in the presence of a few missionaries and ministers. He could not rise from his bed, yet in a voice barely above a whisper he "passed on the torch." Laying his hand upon each of the young ministers kneeling at his bedside he gave utterance to his last official communication in these words . . . "Go—Go and Preach!"

The ordination of the deacons was his last service to the church. It came at the conclusion of the Taiwan-Hong Kong Provisional Annual Conference.

Bishop Ward had since World War II made his home in Hendersonville while he was in America. He was retired by the General Conference of 1956, but as there was no one to take his place in the organization of one of the newest missions of Methodist in Hong Kong and Formosa, he was requested by the Council of Bishops to continue on a part-time basis during the present quadrennium. His retirement in 1956 was compulsory due to his age for he was at that time 74 years old. He was 76 when he died. Until something like two months ago Bishop Ward had been for five or six months traveling up and down America to get financial support under the Soochow University, and the North Point and

Kowloon churches in Hong Kong. For this in recent months he had given himself unreservedly, contacting Bishops, Annual Conferences, Jurisdictional Conferences and interested laymen. It was a burning passion with him in these last months to get this work underwritten with promises of help. He had a great sense of urgency as though time was limited, very limited, which it has turned out to be. During his last weeks in America he had an accident, falling in the bathtub in his home. This caused concern for his friends and loved ones, but he seemed to recover from this and then began his life travels again.

This was typical of Bishop Ward. At the conclusion of World War II after having undergone tortures in Bridge House in Shanghai under the Japanese and having been so severely treated that from time to time he had to be hospitalized to return him to health for future tortures which the Japanese again planned for him, he still stayed in China to put the Church back together. He traveled up and down the land in the bitter cold of winter on unheated river boats before finally four months later coming home to America. He had come out of the prison hospital following the war walking with two walking canes, having suffered thrombosis in each of his legs. Yet, even though the Mission Board had suggested that he come on home immediately, he stayed these four months and tried to put the church back together after the ravages of war.

Likewise, in these days opening new mission work for the Methodist Church in Taiwan and Hong Kong, he worked unceasingly, even though in his 70's, to again get a mission program for China under way.

Bishop Ward will be greatly missed as

a tower of strength in the mission field and in the councils of the church. He will be especially missed in Western North Carolina where he had endeared himself to so many of our people. Many churches in the Western North Carolina Conference are now carrying Mission Specials to build the Kowloon Church in Hong Kong upon Bishop Ward's request. Rev. Lonnie Turnipseed of Statesville is associate pastor of this church.

The following cablegram was sent by the Hon. Walter S. Robertson, assistant secretary for Far Eastern Affairs, U. S. Department of State, to Mrs. Ralph A. Ward, in Hong Kong, following receipt of news of Bishop Ward's death there on December 10:

"Shocked by news of Bishop Ward's death. His many friends in the State Department for Foreign Service will remember him as a distinguished churchman and an outstanding representative of the United States in the Far East both in time of peace and of war for many years. Please accept my sincere sympathy in your great loss."

Bishop Ward was cremated in Hong Kong and a memorial service was held there. When Mrs. Ward returns to America the ashes will be brought back and interred in Ohio, the home of his boyhood.

"Bishop Ward had already selected his epitaph for his final resting place . . . neither count I my life dear unto myself . . ." (Acts 20:24)."

—HORACE R. McSWAIN

♦ ♦ ♦

When Jesus said "Seek and ye shall find," he seems to have meant that most of us are getting what we have been looking for.—  
*Roy L. Smith.*



Eight young women—seven of them from Bolivia and one from Peru—have received diplomas of graduation from the Pfeiffer Memorial Hospital School of Nursing, La Paz, Bolivia. The diplomas were presented by Dr. Bill J. Marshall, the missionary director of this Hospital and School of the Methodist Church, and by the Honorable Phillip W. Bonsal, ambassador of the United States to Bolivia.

The address for the occasion was given by Dr. Jorge Doria-Medina, general director of Public Health and Sanitation for Bolivia. In order to obtain registration in Bolivia, each graduate nurse must now complete a year of service in a rural area of Bolivia.

The photograph includes the graduating class with the following (back row, left to right): the Rev. Charles McFarren, Hospital chaplain; Dr. Pablo Monti, medical missionary from Argentina; Miss Margaret Toothman, acting director of the school of Nursing; Honorable Phillip W. Bonsal, ambassador from the United States; Dr. Jorge Doria-Medina, general director of Public Health and Sanitation for Bolivia; Dr. Bill J. Marshall, director of the Hospital.



## District Conference Meets in Thomasville

Under the leadership of District Superintendent John H. Carper, the Thomasville District Conference of the Methodist Church was held Monday, December 1, at First Methodist Church, Thomasville, the Rev. Orion N. Hutchinson, Jr., host pastor. The Rev. J. Harley Cecil led the opening devotional message, "Don't Fail to Use the Grace of God."

The Rev. Robert J. Goldston was elected secretary, and Mrs. Andrew Royals, associate secretary.

The afternoon session was highlighted by the report and program of the Commission on Missions. Dr. Ed. L. Rice, medical missionary to Pakistan, was guest speaker. He gave a brief history of Pakistan and related existing circumstances in this country where he is giving his life.

Among the representatives from various institutions and causes which were recognized was Mr. W. A. Morang, Campaign Associate of Christian Higher Education, who reported that up to the present time the Thomasville District had raised \$256,297 for Christian Higher Education. Other representatives included: the Rev. Horace R. McSwain, Conference Board of Missions; Rev. Wilson Nesbitt, Duke University; Dr. Harold Hutson, Greensboro College; Dr. Dennis H. Cooke, High Point College; the Rev. James Clemmer, Pfeiffer College; Mr. Paul Evans and Mr. Henry F. Gibat, *North Carolina Christian Advocate*; the Rev. George Rudisill, Conference Board of Education; Miss Frankie Craven, Children's Home; Mr. Willard S. Farrow, The Methodist Home for the Aged, Dr. Joe S. Hiatt, Hugh Chatham Hospital; Dr. H. G. Allen, Western North Carolina Conference Brotherhood; the Rev. W. W. Blanton, Town and Country Commission; the Rev. Worth A. Sweet, Western North Carolina Conference Credit Union; and Mrs. Clarence Cranford, Conference WSCS.

The Board of Lay Activities was in charge of the evening worship, Mr. Austin Harrison, district lay leader, presiding. Special music was rendered by the choir of First Methodist Church, Thomasville. Dr. James Sells, Executive Secretary of the Southeastern Jurisdiction, preached the evening sermon on the subject, "The Man Who Gives Is the Man Who Lives."

The Honorable L. Roy Hughes was elected the district layleader, subject to the approval of the Annual Conference, and Mr. Austin Harrison was elected assistant lay leader.

The Committee on Findings reported that the giving to Mission Specials was approximately \$5,000 more than last year. The district totals for the salaries of pastors had increased \$33,000, approximately 14% over last year. Also, the askings for World Service had increased approximately \$1,800, and subscriptions to "Together" magazine had increased more than 100%.

Delegates and visitors attending this year's session of District Conference numbered 318. —ROBERT J. GOLDSTON

◆ ◆ ◆

"Your true religion is the life you live, not the creed you profess."



With the Rev. Orion N. Hutchinson, Jr. (right), are new local preachers participating in a dedication service during the Thomasville District Conference of the Methodist Church. Left to right, the preachers and their churches are: Charles B. Walker and Roy G. Steed, both of Mount Vernon; Lee Roy Hunt of Cid; Ronald E. Thomson of Davie; and Francis O. Patterson of Trinity.

## Max Lowdermilk Writes From Pakistan

Below is an excerpt from a letter received recently by Central Church, Asheboro, from the Max Lowdermilks, young Methodist missionaries who went to Pakistan early in 1958. The letter was written on Thanksgiving Day.

"As we look around here we have so very much to be thankful for. Wherever we look we can make comparisons and contrasts with our abundance and the little that others have. When we think how often we take our education for granted and see those about us who are in the darkness of illiteracy and want an education then we are grateful for the wonderful opportunities we have had to learn to acquire some knowledge. Then when it comes to health, we begin to compare our good health with those we see every day who are diseased and maimed and we are so happy that we have had the privilege of taking advantage of all the wonderful miracles of modern medicine. As we eat our food today, it won't taste as good as it might have because we remember the beggars at our gate and the millions of hungry people in this part of the world. As we see all of this daily we then are able to "count our blessings one by one." God has blessed us so very much. Sometimes we wonder why Americans, all of us, have been blessed in such a great way by God. Is it in order that we should now rise and help other peoples who have so little and have been held down by the injustice of the centuries."

## Deaconess Association to Meet in Atlanta

The 19th annual meeting of the Southeastern Jurisdictional Deaconess Association will be held Feb. 15-16 at Trinity Methodist Church in Atlanta, Ga.

It is being held in conjunction with the quadrennial convocation and the annual meeting of the jurisdictional Woman's Society of Christian Service which will be held the same week at two other churches in the city.

The women's meetings begin on Sunday, and many will stay over for the convocation, which begins Tuesday night.

Recruitment will be emphasized in the deaconess meeting, according to Miss Rosamond Johnson, of Atlanta, president of the association. Miss Johnson will give the president's message on Sunday evening at 8:15.

Dr. W. Thomas Smith, pastor of the host church, and Dr. Charles Bowles, of West Market St. Methodist Church, Greensboro, N. C., will address the deaconesses.

Officers, in addition to Miss Johnson, are: Miss Betsy Ewing, of Scarritt College, Nashville, Tenn., vice-president; Miss Virginia Courtney, of Rome, Ga., secretary, and Miss Mary Annis McKenzie, of Waynesboro, Tenn., treasurer.

## S. S. Class Entertains Community's Sixty-Plus

The Sunshine Class of Bethlehem Methodist Church, Climax, honored members of the church and those of the community who are sixty years old or older, and who do not attend church regularly elsewhere, at a supper at the church hut on Sunday evening, November 23. Also, trays were carried to the shut-ins.

Miss Blanche Fields, the Rev. G. A. Upton, pastor, and Mrs. Thomas Kearns greeted the guests and pinned on them corsages and boutonnieres.

Mrs. Floyd Shaw, president of the class, extended the welcome, followed by grace by Mr. Upton. After the meal the minister made a short talk. Gifts were presented to Mr. George Kellam, 88, and to Miss Emma Kennett, 87, the two oldest persons present. The group then joined in singing some of the "good old hymns." There were 53 guests present, and their combined ages totaled 3,535 years.

Fall flowers were used on the tables, and one special arrangement carried the design "Sixty-Plus."

◆ ◆ ◆

"My interest is in the future, because I am going to spend the rest of my life there."





# Boys and Girls

ELIZABETH WHISNER, Editor



## The Song of the Bells

By MARGARET JORDAN SPRINKLE

"I'm not going to ring out Happy New Year," pouted the little bell in the small church tower, "because I'm not happy, and the new year will be as bad as the one just past."

Across the street, a big bell swung merrily in its ivy-covered tower, "Ding-Dong, Ding-Dong, Happy New Year, Happy New Year!"

"You can ring Happy New Year because you are happy," grumbled the little bell.

"And why not be happy?" said the big bell. "I have a beautiful tower for my home, and nothing to do but ring joyfully for all the village to hear."

"You don't mind staying in your old tower year after year? Wouldn't you like to go places and see something besides this old town?" The little bell turned over with a loud clank, clank, clank, and then stood still.

"And why should I want to travel?" the big bell asked. "In the spring the birds build their nests all about me, and I lull their babies to sleep. Would I find prettier birds if I went elsewhere?"

"There is much more to see than birds," scoffed the little bell.

"Children play hide and seek beneath my tower," continued the big bell, "and on Sundays they come with shining faces to listen while I ring, 'Come to church, Come to church!'"

"Birds and children!" grumbled the little bell. The world is full of birds and children. That's only a part of what I want to see."

"I rang for a wedding yesterday. I love weddings," said the big bell.

"I have seen city weddings and country weddings, and weddings in hundreds of little towns," bragged the little bell.

"Have you lived in so many places?" The big bell forgot to ring, it was so curious about its new neighbor.

"I'm no church bell," said the little bell. I was made for the great locomotive of a fast express train, and the engineer was my companion. We traveled over mountains and across wide rivers; we stopped at cities and big towns, but the little villages caught only a flash of us as we sped by."

"I like villages and village people," declared the big bell. "Village people take time to stop and listen to my ringing notes."

"Oh," laughed the little bell, "we had some favorites along our tracks. A crippled girl sat on her porch every day as we passed by, and I rang a merry hello for her. And when we passed churches where weddings were taking place, I rang as gaily as the church bells."

"But you don't belong to the bride—you were only passing by. I belong to the people here. I toll in sadness for those who

grieve, and I ring merrily for those who rejoice. I know the people who come to my church, and they all love me."

"Oh," said the little bell, "but I belonged to the engineer who ran the train. He could make me ring joyful or sad tones, or long shrill notes of warning to careless people crossing our tracks. And once, when a bird built her nest near me, I was not allowed to ring until the little birds had hatched and flown away."

"You have had experiences," sighed the big bell, as it skipped a beat. "But why are you hanging in a church tower now? Where is your train and your engineer?"

"The train was wrecked and my engineer was hurt so badly that he will always be a cripple," cried the little bell bitterly. "So why should I ring Happy

### IF

*If we noticed little pleasures  
As we notice little pains;  
If we quite forgot our losses  
And remembered all our gains.*

*If we looked for people's goodness,  
And their faults refused to see;  
What a comfortable, happy,  
Cheerful place this world would be.*

—WESLEYAN METHODIST

New Year when I am not happy, and the new year will not be as good as the old ones!"

"You might try ringing joyfully to make others happy," suggested the big bell. "They must have liked you or they would never have placed you in the church tower."

"The people who attend my church are not wealthy, and when fire destroyed their old bell, they could not afford another. They just accepted me because I was given to them, and I was better than no bell at all. But they really don't love me like your people love you."

"Maybe if you rang merrily your people would like you more," suggested the big bell. "Look, the people are leaving the midnight service. It's time to ring in the new year. Why don't you show them how beautiful your notes are? See, there is a man on crutches looking up at you. Ring in a Happy New Year for him."

"It's my engineer," the little bell cried, and tossed itself madly for joy. "He has come to see me. I'll ring merrily so he will stay."

"Why, he lives in this village," said the big bell. "And he belongs to your church. He came home to live after his train was wrecked. Do you suppose it was he who gave you to the church so he could hear you ring on and on?"

"Yes, yes, yes," the little bell shouted. "Now I know why I'm here — I am wanted. I do have someone to love me. Happy New Year, big bell, Happy New Year."

"What a sweet tone you have," said the big bell. "Your happy notes are beautiful. Happy New Year!"

And so across the midnight air the little bell in its small tower and the big bell in its tall tower rang out merrily, "HAPPY NEW YEAR! HAPPY NEW YEAR!"

### I HEARD A VOICE

Hello world, I'm the New Year.

Last night, just before I stepped out of the Everywhere into the Here, I heard a trembling voice, like that of a tired old man, and it called my name. I listened. And this is what I heard:

"I'm the Old Year. Little New Year, I'm glad to see you coming, for I'm very tired, and must slip away now into the past.

"I've had a very busy life, and have seen a lot of sadness and a lot of gladness. I've made mistakes and known some failures, but God has been good to me, and I've sung songs and shouted for joy. My eyes have shed tears as I saw the sin in the world, but they have lighted up as I saw the goodness all around.

"And now, little New Year, I'm turning the task over to you. You have a big job ahead, but you can do it. You'll make mistakes, and there will be some failures, and now and then you'll brush away a tear. But with a light in your eyes and a song in your heart, you can win.

"And listen to this, New Year. God is standing at the gate that is now opening for you. Be sure to take His hand and let Him lead you as you grow older. Never try to live without Him. If you follow this advice, you will grow stronger and will be a finer year than I have been."

The tired old voice died away as I walked through the open gate. My eyes were wide with wonder as I stepped into the Here, and looked out on the future. As the Old Year said, I found God waiting for me at the gate, and I took His hand.

And so, World, we three can win!—E.W.

## Bible Quiz

### Right or Wrong

1. Jesus had ten apostles. ....
2. God sent ten plagues on the Egyptians. ....
3. Zacchaeus climbed a tree to see Jesus passing. ....
4. The Lord's Prayer is in the Old Testament. ....
5. Simon Peter was one of the apostles of Jesus. ....

### Answers to the Last Quiz

1. By an Angel—Luke 1:26-38
2. To be taxed—Luke 2:--5
3. Because there was no room in the inn—Luke 2:6-7
4. They would find Him wrapped in swaddling clothes—Luke 2:12
5. Herod—Matthew 2:1-6



# EDITORIALS

## The Next Voice You Hear

With no fanfare of publicity the mighty Atlas "moon" took off for outer space from its launching pad at Cape Canaveral, and soon the amazed world heard the news that a 4½-ton missile had been put in orbit around the earth.

That was at 6:02 p.m., December 18. A few hours later, military radio stations released the information that this newest and largest of our four satellites was capable of doing an unheard-of thing—repeating messages from the earth and acting as a communication center in outer space. And then millions of listeners heard a message which will go down in history as the first words from "out of this world."

What were those words?

It was President Eisenhower speaking, and his voice was easily recognized. He was saying, "This is the President of the United States speaking. Through the marvels of scientific advance, my voice is coming to you from a satellite circling in outer space. My message is a simple one.

"Through this unique means I convey to you and to all mankind America's wish for peace on earth and good will toward men everywhere."

Two thousand years ago a star twinkled over the Judean hills and the voices of the heavenly host proclaimed that same message of peace and goodwill toward man. But the world has not heeded it.

Can we hope for more today? Or shall we wait until we hear another Voice from the sky, proclaiming that time shall be no more? Many of us who have neglected to read the Revelation of St. John may be sent back to our Bibles by the events of these days.

## Starting All Over Again

When we were small we found a certain fascination in the thought that New Year's Day was a time when time started all over again.

How it happened we were not sure, but we thought it might be something like winding the old Seth Thomas clock which regularly ran down each night at 9. Then grandfather would look up from his reading, glance at his key-wound watch for confirmation, and proceed to take care of the matter in the approved fashion, which, through long practice, had become a ritual.

First, he opened the glass door, then he took out the little crank from the bottom of the clock and inserted it in one of the holes in the face. This was always exciting

## A PRAYER FOR THE NEW YEAR

*O Thou who art ever the same,  
grant us to pass through the coming  
year with faithful hearts, that we may  
be able in all things to please Thy  
loving eyes, through Jesus Christ our  
Lord. Amen.—Mozarabic Liturgy, in  
Prayers of the Middle Ages*



to a small boy, for the ratchet made a fascinating series of clicks as the "weight" slowly rose toward the "works." When the striking mechanism was pulled up to the highest tension, then the crank was moved over to the time-keeping side. When both weights were at the top, he began the tedious process of setting the correct time, which was, by this time, off course by a matter of almost twelve hours. As we watched and listened happily the old clock bonged its way through a full day's work and then had to be wound up again.

There was of course, no sensible reason why we had to go to all that trouble. He could have started winding before the weights came down. But he knew, and a small boy knew, that it was lots of fun to see the old Seth Thomas chime through the hours and then start over again.

And that, perhaps, is the charm of New Year's Day.

Starting all over again isn't fun when it means going back over a tedious course of failure and hardship, but there is always the hope that things will be better. Many a man fails several times before he strikes his stride; many a bold pioneer of the western world was a failure when he began and his boldness was born of desperation. But such men built our nation.

## Mystery

*I wonder if a year that dies,  
Goes as a loved one,  
Struggling to come back,  
Fighting to hold to that  
Which is so dear,  
Trying desperately  
To stave off the inevitable?  
Does the death rattle of a dying year  
Cruelly torture the waiting firmament,  
Striving to restrain its tears,  
As does a mortal faced with such  
A bitter loss?  
Or, does the old year go  
With a shout of gladness  
That its toilsome, weary days are done,  
And pass into the realm of the unknown,  
Unmindful and unheeding of the heartaches,  
The tears and loneliness of those  
Whom it leaves behind?*

—MRS. L. K. BENEDICT

## Pat Boone Writes Best-Seller Book

Pat Boone, youthful television singer and actor, has written a book for teen-agers which is rapidly attaining a place on the best-seller list. Boone, who has already achieved fame for his ability as a singer, now enters a new field and it seems likely that his book, while not of great literary value, will rival the works of Dale Evans in popularity and appeal to those who are delighted to read about real religion from the standpoint of the entertainment world.

*Twixt Twelve and Twenty* is a good book to put into the hands of teen-agers. Couched in the language of the younger set (although not as incomprehensible as some of their talk) it puts a simple religious faith into plain words and makes it seem very natural. A random quotation will show something of the style and the sincerity of the writer: "I once knew a fellow who was 'going to be happy' when he could drive a car. So that day came, but by then he was 'going to be happy' when he could buy one. So he bought one. And he actually got a Corvette. But by then the habit had a strong hold upon him. He was 'going to be happy' when a certain girl married him. He even got the girl. Then it was a certain job, then security. I don't think he will ever make it."

His treatment of young love is at once amusing and serious—as young love always is—and his advice is all the more valuable, coming from one who is barely out of his teens, himself, and who is admired by the youngsters almost as much as another young man whose influence is in the other direction. Pat is, perhaps, the ideal young man whom parents would like to have for their own son, but he is also a normal, if extraordinary, fellow who has managed to cram a lot of experience into his twenty-four years. He is married, the father of four children, well-educated and polished, and yet, as seen by his book, the kind of boy who might be president of the MYF and a candidate to the ministry. But Pat doesn't need to become a preacher; he is already one, and this book proves it.

The publishers say, "The greatest influence on Pat Boone's own life has been his faith in God. His book is a testimonial to that. In spite of the demands of his career, he has always continued his church work."

Is it significant that the two outstanding young men of the year, Pat Boone and Van Cliburne, come from the background of evangelical homes and find their greatest satisfaction in religious life? If this makes a trend, then the future of America is in good hands.

\**Twixt Twelve and Twenty*, by Pat Boone. (Prentice-Hall, Price, \$2.95)



## The Open Door

By REV. L. A. SCOTT

Scripture: Revelation 3:7-13

In the Scripture lesson we read, "Behold I have set before you an open door which no one is able to shut."

The beginning of the new year is something like an open door. The new year lies before us with many possibilities and not a few opportunities. Perhaps we can become better persons; better fathers, mothers, sons, or daughters; better friends or neighbors. Maybe we can take up some new task or do better an old task or duty. Possibly there are ways we can improve our fortunes by more skill or diligence. It could be that there are opportunities to get greater wealth or to deepen our spiritual foundations.

At any rate, many people are prompted to make resolutions and to face open doors with renewed determination. The time and effort are not entirely wasted in such matters, and the New Year's resolutions may mean more than something to joke about.

But when we stop to think about it realistically, we realize that we will not be free to do simply as we please. People like ourselves constantly come face to face with CLOSED doors! Maybe we are not old enough for certain things we would like to do. And let it be said also that sometimes we are not young enough to do what might seem attractive! Often our own reputation closes doors and keeps them closed; or perhaps lack of experience is the limiting factor. A man would sometimes do thus and so if he had the financial capital. And there are many other more or less given conditions which severely limit us; health, strength, education are all matters which can seriously affect us.

Furthermore, doors sometimes close "in people's faces." Accidents deprive people of opportunities they once had. Or illness comes along and cripples and produces limitations. Misfortune and failure lie all about us, it would seem. Many things and conditions beyond the control of the individual place limitations on us. We must not forget, too, that people sometimes close doors themselves. Great opportunities are refused, or carelessness takes its expensive toll. Selfishness and impatience close doors too.

What shall we say then? Is there really no open door we can depend on? Is it all a matter of erratic human judgment and blind chance? Is there really an open door before us, or is it just a road that meanders around and around, branches off interminably, but actually leads nowhere in particular? Sometimes life seems that way.

I believe the Kingdom of God is the one open door. No matter what the circumstances, no matter what happens, there is always a "will of God" for every person, beginning just precisely where he is! If we will let God be king of our lives, there is always an open way—"An open door which no one is able to shut."

For instance, the door of health and



## A PRAYER FOR THE NEW YEAR

*Lord of the years so fleeting,  
Of all the years to be  
We come the new year greeting  
And lift our prayer to Thee*

*Alone we would not venture  
Upon the unknown way,  
Nor count our strength sufficient  
For life's demanding day.*

*We seek Thy friendly presence,  
We ask Thy Spirit's Might  
That in the year before us  
We walk with Thee aright*

*Preserve us from all evil  
Enable for all good  
That daily we may travel  
With Thee our pilgrim road.*

—BEN MALCOLM SMITH

physical vigor is closed to some, but another open door in their lives has led many of them to amazingly effective service to God. Some invalids serve God gloriously through courage and cheerfulness. Paul served God under severe physical handicaps but found God's grace quite sufficient for the task.

The door of educational qualifications has been closed to many who have yet found an open door to great achievement. Not a great percentage of the people have the opportunities which come with great wealth, but many have, by diligence and care, managed to provide for their families and enjoy a full life. The door may not have been opened very wide, but it was wide enough!

If a person will take God into account, determine to accept that greatest of all opportunities, the privilege of being a partner with God, he will find a way open to fulfill all his real needs. Our Heavenly Father knows all our needs, and when we decide to be stewards of His, He is able to care for us in an amazing and royal way!

But I suppose the most miraculous thing about it all is this: even though no one can retrieve the lost opportunities of yesterday, he can always find the will of God today, starting just where he is! Any lesser being than God Himself might say, "Well, he refused an opportunity yesterday, today it is too late!" But our God in His infinite love and wisdom and power, meets us each moment with another opportunity. Many a prodigal son has learned this to his eternal joy. He may not be able to do just the things he would if he had accepted the first opportunity, but he finds that God still offers him a glorious place in His Kingdom.

Yes, the Kingdom of God is "the open door which no one is able to shut." And it has been truly said, "Many times when there is no way out, there is a way up!"

*Prayer of A Certain "Busy" Man:* "Almighty God, as I sit here by the fire this Sunday morning, surrounded by the Sunday paper and half listening to one of the big preachers on the radio, it has just come to me that I have lied to Thee and to myself. I said I did not feel well enough to go to church. That was not true. I would have gone to the office if it had been Monday. I would have played golf if it had been Wednesday. I would have attended my club if it met this noon. I would have been able to go to a movie if it had been Friday night. God have mercy on me. I am not ill. I am lazy and indifferent."

## Heroes I Have Known

"WHATSOEVER YE BIND  
ON EARTH . . ."

By M. R. CHAMBERS

A hand held out to a man who is down may save not only a soul from destruction but a life for the Kingdom.

Dr. Laprade was pastor of First Church in Rome, Georgia, a small county-seat town, many years ago. The new pastor on the circuit was a minister who only a few months before had been a brilliant but profligate and dissipated young lawyer. After his conversion he immediately began to preach. At conference he applied for admission and was appointed to the Rome circuit.

Things went well for a few months. The circuit churches began to thrive as never before. Then, one Saturday, the young preacher stepped into a saloon for a visit. His old appetite rushed to the surface and soon he was uproariously drunk. Mounting his buggy, he raced his horse around and around court square, yelling and throwing his hat into the air.

At dawn Sunday morning a thoroughly humiliated and repentant young preacher called at First Church parsonage.

"Please write to the bishop," he began, "and tell him to send another preacher here. I will never disgrace the church by trying to preach again."

"Do you want to quit?" asked Dr. Laprade.

"I have no choice," he replied sadly. "No one will ever want to hear me, and I know my own people will not accept me after what happened yesterday."

"Let me make you a proposition," said Dr. Laprade quietly. "Today I will go out and fill your appointment. I will tell the people that you have repented and ask their forgiveness. If they agree for you to stay, you will not resign and I will write the bishop and tell him the entire story. Another thing: in my absence you must preach for me today here in First Church."

It was done, and the young man remained in the ministry. He became one of the greatest evangelists and temperance crusaders in the century. His name was Sam P. Jones.



# Children's Home Page

## "HAPPY NEW YEAR"

Surely time is one of our most precious possessions. Someone wrote: "Length (time) is an important dimension in life. To despise life is sinful. Men about us need our hands to help them, our words to comfort them, our lives to bless them." We could ask for no greater blessing than a year before us in which we may use our hands to help those who need our help; a year in which our words may comfort those who hear us; and a year in which our lives shall bless all those they touch. May it be our fervent prayer that such may be the experience of each of us in this New Year.

## CHRISTMAS HOLIDAYS

As this is being written, everyone is in quite a dither trying to get ready for the Christmas holidays. Most of our boys and girls will be away for at least a week. It is quite a job receiving and writing letters and arranging for these trips. Then, the matter of arranging with Santa Claus for his visit calls for quite a lot of work on the part of the homemakers, Mr. Webster, Mr. Harmon, Mr. Clary and others.

Since most members of the staff will have a week's vacation during the same period, the campus will assume somewhat the appearance of a ghost town. Those of us who are here carry on the routine that has to be continued from day to day.

## THE BEST GIFTS

I know by the time you read this you will have gone through that sometimes frantic experience of securing and wrapping the gifts for your many friends. Too, you will have received and are enjoying those sent to you. As we come to the conclusion of that special season, there is a warning that I have received for myself. I thought you might like to have me share it with you. It came to me in a little pamphlet from the Hall Printing Company of High Point. It says to us the following:

"The best gifts are not those we buy, wrap in colored paper and adorn with tinsel, but those we give from treasures of our hearts and wrap in the intangibles of grace and goodwill.

*To little children:* Smiles of encouragement, of cheer as they step, a little bewilderingly, into the first experiences of life;

*To Youth:* A helping hand in their quest for good romance and adventure, without which youth cannot live;

*To old age:* Some opportunity for dreaming dreams;

*To life and the things of life:* Some measure of devotion which will enliven the common ways and ennoble the common tasks;

*And to posterity:* The legacy of a good name and good work well done."

## CHRISTMAS CAROL

On December 19 the elementary and junior high schools presented a Christmas program in the school auditorium. The delightful play, "The Birds' Christmas Carol," was given and was well received by a large audience of the Home family, staff, relatives and friends.

The story was a delightful one. Carol Bird, the invalid daughter of a wealthy family, decided to celebrate her birthday, which was on Christmas, by making others happy. She picked the Ruggles family, consisting of a widow and nine children, to enjoy a Christmas dinner and a Christmas tree with gifts.

The traditional Christmas music was presented during the play by the elementary and junior high choruses. Lewis Burton and Celua Vaughn were soloists, and the leaders of the carolers were, Jane Minton, Linda Peele, John Poplin, and Robert Fulton.

Janie Weatherman's performance as Mrs. Ruggles was outstanding. Her nine children were portrayed by Jesse Spaugh, Helen Holder, Gail Huneycutt, Nancy Coalson, Jimmy Webster, Gene Waddell, Alice Robbins, Diane Whitt, and Bobby Bowles. Mrs. Bird was played by Joyce Duncan, while Mary Hancock played the part of Grandmother Bird. The Bird boys were Dana Graves, Stephen Alexander, and John Webster. Jesse Broome played Uncle Jack, and Frances Robertson was the pride of the Birds' Nest, Carol Bird. Shirley Grant was the narrator for the program.

Committees of faculty and students made costumes, scenery, and other properties for the play. The audience was completely captivated by the sometimes humorous and, more often, the serious situations of the play. The program was a co-operative enterprise that brought a lot of pleasure to those of the cast, those working behind the scenes, and the audience. — WM. R. EDWARDS

## CHRISTMAS PAGEANT

The Children's Home Methodist Church presented its Christmas program at the church on Sunday night, December 21, under the direction of Miss Delores Stephens.

The prophecy and story of Jesus' birth was retold with narration by Mr. William R. Edwards. The junior high and senior high choruses sang the familiar Christmas carols and other Christmas music.

The Nativity scene was staged by a background of a stable painted by Martha Stone and Rayford Hill. Characters in the setting were: Mary, Frances Waddell; Joseph, Charlie Fulton; kings, Carl Hunt, Bill Spencer, Mike Nesbit; shepherds, Bob Davidson, David Simpson, Bob Johnson, and David Robinson; angels, Madeline Ingle, Patsy Whitt, Elsie Williams, Sue Plyler, Rita Kay Ingle, Regina Bowles, Kay McCraw, Carol Sanders, Nancy Wood, Ruth Ingle, Mike Hall, and Ray Robbins.

Other persons helping with costumes and staging were: Mr. and Mrs. Dwight Harmon, Rev. and Mrs. Ross Francisco, Mrs. Eugene Shaver, Mrs. O. E. Croy, Miss

## THE CHILDREN'S HOME

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor  
MRS. VIRGINIA WEBSTER, Assistant Editor

Sara Little, Mrs. Virginia Webster, Miss Maude Pope, Mary Kerr, Carol Kennedy, Bill Knouse, and James Hope. Scouts who are working for their God and Country awards also helped.—DELORES STEPHENS.

## FIREMEN VISIT US

Captain Overby of the Reynolda Road Fire Station and members of his company have been with us for two days looking over our buildings. He was anxious to know as much as possible about the location of the buildings and the peculiarities of each. This enables the firemen, in case of a fire call, to move quickly and more effectively cope with the situation. Too, they are talking with each homemaker as to how they could best get the children out in case of an emergency. The firemen are making a careful sketch of each building. We know that such a help will be most reassuring to all of us when we think of possible danger. We all are most appreciative of this fine service.

## BASKETBALL

Our basketball teams opened their season with games at Barium Springs on December 5. The boys lost their game to a very strong Barium team by the score of 39 to 25.

Our girls' team opened the season by defeating the Barium girls' team by a score of 47 to 45. Our next games were with the Lexington team, and our girls lost a very close one on that evening by the score of 29 to 27. In the second game our boys defeated the Lexington team by a score of 32 to 31. This game was a thriller and went right down to the wire. "Bob" Davidson topped in a goal for the winning score in the last minutes of the game.

## FROM THE W.S.C.S.

All of the offices of the W. S. C. S. are essential, but one of the most interesting ones is that of Secretary of Student Work.

In this work one has a chance to keep in close contact with the boys and girls of our church who have decided to better prepare themselves for a happy and useful life when they have left the Children's Home and have enrolled in many of our good colleges. We also try to keep in touch with those of our church who are in military service.

The W. S. C. S. sends literature such as *Power* and *The Upper Room* to our boys and girls, also, church programs and anything from our church that we think would interest them. Sometimes a card or letter will do much to boost the morale of our young people.

We try to encourage our boys and girls to think seriously of their future lives as they are to become our leaders of tomorrow. Our community, our state, and our nation need young Christian workers to carry on the great work that our Methodist churches are trying so hard to promote.

We have great faith in our boys and girls. We know that we can depend on them to be good leaders and to serve others.

The W. S. C. S. stands ready at all times to help our young people in any way we can to prepare themselves for service—MRS. R. E. SIFFORD.





# Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor  
Weaverville, N. C.



LAURA WELLS

## NEW RURAL WORKERS

Three new Rural Workers gave their first impressions as workers in the rural churches of the Western North Carolina Conference at a meeting of the Rural Work Committee held in Asheville in November.

These workers are Miss Anita Benoy of Gastonia, worker in the Winston-Salem District at Mt. Airy, Miss Martha Jeanne Henson, Avery County Rural Worker at Newland, and Miss Laura Wells, Clay County worker at Hayesville.

Miss Benoy writes, "For the past three months I have worked closely with the Methodist Youth Fellowships and the Woman's Society of Christian Service in our Parish. We have reorganized three of the MYFs, have begun a Parish newspaper, organized a Parish Youth Fellowship, and are in the process of organizing a Parish

opportunities for service . . . where the people work well together in spite of denominational differences."

She covers a good bit of territory in her work, for there are fourteen churches in her county. These include the Avery Charge—Minneapolis, Vance Memorial, Mt. Zion, Pine Grove and Pisgah; the Elk Park Charge—Elk Park, Forest Home, Linville, Montezuma and Newland; Linville Falls charge—Altamont, Concord, Jonas Ridge, and Linville Falls.

Miss Henson writes, "In October the Methodist Youth of the county met and organized an Avery County MYF sub-district meeting. We have a good response from this new group, which meets monthly. Officers have been newly elected and the Youth Council is planning a Christmas play, 'The Heart of the Matter.' One new Methodist Youth Fellowship has been added to the county."

Exciting plans for Yuletide observance were made in each of the churches, with the young Rural Worker in the center of operations. These include candlelighting services, Christmas trees, treats, plays, carol singing—all kinds of joyous activities.

She tells of a new Woman's Society in the county and of two more scheduled to be organized in January. The Newland Church was hostess to the subdistrict meeting of the W.S.C.S. in October. The women of Avery and Watauga counties had a fine program and a good day of fellowship together.

She adds this note, "I could not forget to extend to the Woman's Society of Christian Service and to those who have made the Avery County Rural Work possible my heart-felt gratitude for sending me to this outstanding county."

Miss Laura Wells began her work in Clay County in the Waynesville District in September. Her work is similar to that of the other two workers, to work with the young people and the women's groups in rural churches, as an aide to the pastors of these churches.

She is a native of Kentucky, formerly a teacher in the public schools of her home town, Auxier, Ky.

She says, "While I was teaching, I also worked with the youth group in my home church. The challenge and inspiration I received from working with these young people was a major factor in influencing my decision to become a fulltime church worker. Another important factor was my participation in summer projects for the church. I served as a counselor on a youth caravan team for two consecutive years. In the summer of 1957 I worked with the Rural Worker in the Parish of the Headwaters in New Hampshire and Vermont, assisting in Daily Vacation Bible Schools."

She entered Scarritt College in Nashville in the spring of 1957 and received her master's degree in the field of Rural Church and Community in 1958. She

then went to Kansas City, Mo., for special training as a U.S.-2. As a volunteer for a service of two years in the home mission field under the Woman's Division of Christian Service, she was assigned to Clay County, N. C., as a Rural Worker.

Her vision is so broad that she does not limit her work "just to Methodists." She says, "I have the opportunity of cooperating with other denominations and with some of the community organizations."

One worker summed up her thoughts by saying, "You can see God in the beauty of the mountains about us and in the loving and friendly relationship of the people with whom we work. With the prayers and gifts of Methodist women and Methodist people, work as mine in the building of God's Kingdom will grow."

The Conference Rural Work Committee is composed of Mrs. Dan K. Moore of Canton, Miss Una Edwards of Rutherfordton, Mrs. G. E. Brown of Mt. Airy and the district secretaries of promotion in the districts where the Rural Workers are employed, as well as Mrs. Clarence Cranford of Asheville, president of the W.S.C.S. of the Western N. C. Conference.

## SCARRITT HOUSEPARTY

This fall Scarritt College in Nashville Tenn., had its annual "Vocational Week-end." Chosen representatives from each of the conferences in the Southeastern Jurisdiction gathered at the college for a busy weekend, "filled to the brim" with inspirational activities.

The delegates from the Western North Carolina Conference were Miss Dorothy Walker of Olin, a student at Pfeiffer College, and Miss Birdie Bingham of Franklin. Miss Phyllis Hornbuckle of Statesville was alternate.

## CALENDAR OF COMING EVENTS

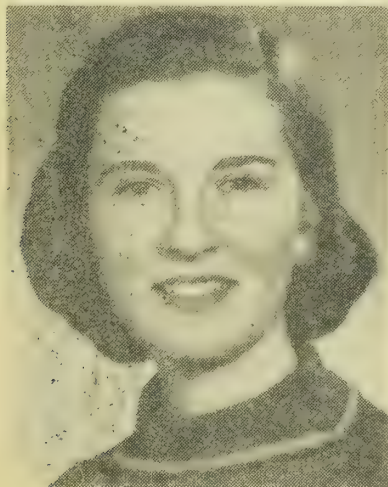
Jan. 13-17—Annual Meeting of the Woman's Division of Christian Service at Buck Hill Falls.

Jan. 23-24—Mid-year Executive Committee Meeting Pfeiffer College.

Jan. 24-25—Guild Standing Committee, Pfeiffer College.

Jan. 26-28—Annual Meeting United Church Women, Duke University.

Feb. 13—Conference on World Affairs, Chapel Hill, sponsored by the North Carolina Council of Women's Organizations.



MARTHA JEAN HENSON

Woman's Society Fellowship, which will meet quarterly. At the present we are busy with Christmas programs. In the near future we hope to have leadership classes on each circuit."

She describes her Parish like this: "I am doing Rural Work on the Greater Mt. Airy Parish, following Miss Jean Beatty. I work with three circuits and one station church, making a total of 11 churches and four ministers—the Rev. Ernest Stephens, adviser of the Parish, the Rev. Arthur Lovingood, the Rev. Thomas Howard, and the Rev. Francis Church."

Miss Benoy is the daughter of Mr. and Mrs. H. P. Benoy of Gastonia. She was graduated from Pfeiffer College in the class of 1958, with a major in Christian Education and a minor in sociology. She did her field work in the First Methodist Church of Salisbury.

Miss Martha Jeanne Henson feels that she is working "just across the border from her home county of Watauga," for she has her center of operations at Newland. She says, "I feel that the work on this project has offered to me many challenging op-



# Christian Education at Work

in the WESTERN N. C. CONFERENCE

CARL H. KING, Executive Secretary  
Office: 404 Wachovia Bank Building  
P. O. Box 828, Salisbury, N. C.



## Teaching Children Worldmindedness

By LOUISE ROBINSON

### Prejudice A Handicap

The "prejudiced child" is a "handicapped child" for living in our world today where more and more effective bombs, missiles, rockets, and communication systems are saying with increasing clarity, "Ours is to be one world or none."

Few parents or church school leaders would deliberately handicap a child, but our attitudes toward others who are different from us are communicated to the child in subtle and unconscious ways.

### Ways Children Learn

During the following months as the church school turns its attention to the teaching of mission units, we may well consider the ways in which children can learn worldmindedness.

Today we know from observation and research that children are not born with prejudices. They learn them from the prevailing attitudes of their environment, and they do so before we realize. Therefore, in this field as in other areas of learning, the parents are the first and primary teachers. From them children learn friendly or unfriendly attitudes toward people of other racial or cultural groups. From them they learn to despise and fear or to respect as an equal a member of another race, nationality, or religion.

Church school teachers may supplement and re-enforce the attitudes toward others which children are learning in the homes and in some instances may help to counteract unchristian attitudes when they are developing there.

### Experiences in World Friendship

What experiences can parents and church school teachers give their children to help them develop attitudes which rule out prejudice and condescension? There are many ways in which we can make such provision.

1. We can create a climate in which our children can develop a feeling of security, for the secure, well adjusted person is less likely to become a "prejudicial person." For example, we will avoid harsh, unreasoning discipline which destroys a child's feeling of security; we will encourage kind, friendly persons to work with children and will provide enough space and equipment in our church schools to meet their needs there.

2. Realizing that we must know people to appreciate them and to recognize their worth as individuals we will give our children opportunity to know people of other nationalities, races, and creeds. We may visit together churches and homes in the community where there are people of other backgrounds and we will encourage visits from them. We may entertain in our homes and churches students from other countries.

3. We may help our children grow in

their appreciation of people of other backgrounds by giving them opportunities to read and enjoy books and pictures about them, to listen to music they have contributed, to enjoy food in their restaurants and shops or to prepare foreign dishes in our homes.

4. We may discuss with our children stories and incidents which they hear and see on radio, TV, and in the newspapers, helping them to think through more Christian solutions to some of these situations involving people who are "different."

5. We will avoid condemning a whole group for the shortcomings of an individual.

6. We will participate in and make it possible for our children to participate in the world service program of our church through generous giving and study.

7. We will emphasize the missionary units in the curriculum and plan for additional sessions for more missionary study where possible to do so.



MRS. J. ELWOOD CARROLL  
Secretary of Children's Work, W.S.C.S.

### Missionary Education

Mrs. J. Elwood Carroll, Conference Secretary of Children's Work of the Woman's Society of Christian Service, with her eleven district secretaries, is doing a splendid job with missionary education throughout the conference. She and her district secretaries worked with the Conference Director of Children's Work and her district directors in planning and promoting three Conference Mission Workshops this fall for the training of teachers for the mission units in the local churches. Mrs. Carroll also served as an instructor in these workshops. Plans are under way for a

workshop in each district next year. Mrs. Carroll also renders excellent service as a training school instructor in the area of work with children.

### Missionary Units

Through this mission study in the church school this year children will become acquainted with several areas of the world. The theme for the study is "Christian Concerns of North American Neighbors." Mexico, one of the countries included in the study, will be the emphasis in the Group Graded Lessons for primary and junior children. Pupil's materials are found in the January, 1959, issues of "The Primary Class" and "Junior Quarterly," with teachers' helps in *Child Guidance in Christian Living* for the same month.

The Closely Graded units will also have a missionary emphasis. Materials on "Mexico" may be used as supplementary material with the following courses of the winter quarter's Closely Graded units: Course I, "Homes for All"; Course III, "Children Go to Church Around the World"; Course IV, "The Bible around the World"; Course VI, "The Church around the World."

Since the first emphasis for the year on "Mexico" does not fit in with the following Closely Graded units, the second emphasis for the year may be used with them: with Course II, "Many People in Our Country," materials on "Alaska" may be used; with Course V, "A Fair Chance for All," materials on "Christian Concerns of North American Neighbors" may be used.

In January the missionary emphasis on "Mexico" will also be included in plans for "Additional Sessions for Juniors" given in this month's issue of *Child Guidance in Christian Living*. The unit will be entitled "Christian Leaders in Mexico." In the May, 1959, issue of this magazine there will be a unit entitled "The Methodist Church in Alaska."

A detailed listing of all recommended materials for missionary education of children for this year may be found in the September, 1958, issue of *Child Guidance in Christian Living*, or may be secured from the Board of Education office, Box 828, Salisbury, N. C.

### Offerings to Children's Service Fund

Offerings at the additional sessions, when missionary units are studied, should be sent to the Children's Service Fund. Half of the amount will be used for work in the countries which are being studied this year. The money for churches in the Western North Carolina Conference should be sent by the local church treasurer to the conference treasurer, Mr. Fred Russell, Box 1273, Charlotte, N. C. Blanks for reporting the offering may be secured from the Board of Education office or from Mrs. J. Elwood Carroll, 319 Summit Ave., Statesville, N. C.

### Value of These Experiences

When we provide such experiences as those indicated above for our children, we can have the assurance that we are on the right road toward expanding their horizons so that their personalities will not be warped with hatred, distrust, and prejudice and so that they may make their contribution toward a world of peace and goodwill — "even in our time."





# Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

## TRI-DISTRICT YOUTH RALLY

Around one thousand young Methodists in the Western North Carolina Conference Methodist Youth Fellowship met at High Point College in High Point for a Tri-District Youth Rally on Sunday, November 2. Methodist youth from the Greensboro, Thomasville and Winston-Salem Districts chose as their rally theme, "WAKE UP! FACE UP!"

Registration began at 3:45 p. m. in the High Point College Auditorium for youth and their adult counselors. Fellowship singing led by Mr. Kenneth Fansler, minister of music at Christ Methodist Church in Greensboro, opened the afternoon session, and Mr. Kelly Jones, president of the Winston-Salem district youth council and a High Point College senior, presided. Dr. J. Clay Madison, Greensboro District Superintendent, led the invocation and welcomed delegates for the host district.

Dr. Harold Conrad, Dean of the college, made the official welcome to the High Point College campus, and Mr. Kelly Jones introduced the purposes of the youth rally as fellowship, information, and inspiration. The High Point High School A Cappella Choir contributed music for the opening session.

### Conference Youth Program

The Conference youth program was presented and explained by Miss Martha Turnipseed, High Point College senior and conference president. Martha presented resource persons who talked about special interests. Rachel Jessup, Greensboro College, Greensboro, and conference chairman of Christian Faith for Older Youth, challenged the group to support the Methodist Youth Fund. Joe Sam Routh of Franklinville, senior chairman of Christian Witness, spoke of projects in his area. Penny Niven, Greensboro College, Greensboro, urged local, subdistrict, and district groups to share activities via the Youth in Action page in the *Christian Advocate*. Senior Christian Faith Chairman Neal Senkus of Winston-Salem discussed Christian vocations. Rev. Erman F. Bradley, minister of the Groometown-St. Andrews Charge in the Greensboro district, presented the program in alcohol education. Reports were also heard concerning the National Convocation of Methodist Youth at Purdue University in August of 1959, and summer plans for youth in the WNC Conference.

"Isaiah and the United Nations," a vivid and pertinent drama was given by the youth of Centenary Methodist Church in Winston-Salem, directed by Mr. Clarke Billings. Then an MYF'er sauntered on stage representing the typical beat-generation teenager to challenge the group with some questions of personal and group responsibility.

A picnic supper followed this special feature. The members of the Kappa Chi preministerial fraternity at High Point College served as ushers during the afternoon.

## Sunday Evening Worship

The highlight of the evening service was the message from the Rev. Orion N. Hutchinson, Jr., pastor of First Methodist Church, Thomasville, and a graduate of Duke University. Rev. Mr. Hutchinson presented the challenge of the theme—WAKE UP! FACE UP!—in his sermon "Asleep at the Switch." Worship through music was led by the High Point College A Cappella Choir directed by Mr. J. Fryhover, with Miss Mary Ette Brown of High Point College as organist. Raymond Mabe of High Point, president of the Greensboro District Youth Council, presided. Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, and the Rev. Kenneth M. Johnson of Asheboro, Thomasville District Director of Youth Work, participated in the service. The service of dedication concluded the rally, the first rally of its kind held in that area.

The program was co-ordinated by the three district directors of youth work: Miss Hollyce Highfill of the Greensboro District; Mrs. Russell L. Young, Jr., of the Winston-Salem District; and the Thomasville District Director, the Rev. Kenneth M. Johnson. The Rev. Paul H. Duckwall, Conference director of youth work, helped plan the program, working with the district youth councils. Miss Lena Davis of High Point, Director of Christian Education at Main Street Methodist Church, was in charge of registrations.

Dr. Dennis Cooke is president of High Point College, the Methodist co-educational school which served as host for the Tri-District Youth Rally.

## MARION DISTRICT YOUTH RALLY

Methodist Youth and their adult leaders, 500 strong, overflowed the First Methodist Church at Marion on Sunday night, November 23, at the Marion District Youth Rally. The crowd doubled the estimates of those who planned the rally which began at 7 p.m. At the conclusion of the hour of worship a period of fellowship was enjoyed in the social hall of the church.

Rev. C. Jerome Huneycutt, the host pastor, opened the rally by leading the group in a period of fellowship singing. Miss Jane Hollis, host MYF president, and Mr. Donald Watkins, host sub-district president, extended welcomes to the group. Mr. Bruce Tinkler, Rutherford County Sub-district president, gave the response. Several announcements were made by Rev. Bill A. Haire, Marion District Director of Youth Work. He then introduced Rev. Paul H. Duckwall of Salisbury, the Conference Director of Youth Work, who spoke briefly.

An inspiring hour of worship followed.

President: MARTHA TURNIPSEED  
High Point College, High Point

Publicity Chairman: PENNY NIVEN  
Greensboro College, Greensboro

Director of Youth Work: PAUL H. DUCKWALL  
Box 828, Salisbury

Youth leading this worship period were Miss Carolyn Barrier, Burke County Sub-district president, Miss Ann Yelton, Blue Ridge Subdistrict president, and Miss Jean Ann Long, Conference Senior chairman of Christian Witness. The district youth choir rendered the anthem, "Fairest Lord Jesus."

The principal speaker for the rally was Dr. J. Lem Stokes II, president of Pfeiffer College. His message was entitled, "Meeting Yourself Tomorrow," in which he challenged the youth to prepare themselves today for tomorrow's opportunities. The Rev. J. Ernest Yountz, district superintendent, pronounced the benediction.

Youth and adults from Burke, McDowell, Rutherford and Mitchell Counties were present for this impressive rally. Youth work in the Marion District is progressing under the very capable leadership of the district superintendent and the district director of youth work.

## CHECK-UP TIME

The beginning of each New Year is traditionally a check-up time for most of us. We review past accomplishments, check our current goals, and make new ones to match the opportunities of a new year. Rev. Harold W. Ewing, until recently director of the Youth Department, General Board of Education, raises a question for every local MYF to ponder when he writes in the December *Roundtable* under the title "Week In, Week Out" (on page 5). He asks the question—"What are you accomplishing in the regular work of your MYF?" Vital, isn't it?

It's "Check-Up-Time" MYFers! How about studying this article and following through on its suggestions? Let's check our accomplishments with our goals—and perhaps raise our sights a little higher for 1959, and resolve to work a little harder at "Keeping Christ Above All." Write Box 828, Salisbury, for a *Self-Study Guide or Our MYF*. It will help you evaluate the job your MYF is doing.

## FOR YOUR OUTREACH CHAIRMAN

Thirty-three Protestant church boards and agencies have contributed to the 1958-59 issue of *Christian World Facts*. In addition to providing quotable materials for publications, speeches, etc., there are informative sections on the Middle East, Africa, Latin America, Southern Asia, and the Far East.

The book was made available on August 1, 1958, and may now be ordered at 35c each from: Division of Foreign Missions, NCC, 156 Fifth Avenue, New York 10, New York.

## Salemburg Is Building

On October 5 ground was broken for the first unit of the new Salemburg Methodist Church, and the building is now under construction. Those taking part in the ceremony were the Rev. C. S. Boggs of Clinton, president of the N. C. Conference Board of Missions; the Rev. T. A. Collins of Raleigh, executive secretary of the Board of Missions, and the Rev. R. H. Jordan of Roseboro.



## Jesus Calls Forth Faith

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Mark 9:14-29

The year's study begins with a unit consisting of eighteen sessions, the general title of which is "Christian Faith and Responsibility." As has been true in recent months, most of the Biblical material will come from Mark's gospel. These lessons, of course, continue an even broader theme on "The Life of Christ" which began in October and will run through March.

The scene of this lesson is the healing of a child that was subject to some sort of convulsions. It occurs immediately after the Transfiguration experience. The disciples had just come from an experience of high communion and exaltation of spirit. The character of this meeting on the mountain was such that Peter wanted to build a permanent residence and have them remain there indefinitely. But the need of the stricken boy showed there was work to do in the valley as well as joys to be shared on the mountain. That seems to be the way of life.

When Jesus arrived upon the scene he found the disciples "discussing" with the scribes. What a suggestion is here for us! In the face of human need all they could do was discuss! In the face of our many problems today how we need a few brave and shining deeds to counteract the flood of words to which we are continually subjected!

While this argument was going on between the disciples and the scribes, the father of the sick boy came up to Jesus and, after describing the plight of his son, said to Jesus: "I asked your disciples to cast out (the demon) but they were not able." How many times have we modern Christians been confronted with problems that were destroying people, only to have to say "we were not able!" The list of ills is a long one — war, alcoholism, economic injustice, racial strife. To those who look to the church for relief from those we can only reply "we are not able." And why are we not able? The answer is found in verse 29: "This kind cannot be driven out by anything but prayer."

Now there are many who will say: "Remember, the church has been praying about these problems for centuries; we are concerned about these things." This is true, to a degree; but perhaps we need to re-think the meaning of prayer. Prayer is not asking God to do for us what we want done; it is asking him to use us to do what He wants done. How many of us are willing to pray in this way? Such prayer is costly; it may mean the reorganization of our lives, the giving up of long-standing practices. From this we often shrink.

Notice that the father of the sick child said "if you can do anything have pity on us and help us." Jesus immediately turns the question back upon the imploring father: "If you can! All things are possible to him who believes." This, of course, suggests that even the power of Jesus was limited by the man's capacity for faith. We recall that on another occasion Jesus was unable to do any great work in a certain place "because of their unbelief." Seeing that the responsibility rested upon himself, the man made an effort — "I believe," he said, "help my unbelief." How human this sounds! How descriptive of what all of us have felt at times! We want to have faith, but something seems to prevent it. Phillips gives an appealing translation of this verse, as follows: "I do believe, help me to believe more." Another modern translation has it thus: "I do believe! Only assist my lack of faith." Stanley Jones said: "Jesus did not argue that God answers prayer — he prayed all night and in the morning the power of God was present to heal." We can't wait until we get into a tight spot and then pray. It is only when prayer is a part of the pattern of our life that we can expect to reap its benefits.

## Letter to the Editor

### Another Bouquet

To the Editor:

I enjoy your magazine so much and do not want to miss an issue.

Carolina Briefs are very interesting, as well as the editorials, and, of course, the Woman's Page. Just wish you had room for a page each for Western and North Carolina Conference women's activities. The devotional page for the Nov. 20th issue was very good for Thanksgiving, especially the Thanksgiving meditation. Thank you for having the Sunday School lesson the week before the Sunday we are to have it.

The most interesting questions in the Advocate are in the Bible Quiz, but, to me, if the answers were put on a different page in the same issue, I believe more people would find the answers.

The magazine is indeed Christian Education for me as well as for the whole family.

Mrs. Eugene Koonce

(Editor's Note: We, too, wish that we had space for Women's Activities from both Conferences in each issue, but in order to print the other special pages, we are forced to give each Conference Society a page every two weeks. Thank you for those kind words.)

### Announcement

Bishop Harmon has appointed Rev. William Pleas Elder pastor of the Moravian Falls Charge, North Wilkesboro District, for the remainder of the conference year. His appointment was effective December 1, 1958. For health reasons Rev. J. L. A. Bumgarner had to give up the work the last of October.

—Garland R. Stafford, D.S.



**CHURCH FURNITURE**  
WRITE FOR FREE CATALOG  
**SOUTHERN DESK CO.**  
WICKOXY, N. C.

### A NEW SALES CAREER

The men and women we want must have excellent character, be favorably known in the community, be thoroughly responsible, and have time available — teachers, salesmen, hourly workers, ministers, etc. He must be able to present facts in a clear and simple fashion. This business has everything: profit, growth, security, and dignity. Men and women, age 30 to 60 are desirable.

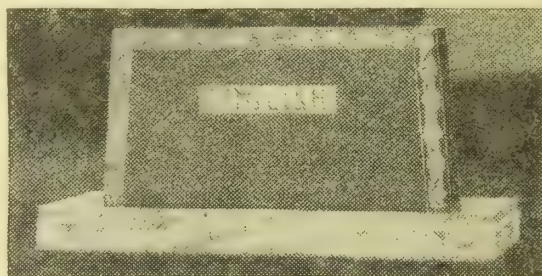
We are the National Distributor for one of the largest Mutual Investment Funds, and will help you build a business for yourself. Many of our associates have earnings from \$7,500 to \$15,000 per year. Sales positions as well as managerial positions are available in limited sections.

Write immediately for appointment

**WOLFE & ADDISON**  
200 North Broad Street  
Clinton, S. C.

## The Eternal City

John, the beloved disciple, in Revelation 21: 19-20, endeavors to express in human language the most transcendent spiritual beauty and permanence of the heavenly city—the everlasting city. He selected, singularly enough, to describe the foundations thereof, beautiful crystalline gems: Jasper, Sapphire, Chalcedony, Emerald, Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth, Amethyst, every one of which appears in the minute crystals of



## WINNSBORO BLUE GRANITE

"The Silk of the Trade"

When the surface of this granite, which is a composite of these actual precious stone crystals is highly polished, all the scintillating beauty and color of these jewels become visible.

How peculiarly fitting that monuments to loved ones be erected of lasting granites, containing the very gems which the Apostle John mentioned in this metaphorical description of the

foundations of the walls of the everlasting city, the city of our resurrection hope.

Be sure that monuments you buy are cut from genuine Winnsboro Blue Granite. There are many granites which have a surface resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

**Winnsboro Granite Corporation, Rion, S. C.**



## Duke Divinity School Announces Seminars

Duke Divinity School will conduct this month two 2-day seminars for ministers, on "The Church's Response to the Problems of Racial and International Relations." The places and dates of the seminars are as follows:

First Church, Lexington, from 10:30 a.m., January 19, through 2:00 p.m., January 20.

First Church, Rocky Mount, from 10:30 a.m., January 22, through 2:00 p.m., January 23.

The seminars will be led by Dr. Merimon Cunningham, dean of Perkins School of Theology; Dr. Kyle E. Haselden minister of the Baptist Temple in Charleston, W. Va.; and Dr. Creighton Lacy, associate professor of Missions and Social Ethics in the Duke Divinity School. Bishop Ralph Cushman, the Rev. John H. Carper, superintendent of the Thomasville district, the Rev. J. Allen Easley, and the Rev. R. L. Jerome, will also be leaders. The same principal speakers will appear at each seminar.

The cost of the three meals, to be taken together at each church, will be \$4.00. Overnight accommodations will be provided without cost, if requested.

Since all sessions form a continuous and developing plan of study, and since the constant fellowship is an important factor for effective results, it is urged that even ministers residing in or near the host city register for full participation throughout the two-day program. Registration and check for meals must be sent to the host church by January 16 for the Lexington seminar, and by January 19 for the Rocky Mount Seminar.

## Charlotte District Emphasizes Evangelism

The Charlotte District Convocation on Evangelism was held December 3 at Hawthorne Lane Methodist Church with 475 official members of the churches and Commission on Evangelism present. The convocation was under the leadership of the Rev. D. Edwin Bailey, District Director of Evangelism. A group of workshops were held with different ministers leading the workshops.

1—Committee on Prospects and Cultivation

Leader—Lee Spencer, Pastor of Central Church, Monroe

2—Committee on Visitation and Assimilation

Leader—Douglas Corriher, Pastor of Providence Providence Church

3—Committee on Church Attendance

Leader—Paul Hamilton, Pastor of First Church, Wadesboro

4—Committee On Spiritual Life, Witness, and Service

Leader—Wilson Weldon, Pastor of Myers Park Church

5—Committee on Prayer and Devotions

Leader—Harlan Creech, Pastor of Dilworth Church

6—Workshop for Young People on Evangelism

Leader—Don G. Bridger, Pastor of Harrison Church

The Rev. Russell T. Montfort was the Director of Music.

Plans have been made for a Spiritual Life Retreat for all the ministers in the district January 20, 1959, at Bethlehem Methodist Church in Union County. Dr. Robert E. Goodrich, Jr., Pastor of the First Methodist Church in Dallas, Texas, will speak.

Following this retreat the month of February has been designated as a month of dedication and consecration when the individual churches will place special emphasis upon leading the inactive members into a new relationship with Christ and the church.

The month of March has been designated as the month of evangelism when the unchurched people will be visited and a week of preaching held in each church.

Under the direction of Dr. Walter Miller, superintendent of the Charlotte district, the ministers of this area look forward to a great program of evangelism.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy

"Whatsoever Things Are Lovely." Poems by Sneed Ogburn, 1227 E. Worthington Avenue, Charlotte 3, N. C., \$2.10.

RELIGIOUS libraries purchased. Baker Book House, Department NC, Grand Rapids 6, Michigan.

**Director Wanted:** Broad Street Methodist Church, Statesville, is seeking the services of a Director of Christian Education. Qualified persons who may be interested in this position are requested to write to the church, Box 169, Statesville, N. C.

Audio-Visual  
Church Specialists  
**RELIGIOUS  
EDUCATIONAL SERVICE**  
John P. Voorhees  
Write for Catalogs  
P. O. Box 25—Durham, N. C.

**CARRIKER CHURCH FURNITURE CO.**  
Established 1898  
*Designers and  
Manufacturers of  
Fine  
Church Furniture*  
PROMPT DELIVERY  
Ph. Atlantic 36741 **MONROE, N. C.**

## 1400 QUIZ-QUESTIONS on the BIBLE

Complete with REFERENCES.

Know your Bible. Easy and pleasant home study increases knowledge of the scriptures. Arranged for use in training groups, social periods. Give quiz-parties for friends. Send \$1.00 for your copy to—

**QUIZ - QUESTIONS**  
Box 7175, Kansas City 13, Mo.

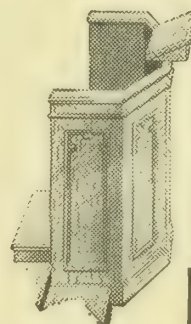
**New Church Windows)**  
**RUSSELL CHURCH STUDIOS**  
Box 5237 Winston-Salem, N. C.

CHURCH, CLASSROOM

## FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

**SCHOOL EQUIPMENT, INC.**  
P. O. Box 586 Siler City, N. C.



**Page**

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING  
INFORMATION ON OUR DESIGNS OF PEWS  
AND CHANCEL FURNITURE

**Page CHURCH FURNITURE CO.**  
ALBEMARLE, N. C.

## Application for Registration DUKE DIVINITY SCHOOL SEMINARS, 1959

LEXINGTON, N. C., January 19-20 ● ROCKY MOUNT, N. C., January 22-23

Seminar to be attended: Lexington.....Rocky Mount.....(Check one)

Name.....

Address.....

Pastor of.....Denomination.....

I do.....do not.....desire a room overnight. (Check one)

Enclosed find my check.....money order.....for \$4.00 for three meals.

(Draw check to First Methodist Church for Lexington Seminar, or to First Methodist Church for Rocky Mount Seminar.)

Return this form with check enclosed to:

For Lexington (by Jan. 16)

The Rev. Ralph H. Taylor  
First Methodist Church  
Lexington, N. C.

For Rocky Mount (by Jan. 19)

The Rev. Leon Russell  
First Methodist Church  
Rocky Mount, N. C.



# A Big Work Well Accomplished

With the completion of the intensive effort in the Western North Carolina Conference for the case of Higher Education, we all can rejoice at the goal that has been reached and the work accomplished. I came near heading this notice "A Big Job Well Done"—except that there are others of our churches yet promising to do their part, and here and there the work is being followed through more completely so that we expect to have a better report later than the one we now have at the conclusion of our intensive effort.

I do, however, wish to congratulate the Conference and to thank every minister and layman who had a hand in moving forward to the completion of this truly great and noble undertaking.

Dr. John O. Gross, Executive Secretary of the General Board of Education, wired the Rev. Wilson Weldon, "The successful culmination of the financial development in the Western North Carolina Conference stands as one of the most effective Conference-wide campaigns in the Methodist Church. The influence will be felt through the years to come. To God be the glory for this notable achievement."

Especially were we pleased with the spirit of the Conference during the move, for everyone followed the plan and stayed in step. Even where there were churches whose building projects were so heavy that they could not contribute what they wished, many of these gave generously.

A great deal of able over-all planning was done ahead of time by the Rev. Wilson Weldon, the chairman of our Conference Commission. He, with Mr. Edwin L. Jones, the lay chairman; Mrs. Clarence Cranford, the chairman for women; Mr. J. C. Cowan, chairman of Advance Gifts; and Mr. Richard Stockton, treasurer, formed a strong cabinet which gave the able general supervision to the movement.

We appreciate above measure the direction and able guidance given by Dr. Fletcher Nelson, who is our conference executive, the Director of the Commission on Higher Education. He has been tireless in seeing that we reach our objective. I also personally wish to commend the work of Ward, Dreshman & Reinhardt, and especially of their representative, Mr. Larry Lane, who has been with us and who in an efficient and sagacious way took care of the innumerable details, and followed through with a kindly firmness everything that had to be done to make the huge drive a success.

Most of all, I do thank the ministers and laymen, the chairmen of committees in the local churches and especially in the local districts for working all together. The reports to date indicate that the huge task was accomplished by 967 churches out of 1103. Others of the churches are working, and yet to work, and we are counting upon them. Certain of our local churches, by exceeding the goal suggested to them, have earned the inelegant but striking name of "Goal Busters"—and these will be recognized, as they should be, in some distinc-

tive way at conference next year when we can draw a line under the whole year's work, add it all up, and see how we stand.

One thing is certain—we have builded wisely and well, looking ahead as best we can for the calls that will be upon us in the fast nearing future. The Western North Carolina Conference is going to depend upon Brevard, Greensboro and High Point Colleges more than ever; to look with greater anxiety and hope upon the Duke Divinity School as it trains our young ministers; and upon our Wesley Foundation work, as through the now promised resources, it takes better care of our Methodist boys and girls in non-Methodist institutions over the state.

Thanks to each one who had a part in this big undertaking. So, as Stonewall Jackson was always saying, "Press on with the column."

NOLAN B. HARMON, Bishop



## NOEL FOR ANY SEASON

By WALTER BLACKSTOCK

*If only the starlight's burning  
Could banish all darkest hours—  
If only the frost, in its spinning,  
Could silver each dawn with flowers:*

*If only the wood smoke's climbing  
Might always curl like weather—  
Then melt, with clouds of satin,  
To tides of downy weather:*

*If one Noel could shatter  
One world or two of sorrows—  
These lines would need no season  
For brightening tomorrows.*



## Bishop Moore to Succeed Bishop Ward

Bishop Arthur J. Moore of Atlanta, Ga., was named December 18, to succeed the late Bishop Ralph A. Ward in the episcopal supervision of the Taiwan-Hong Kong Provisional Annual Conference of The Methodist Church.

The assignment, effective now, holds until the 1960 General Conference. It does not affect Bishop Moore's administration of the Atlanta episcopal area nor is a change of his residence involved.

The announcement was made by Bishop G. Bromley Oxnham of Washington, president of the Council of Bishops and is the decision of the Council's executive committee.

Bishop Moore has been president of the denomination's Board of Missions since 1940 and has visited the Orient many times during this period. Previous to Methodist unification he supervised missionary activities in the Far East for the former Methodist Episcopal Church, South.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



NORTH CAROLINA

# Christian Advocate

DS

DUKE LIBRARY

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N.C.

January 8, 1959

Volume 104

Number 2

—Ewing Galloway Photo

Where are they now —  
The snows of yesteryear,  
With fences piled high  
And window-panes etched in white?  
I remember the hard-frozen earth,  
The feel of soft snow underfoot;  
The sound of the wind  
Through snow-laden pines;  
And a special old tree  
That I loved long ago,  
Its gaunt limbs wavering and thin,  
Hanging low to the ground  
With the burden of new-fallen snow.

Can it be that the seasons  
Are caught, like man, in the change,  
The escape from the old to the new?  
Is this part of the newness  
Of life in the fast-changing world?  
If so, my still-eager heart  
Shall welcome the seasons with joy.  
But O for the sight  
Of the deep drifted snows  
That filled me with delight  
In the old yesteryears!

'Tis said that the seasons  
Are not now as then —  
That winter no more holds the charm,  
The mystical magic  
That once filled my heart  
As I stood and looked out  
On a world white and strange  
And laughed with pure joy at the sight.  
Now the winters are drab,  
And my heart is pained  
As I think of the deep-drifted snow.





# Carolina Briefs

The Rev. Bob Younts, director of the Wesley Foundation at Wake Forest College, was guest preacher at Mount Pleasant Church, Winston-Salem, on Sunday, December 28.

The Rev. Norman Morrison was guest minister at First Methodist Church, Granite Falls, on Sunday, December 28. Mr. Morrison is a student at Western Theological Seminary, and his wife, Anne, is a student at the University of Pittsburgh, both at Pittsburgh, Pa.

Mount Pleasant Church, Winston-Salem, has been notified that it will receive a total gift of \$6,000 from the Duke Endowment Fund for the retirement of the church's building debt.

A new organization of Methodist Men at Oak Grove and English Chapel Churches, Brevard, has been chartered by the General Board of Lay Activities in Chicago. Officers of the new group include Frank Green, president; David Norton, vice-president; Carl Watson, secretary.

Bennett College, Greensboro, announces that five of its students are recipients of national scholarship awards from the Board of Education of the Methodist Church. They are Mary Jane Williams, senior of Winston-Salem, Jo Ann Martin, sophomore, of Leaksville, and Margaret Bailey, sophomore of Fruitland, Md., Miss Frances McCallum, a junior, daughter of the Rev. and Mrs. Fleton F. McCallum, of Red Springs, N. C., and Miss Idajeanne Robinson, a sophomore, daughter of

## The Advocate Campaign Begins in the N. C. Conference

In accordance with the action of the North Carolina Conference, the campaign for ADVOCATE subscriptions was set for January and February. Materials will soon be sent to the pastors, district directors have alerted the ministers, and they in turn have announced the campaign to their congregations.

The ADVOCATE management has been encouraged by the attitude of co-operation shown by all the district superintendents and pastors. We confidently expect the best campaign in years.

This week's issue carries the photographs of three of the new district directors. Subsequent issues will feature other directors, who are the key men, under the district superintendents, in the campaign. Unfortunately, we do not have the pictures of all these men, but we have tried to secure them. Some say they don't have pictures and others are too modest to let us have them. But all of these men deserve credit for the fine work they are doing.

From week to week we will publish the names of the churches sending in new and renewal subscriptions and the number sent in relation to the ten per cent quota. Remember that we are happy to receive the Every-family Plan subscriptions at the reduced rate, but must have at least 20,000 regular subscriptions in order to meet publishing costs.



Mr. and Mrs. Grady Robinson, of Oberlin, Ohio. The awards cover tuition and fees up to \$500, and were granted on the basis of "superior academic standing, leadership ability, active church membership, character, personality and need." The scholarships are among 500 such awards given annually.

The Rev. William B. Starnes, who for the past eighteen months has been pastor of Camp Methodist Church, Shallotte, went on active duty as a chaplain with the U. S. Army on January 5. His first temporary assignment is at the U.S. Army Chaplain School, Fort Slocum, N. Y., where he is taking a nine weeks basic orientation course. He will then report for duty with the First Missile Battalion, 562nd Artillery Regiment, Fort George G. Meade, Maryland. He has been appointed to the rank of First Lieutenant. Mr. Starnes is the son of the Rev. S. J. Starnes, pastor of Sunset Park Methodist Church in Wilmington.

Dr. C. Excell Rozzelle of Winston-Salem brought the Student Recognition Day message at Ardmore Church of that city on Sunday morning, December 28. Dr. Rozzelle is a former pastor of Ardmore, and in recent years was a teacher at High Point College.

Rev. and Mrs. David Swain, missionaries on furlough from Japan, were guest speakers at Central Church, Asheville, on Sunday morning,

## District Director



The Rev. A. D. Byrd, Jr., Director of the ADVOCATE campaign in the Elizabeth City District, is in his first year at Plymouth. A native of Calypso, N. C., he was educated in the schools of Duplin, Pender, and New Hanover Counties, attended Wilmington Junior College and High Point College, where he was graduated in 1950 and joined the NC Conference the same year and served at Carver's Creek. After his ordination as a deacon in 1953, he served as pastor of Stedman and later at Person Street Church in Fayetteville. From Fayetteville he came to First Church, Plymouth, last June.

A good friend of the Conference paper, he is working hard on the campaign and reports that the Elizabeth City District, under the leadership of the Rev. C. Freeman Heath, is working toward a goal of having the ADVOCATE in every home.

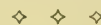
## District Director



The Rev. Albert L. Fisher of Franklinton, is the director of the ADVOCATE Campaign in the Raleigh District. According to the meager information furnished by this modest man, he is a graduate of Duke Divinity School and served his first pastorate in Saxapahaw before coming to his present charge. This is his first year as director and he will make his first report at the District Conference in Fuquay Springs, Jan. 30.

December 28. David and Betty work with the United Student Christian Association in Japan, and it was appropriate that they shared their experiences on Student Recognition Sunday.

Student exchange programs with Mount Holyoke College and Ohio Wesleyan University for the coming year have been already approved, Dr. Willa B. Player, president of Bennett College, Greensboro, revealed recently. The exchange between Bennett and Mount Holyoke will be from Feb. 15 to 27; with Ohio Wesleyan from Feb. 2 to May 30.



## THE COVER

The poem used on our cover this week is by Johnnie Speas Carter of Andrews, N. C.

## NORTH CAROLINA

## CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
Henry E. Gibat	Business Manager
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
R. R. Mitchell	Production Manager
Betty Dean	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

## THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



It is estimated by Methodism's General Board of Lay Activities that there are 2,000,000 men in The Methodist Church who are prospective members of Methodist Men's Clubs. Robert G. Mayfield, executive secretary of the board, states that "we seek to mobilize through Methodist men the tremendous power and enthusiasm of the men of the church. Our purpose is to give strength to the program of Christ and His Church through consecrated service of men in every local church of Methodism."

Congress will be asked to include Old St. George's Methodist Church, Philadelphia, Pa., in the Independence National Historical Park. A resolution seeking the necessary legislation was adopted there Dec. 12 by the executive committee of the Association of Methodist Historical Societies. The petition will be presented to Pennsylvania members of Congress. It was voted to ask Methodist historical societies of annual conferences to make similar requests of their Congressmen. The government's historical park in Philadelphia centers around famed Independence Hall and other public buildings and dwellings in the "old city" section. St. George's Church, said to be the world's oldest Methodist building in continuous use, was dedicated in 1769 by the Methodist society of Philadelphia—15 years before the Methodist Church was formally organized in America. It was at St. George's that Francis Asbury, later elected bishop, preached his first sermon in America.

Philadelphia, Pa.—The Methodist Church's Commission to Study the Jurisdictional System, meeting here Dec. 10-11, reached agreement on several recommendations to the 1960 General Conference. However, it was decided not to disclose the action taken until the complete report of the commission's findings and recommendations is drafted. It is understood that the seven recommendations adopted include suggested action relative to the time, meeting places and membership of the General and Jurisdictional Conferences; and the election, consecration, assignment and transfer of bishops. The commission is to meet again April 1-2 in Louisville, Ky., and Sept. 24-25 in New York City. Its complete report is scheduled to be mailed in January 1960, to General Conference delegates.

A special Christmas shipment of over 90 bales of clothing, food and other supplies given by American Protestant churches through Church World Service arrived in the Bahamas for Yuletide distribution among the needy islanders of San Salvador. Many of those who shared in the Christmas aid, Dr. Wilson said, were destitution victims of Hurricane Betsy which swept the Bahamas in 1956. Mrs. Ruth G. Wolper, famous artist who acts as Church World Service representative on the island, distributed the gift-wrapped parcels of tinned beef; men's women's and children's clothing; cloth remnants, sewing supplies and mending kits on Christmas Eve.

The Winter Camp Meeting to be held at Epworth-by-the-Sea on St. Simons Island, Georgia, February 8-13, is expected to draw "campers" from all over Georgia and the Southeast. Leaders at the two meetings daily will be Bishop Arthur J. Moore and Dr. Pierce Harris, both of Atlanta; Dr. Maldwyn Ed-

wards of Cardiff, Wales, Great Britain; Dr. Harry Denman of Nashville, Tenn., lay evangelist; and Clay Milby of Valdosta, Ga., song leader.

Hundreds of books of interest to religious leaders are listed in the latest edition of "A Guide to Books on Recreation." A comprehensive, up-to-date listing of books on all phases of recreation published by the National Recreation Association, AGBOR lists over 800 books of 128 publishers of which 230 are new titles. Church leaders may obtain a free copy of AGBOR by writing to the National Recreation Association, 8 West Eighth Street, New York 11, New York, on their official letterhead. Please enclose 25c to cover handling and postage costs.

Thirteen U.S. Methodists will take part in a Christian witness mission for youth in northern Europe from Dec. 31 to Feb. 5. The mission will be conducted in Denmark, Finland, Norway and Sweden at the invitation of the Methodist youth of those countries and Bishop Odd Hagen, Stockholm, head of the church's Northern Europe Area. It is being sponsored by the Board of Missions and the Board of Evangelism. The group will conduct evangelistic meetings, give leadership in person-to-person youth evangelism, and share information about methods of effective work with youth. Leader of the mission will be the Rev. Howard W. Ellis, Nashville, Tenn., director of the co-operative department of youth evangelism of the Board of Evangelism and the Board of Education.

The Rev. Carlton R. Young, minister of music at Trinity Methodist Church in Youngstown, Ohio, will become director of church music for Abingdon Press, Jan. 1. His office will be in Nashville. In the newly-created position, Mr. Young will supervise publication and distribution of music for churches and church schools.

The Rev. Merrill W. Drennan, who at 85 gave up a promising career as an agent with the Federal Bureau of Investigation to enter the ministry, finds life as a pastor much more exciting. Pastor of the Millian Memorial Methodist Church in Silver Spring, Md., Mr. Drennan has the fastest growing church in the Washington area. He had been an FBI agent for six years when he made his decision to enter full-time church service.

## Capsule Comments

**Non-Catholic Heads Catholic School:** Dr. John I. Leonard, well-known educator, has been elected president of the new Saint Leo College near Dade City, Fla. Dr. Leonard is a non-catholic who has given his life to educational work in his state and now, after retirement from his post as president of Palm Beach Junior College, has taken the job of guiding the program of St. Leo, which is under the auspices of St. Leo Abbey of the Benedictine Order of the Roman Catholic Church. . . . This is an example of the broadness of outlook evidenced by some Roman Catholics in some sections of the country. St. Leo Prep School

which has served the Tampa-Dade City area for many years has always had a large proportion of Protestant students. A few years ago it was the humorous boast of the faculty that they were educating several prospective Methodist ministers. Protestant students were not required to study any Catholic doctrine and were encouraged to observe the religious practices of their own faith. The Benedictines are famous for their teaching work and for their promotion of liturgical worship.

**Cuban Revolt Poses Problem for Missions:** The increasing tension in the Cuban rebellion may make work of American missionaries more difficult according to some authorities. Last week two American tourists were seized on board a plane by Cuban police and jailed. Eyewitnesses told reporters that the men had spoken critically of Cuban politics. The inhabitants of Santa Clara province were fleeing their homes to escape the advance of rebel forces under General Castro. . . . Cuban politics and frequent revolutions have always posed a problem to missionary effort, but the work goes on.

**The Greeks Had the Works for It:** In Athens, Greece, a British scientist recently discovered a model of our solar system which he says was fashioned out of bronze or brass metal some 30 years before the birth of Christ. The model was geared and adjusted so that it could be operated to show the movements of the heavenly bodies. He told a Washington group of scientists that the model seemed to exhibit a stage of technological development more advanced than that of Europe in the 18th century. . . . Such a find will be a shock to some moderns who think that ours is the first age to show any scientific intelligence. We are reminded of a fantastic story which we read as a boy. It told of a fictional scientist who, while digging in an Egyptian tomb, uncovered a phonograph which played for him a recording of the voice of a princess who had died 4,000 years ago. That, of course, was merely fiction.

**Prospects for Prosperity:** Various prognosticators last week undertook to predict the future in 1959. Here are some of their prophecies: More strikes, more jobs, higher wages, little rise in cost of living; higher standard of living, less government spending, more money allocated to war expenditures, no general war, manned spaceships before the year ends. Most of the prophets failed to mention what seems to be our greatest problem, crime, which will undoubtedly grow to greater proportion, along with a rise in drunkenness and fatal traffic deaths.

**Striking Policemen:** If the Teamster's Union has its way, New York City policemen will be organized into unions, under the direction of labor leaders like Jimmy Hoffa. On Dec. 30 the Associated Press reported that the Teamsters Union planned to begin picketing New York's police department in an effort to force Police Commissioner Kennedy to rescind his ban on unionization of police. Union officials said that they would cut off all deliveries of supplies and fuel to the police headquarters. If policemen are unionized, they will be under the control of officials who will then be able to paralyze the city by strikes in transportation, newspapers and law enforcement agencies. What more could our enemies ask?





Rev. and Mrs. William E. Andrews and children, missionaries to Brazil. Back row, left to right: Bill, Peggy, Mark (2 yrs.), Judith (15), Rebecca (14); front row: Tommy (9), Susie (8).

## A Missionary for Dinner

By WILLIAM E. ANDREWS

(The following article was written by the Rev. Bill Andrews. Bill and his family sailed December 31 from New York for Porto Alegre, Brazil, where Bill will again take up his mission work. Their two older daughters, Judy, 15, and Becky, 14, will remain in the States to attend school in Landrum, S. C., where they are staying with Bill's mother.)

Some years ago, it is said, one cannibal said to another; "We just had a missionary for dinner!" Since we have been home on furlough from our work in Brazil we feel that truly we have been "had for dinner." Peggy and I have gained about thirty-five pounds each because of the wonderful fried chicken and country ham, biscuits and gravy, pies and cakes of friends and relatives here at home. How many times have we had "dinner on the ground?"

In Brazil they say that a missionary goes home for a holiday and many are amazed to think of having a whole year for a holiday. Holiday indeed! we have visited about 250 churches and spoken about 300 times, covering over 30,000 miles of travel. What an inspiration to be able to see so many people in so many churches, to feel the pulse and throb of a great church with a missionary, a growing missionary concern.

At one place I heard a teacher in the primary department saying to her impatient charges: "We want all of you boys and girls to stay for preaching today because we are going to have 'a real live missionary' do to stir the imagination and charm a small child? I feared that they would look at me and turn away in disappointment saying, "Why, he is just like any other preacher!"

However, more than anything else in the world, I wanted to be a "real live missionary." I was not like Paul! I could not say that I had been stoned, imprisoned, beaten, or shipwrecked for Christ's sake.

But wait! I had been train wrecked and bus wrecked, I had been in the saddle over dusty roads, I had been stranded for days because of floods, I had come to my church on Sunday morning and found painted in big white letters, "The church of the devil!" On the street in front of my house I found these words, "Away with the Yanks." I had spent the night hovered over a fire or slept wrapped in a blanket in the open field. Once I even stepped on a dangerous snake and came out of it unharmed. But Paul was not important because he suffered, that was incidental. There must be something positive that I had done?

Yes, I had seen men come to the altar in humble repentance, with tears of sorrow in their eyes. I had seen them leave with a smile of joy and peace on their care worn faces. I had seen the salvation of the Lord in the land of the living! As Paul organized churches in Corinth and Ephesus so we were able to organize churches in Santa Rosa, Mafra, Morretes, Cajuru, Vila Fany, and Boa Vista. We had built six new churches and helped to organize ten new congregations. We had received several hundred into the fellowship of Christ. We had come back home to report on the glowing progress of a vibrant young church. God has breathed into us a double portion of his life-giving spirit so that we might, in truth, be real living missionaries.

It is the home church which had placed its hands upon us and sent us out. You have

maintained us and prayed for us and given us the means to build and the message to preach. Thousands of your dollars have gone into this our work, many prayers and much concern have brought this to bear.

Trinity Church in Kannapolis and Central in Albemarle have taken our entire support for twelve years. They have done much more than that! They have given us a car and built a new church for us in Brazil and showered us with kindness and love, taking us into their inner circle. The entire Salisbury District under the leadership of the district superintendent, Paul Townsend, has taken a special interest in our work and will provide transportation for us to Brazil as we go back.

We are going back to head a school in the city of Porto Alegre. As we go back the words of Jesus have a deeper meaning for us, "He who is not willing to leave father and mother, brother and sister, son and daughter, is not worthy of me." We are leaving a part of us here, our two older girls, Judy, 15, and Becky, 14. We return rejoicing because we would like to be counted worthy of Him . . .

You have had us to dinner and we have been renewed in body and soul. May God bless you exceedingly, abundantly, above all that you ask or think.

The Andrews' address on the mission field will be:

REV. WILLIAM E. ANDREWS  
Caixa Postal, 267  
Porto Alegre  
Rio Grande do Sul  
Brazil, S. A.

## Parsonage Families Enjoy Christmas Dinner

Parsonage families of the North Wilkesboro District met for the annual Christmas party and covered dish dinner at the West Jefferson Methodist Church Saturday evening, December 13. The Rev. and Mrs. Charles A. Rhinehart and the Rev. and Mrs. W. E. Fitzgerald were hosts.

Mrs. L. E. Barden, president of the District Ministers' Wives Association, had charge of the program.

Before dinner Mrs. Barden presented Ed and Evelyn Fitzgerald who gave a skit depicting three amusing episodes in the lives of Superintendent and Mrs. Garland Stafford. Following this the Staffords were given a beautiful silver dish commemorating their 25th wedding anniversary which occurred on December 23rd.

An offering made by those present was sent to CARE for packages to be sent overseas.

## Bishop Harmon to Visit South America

Bishop Nolan B. Harmon, accompanied by Mrs. Harmon, left on New Year's Day for a visit of two months to Methodist missions and churches in South America. This will be Bishop Harmon's official visitation to this area of missions. Each bishop is required to make such a visitation once every four years.



# Getting at the Roots of Delinquency

By W. W. REID

It is now quite generally agreed among educators, clergy, social workers, and others concerned with the so-called "delinquency of youth," that this deviation from the norms of modern society is not a teen-age disease, but is rather a *symptom* warning us that there is something wrong (or ill) in society itself. This delinquency—or, as the social biologist might call it, this abnormal development in a new crop of youth—is a quite natural result of something wrong, probably in the environment, of the parent stock. Someone has said that juvenile delinquency is the thermometer of society—rising and falling with the innumerable tensions in the family, the community, the nation, and in the world.

The Rev. Anthony F. Lo Gatto, sociologist and educator, made this comparison in a conference on social welfare recently in New York City: "Youth is the tree, the plant, that grows in the soil of society. The plant starts life with genetic factors which, however, attain their potential only as the soil and the climate in which it grows are nutrient, wholesome, and balanced. With distortions and abnormalities in its soil and its climate, the plant grows misshapen and shrunk; a poor replica of the noble, far-reaching, and fruitful entity it was meant to be. So, in this sense, youth is the product of the culture in which it grows."

But the danger does not end with the one stunted plant or the one unconforming boy. Father Lo Gatto continued: "But a tree sends forth roots which are in chemical inter-action with the soil; its leaves exchange gasses, and finally its fruit either clutters the earth or refreshes mankind. It is true that delinquency creates a sub-culture of its own which modifies the over-all culture itself."

Then there is growing agreement that at least the beginnings of this maladjustment of youth to his society are rooted in the home—and that the apparent "sickness" (or, at least, "disorganization") of the home is but another symptom—or thermometer, or index—of an ailing society. The school, and even the church, may to some extent be blamed for what is not being done to counteract juvenile delinquency, but the seed has been sown—and the twig bent—before the child comes under the direct influence of school or church. The maladjusted home is throwing upon school and church—and upon other social institutions—a problem created within the home, and one for which these agencies are unprepared; indeed a problem with which they should not have to cope.

In this same conference in New York City, a school superintendent presented the results of an intensive study of the background of 87 "delinquents" with whom he had dealt in his community, noting that "it seemed apparent that in almost every

one of the cases there was something awry in the home and family situation." Leading home situations included: lack of family unity; lack of rapport (or love) between parents, or between parents and children; broken homes—either by divorce or desertion; a parent who used alcohol excessively; a mother, or father, who sought pleasure and social life outside the home—and to the neglect of the family; both parents working—children left with other relatives, strangers, or neglected. From such homes come frustrated, confused, frightened children—in conflict with themselves and with all society. They are dwarfed, misshapen plants.

Gravely affecting the home as we knew it half a century ago—and gravely confusing the homemakers—are the vast technological advances of recent decades, and the great social-political-economic changes growing out of these advances. Indeed, it takes an unusually well-adjusted mature individual not to become confused and unbalanced as: motor transportation puts the family on wheels; radio and TV bring all corners of earth and all their philosophies into our living rooms; urban growth crowds us into fewer and smaller rooms, and wipes out our natural play areas; new wealth and gadgets increase our selfishness and self-indulgence. As these changes invade our homes, the conflicts between the ideas and ideals of the generations tend to increase. And the result is frustration and delinquency, as viewed by controlling adult society . . .

(This has been "diagnosis" only. Next week we hope to point to some possible alleviation).

## SEJ Convocation to Meet in Atlanta

The Southeastern Jurisdictional Convocation in Atlanta Feb. 17-19 will bring together Methodist leadership from throughout the nation and abroad.

Dr. Harold Roberts, of Great Britain, president of the World Methodist Council, will deliver a major address.

Another Englishman, Dr. Maldwyn Edwards, a noted historian and minister, will speak to the more than 1,000 men and women of nine southeastern states and Cuba expected to attend.

Thirteen bishops will participate. Among others addressing the Convocation will be, Bishop Hazen G. Werner of Columbus, Ohio; Bishop Arthur J. Moore of Atlanta, president of the jurisdictional council; Mrs. J. Fount Tillman, of Lewisburg, Tenn., president of the Woman's Division, Board of Missions, and Dr. Hurst R. Anderson, president of American University, Washington, D. C.



MISS MILDRED PAINE

## Mildred Paine Cited for Service to Japan

A Methodist missionary is among 52 foreigners who received a citation for distinguished service in social welfare December 4 from the Welfare Ministry of Japan.

Miss Mildred Anne Paine, Albion, N. Y., was cited by Welfare Minister Ryogo Hashimoto for "devotion to the welfare of children and youth." She received the citation at a public ceremony. All of those cited have worked in Japan for more than 20 years. They included American, British, French, German, Italian and Spanish missionaries or social workers, both Protestant and Roman Catholic.

In 1928 Miss Paine was assigned to rebuild the social work of the Methodist Church in an underprivileged section of east Tokyo following a severe earthquake. The quake had destroyed a social-evangelistic center in the same area.

Starting "from scratch" and working with a Japanese staff, Miss Paine established Ai Kei Gakuin, a social center which over the years has become one of the best known in Japan. The varied program includes a baby clinic, a nursery school, a kindergarten, children's clubs, youth activities and an extensive religious education program. Much relief work was done through the center after World War II.

In 1951, a seaside camp was opened, making it possible for children and young people to leave the city in the summer for inspiration and recreation. The latest additions to the Ai Kei Gakuin program were in 1955, a child guidance clinic and a course in adult education. The first Protestant church in the area also was dedicated in 1955.

A member of the West Barre (N.Y.) Methodist Church, Miss Paine is supported by the Woman's Society of Christian Service of the Genesee Methodist Conference.

◇ ◇ ◇

The liquor industry last year spent 400 million dollars in an effort to make alcoholic beverages an indispensable part of American home life.



## Methodist Home to Expand Facilities

W. W. Hagood, Jr., chairman of the Board of Managers of the Methodist Home, has announced that the first phase of an over-all expansion program of its facilities for the aged, located at 3420 Shamrock Drive, Charlotte, N. C., which was approved by the Board of Managers in a called meeting December 6, 1956, will begin early in 1959. The construction of a new kitchen and enlarging the Home's present main dining room was authorized by the Executive Committee of the Home at a meeting held Friday, December 5, 1958. The cost of such will be approximately \$105,000.00, and Louis Asbury and Associates, of Charlotte, are the architects. Upon completion of this particular construction, the seating capacity of the Home's main dining room facilities will be increased from 160 to 260. After this is completed, the over-all expansion plan calls for a new separate Infirmary Building which, perhaps, may be the beginning of a hospital for the chronically ill; but this building will not be started until Bishop Harmon authorizes a fund-raising campaign for this purpose. A new Infirmary Fund was created about two years ago for this project and at the present time, without any promotional effort, amounts to \$14,164.63.

The Home's present Infirmary facilities will then be renovated, remodeled, and utilized as a resident area. When the over-all expansion program is completed, the Home's total capacity, including the main building, the apartments, the cottages, and the new Infirmary, will be increased from its present capacity of 190 to approximately 300.

It should be pointed out to the members of the Western North Carolina Conference that when the new Infirmary is completed, it will then enable our Home to serve at least 100 additional members. At the present time there are 80 persons whose applications has already been approved for membership and who are now waiting for rooms to become available for them.

## N. W. District Parsonage Holds Open House

Open House was held Sunday afternoon, November 30th, in North Wilkesboro at the new district parsonage, which was occupied in late September by the district superintendent, the Rev. Garland R. Stafford, and Mrs. Stafford. The parsonage is located at 101 Pilson Street.

The officers and secretaries of the District Woman's Society of Christian Service, of which Mrs. James H. Council of Boone is president, were hostesses for the occasion. Also present to receive the visitors were the district trustees and their wives.

A large number of people throughout the district called between the hours of 2:30-5:30, and were served punch, cookies and mints.

The parsonage, having four bedrooms, living room, dining room, and kitchen, den, also contains the office of the



Among the prominent church leaders present at a birthday party honoring Dr. E. Stanley Jones, noted missionary and author, at his 75th birthday, were, standing left to right: Bishop Costen J. Harrell, Dr. J. McDowell Richards, president of Columbia Theological Seminary; Dean William R. Cannon of Emory University's Candler School of Theology; William N. Banks, chairman of the Protestant Radio and Television Center's Campaign Committee; Dr. S. Walter Martin, president of Emory University; and seated: Dr. Jones and Bishop Arthur J. Moore. Other leaders at the dinner but not shown were these Protestant Radio and TV Center trustees: Dr. Herman L. Turner, pastor of Covenant Presbyterian Church, Edwin L. Sterne, and Erwin Baumer, all of Atlanta.

district superintendent. The house is beautifully furnished throughout, much of the furniture having been made in North Wilkesboro factories.

The district trustees responsible for the construction of the parsonage are: Richard B. Johnston, Dr. W. K. Newton, Edd F. Gardner, and P. W. Eshelman, all of North Wilkesboro; W. W. Chester, Boone; W. P. Ingram of Taylorsville; R. L. Pugh, Laurel Springs; and B. B. Graybeal and G. W. Edwards of West Jefferson.

The North Wilkesboro District was created in 1955 from portions of the Winston-Salem, Statesville, and Marion districts. It consists of six counties in the north-western corner of the state. Mr. Stafford is in his fourth year as superintendent.

## N. C. Coach Has Religious Service for Team

Football Coach Jim Tatum of the University of North Carolina always arranges a religious service for his team on the day of the game.

When the team is away from home, a pastor of the community in which it is playing is brought in for a 30-minute service on the morning of the game.

"The service is always a part of our schedule on the day of the game," Coach Tatum says, "and it always seems to help the players."

## Louisburg Opens College Union Building

The college union building of Louisburg College was formally opened in ceremonies on January 5, followed by a luncheon, the first meal served in the new cafeteria.

Leading the ritual was Bishop Ralph S. Cushman of Raleigh, with Dr. James E. Hillman of Raleigh, president of the college's board of trustees, presiding. Featured speaker was Mrs. James H. Semans of Durham.

The new building, completely modern, contains one large and three small dining rooms, a bookstore, soda shop, lobby, kitchen, and other facilities, which with equipment, cost \$225,000.

## District Director



A transplanted Pennsylvanian, the Rev. J. E. Sponenberg, ADVOCATE director for the Durham District, was born in Strawberryridge, Pa., and lived for a time in Asbury Park, N. J. A graduate of Asbury College, Wilmore, Ky., and Asbury Seminary, Wilmore, Ky., he has served the church in Nevada and North Carolina since 1942. His pastorates in this state include Moncure; Princeton; Person St., Fayetteville; Wesley Memorial, Raleigh; and his present charge, Bethany, Durham.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Eva's Cup of Cold Water

By J. L. GLOVER

"I can't do anything for people," said Eva. "I'd like to help everybody, but I just have to sit here and let them help me. There's nothing I can do."

"Nothing, Eva?" said her teacher to whom Eva had been talking. "Are you so sure of that?"

"Of course I am. I can't even go to school like the others. It is kind of you to come and teach me, and I'm not grumbling about that. But I can't do a thing for you in return."

"Why, yes you can, Eva," said Miss Randal, looking tenderly at the wet eyes and quivering lips. "You can and you do. You gave me love and cheerful greetings and good lessons—something all teachers appreciate, and don't always get. And you can always give at least a cup of cold water, you know, dear, in His name."

"How?" Eva asked with brightening eyes.

"Why, as you sit here at your window, or on the porch, many pass besides those who come in to chat with you. Can you not give them something even out of the little you have? Does not our Lord say that whosoever shall give a cup of water in His name, shall not lose his reward? There are little opportunities—a word of comfort, of sympathy or cheer, as well as the actual cup of water. I am sure you will find chances if you watch for them."

Cheered and encouraged, Eva set to work to watch for the little opportunities, instead of brooding over her own lameness and helplessness. Her home was in a mountain district, a cottage at the foot of the Blue Ridge and close to the roadside. Numbers of children passed every day on their way to school. They had grown accustomed to the sight of the sad little face at the window, and tossed her a merry good-morning as they passed.

Once she had been almost too unhappy and too envious of their freedom to respond to their greetings. But now, with the new thought Miss Randal had given her, she nodded and smiled in return. It seemed very little, but perhaps the chance to give the cup of water would come later.

And at last it did. A little boy came by crying. He had fallen and bruised his knee on the stones by the roadside. Eva took up her crutches and made her way painfully to the gate.

"Bring him in," she said to the little sister who was trying in vain to soothe him. "Oh, his leg is all cut and bleeding! Let me get some water."

She limped back to the house, and her "cup of cold water" was a comfort indeed. The boy's leg was tied up with a soft handkerchief, his hot little face bathed, and a cool drink offered them both; and

soon they went on their way refreshed and happy.

This was the beginning of Eva's little ministry of cold water. The school children soon fell into the way of pausing for the drink of water and the merry or sympathetic greeting that always went with it. In giving of what she had, Eva soon forgot that she had ever complained of her lack of opportunity.

On a beautiful fall day, clear and cool, Eva's mother had placed her chair out of doors, so that she might enjoy the freshness of the morning.

No one had passed for a long time, when presently the sound of a car caught her attention. A car filled with a gay crowd of young people was stopping at the gate. A young man got out of the car and lifted his hat courteously.

"Good morning," he said, "can we get a drink of water here? We have come a

### WHAT SHALL I BRING?

*I'll bring the best my hands can do;  
Oh, may these hands be strong and true.  
Though great or small my gift may be,  
The best, dear God, I'll bring to Thee.*

—Author Unknown

long way, and are very thirsty. Mountain climbing is thirsty work."

Eva's face brightened. Here was a chance for her cup of cold water.

"Please come in," she said cordially. "We have nice cold water. I'll get some in a minute. Won't you stop and rest a little?"

"Thank you, but we must get back to town," the young man answered, and Eva, taking up her crutches, hurried into the house for the water.

When she returned she found that the party had changed their minds and accepted her invitation to stop and rest, and were standing on the porch.

Eva's mother drew out chairs and urged them with simple hospitality to sit down while she brought cool buttermilk from the dairy and biscuits hot from the oven. Then, while the others chatted with Eva, Dr. Hastings, the young man who had asked for the water, asked her mother to tell the story of Eva's accident three years ago, of her injured hip and the unskilled treatment of an ignorant doctor which had left her permanently lame.

The physician listened attentively, asking a question now and then, until he knew the whole story. When the others rose to go, he said hurriedly:

"Madam, I am a doctor. I have made a specialty of just such cases as hers, and it seems to me from what you have told me that your little girl's case may not be incurable. I should like to see her again, and if you are willing, I will come back in a few days and make an examination."

"Oh, doctor," the mother exclaimed with tears in her eyes, "you give me new hope. But we are poor, and can't pay you."

"It will cost you nothing," he answered kindly. "I am interested in the case. Say nothing to her yet, because I should not like to disappoint her if nothing can be done. But I hope we may be able to help her. I will come back soon."

He shook hands with the mother, and then turned and looked into Eva's bright face.

"Good-bye for now, but we shall see each other again soon," he said smiling.

And two weeks later, when he came back, and Eva learned that she was to go to the great hospital where people are cured, and would be able to throw away her crutches and grow strong and well, her joy knew no bounds.

What a rich reward for the little that she had been able to do—for her cup of cold water, given gladly in the Master's name!—*The Interior.*

### THOUGHT FOR TODAY

If you bring a smiling face to the mirror, a smile will come back to you.

### CHUCKLES

Small boy—"Mummy, we're goin' to play elephants at the zoo, an' we want you to come."

Mother—"What on earth can I do?"

Small boy—"You can be the lady that gives the elephants peanuts an' candy."

It is said a dog fills an empty place in a boy's life. This is especially true of the hot dog.

### Bible Quiz

(Name the animals in these quotations)

1. Jesus said: "I know my ....."
2. "Who hath delivered Daniel from the power of the ....."
3. "John was clothed with.....'s hair."
4. "The.....came and licked his sores."
5. Joseph's brethren "killed a..... of the....."

### Answers to Last week's Quiz

1. Wrong; there were 12
2. Right—Exodus Chaps. 7-12
3. Right—Luke 19:2-4
4. Wrong—Matthew 6:9-13
5. Right—Luke 6:13-14



# EDITORIALS

## The Art of Ugliness

A perusal of some of the leading magazines devoted to art and literature, both secular and religious, leaves us with a feeling of horror and a conviction that once again the world is entering the Dark Ages of terror, remorse and expectation of doom.

One of the best literary magazines published by any religious denomination is *Motive*, the official publication of the Methodist Student Movement. We can believe that it is fully abreast of all new developments in literature and art, for it is edited by youthful writers who know the college trends and attempt to relate them to religion. Middle-aged ministers, who can remember when coonskin coats and "College Humor" typified the average campus, will be both encouraged and horrified by the articles, pictures and cartoons printed in this magazine—encouraged by the genuine religious attitudes expressed by the writers and artists; horrified by the atmosphere of pessimism and despair.

Gone from the college campus (if we are to believe what we read in such magazines) is the happy-go-lucky attitude of our youth. Today's serious student is concerned with problems which we never faced. He is attempting to meet them religiously and realistically and he is confused and bewildered to a degree unknown even to what we used to call the "lost generation." He is not only lost, this modern young man, he is utterly crushed by the weight of troubles which he sees ahead. While he is not prepared to wallow in the depths of futility with the exponents of the "Beat Generation," as typified by the small group of English and American writers who are turning out trash and serving up literary manure, he is sadly contemplating the Brave New World we promised him and finding it neither brave or new—and not much of a world.

As we have said, reading such a magazine as *Motive* gives us some hope in the midst of despair, for our hope must be in the young people who can see life so clearly and understand its problems in the light of the teachings of Jesus. Nevertheless, we are concerned with one trend which seems to be part and parcel of the greater movement toward despair.

Turn to the inside back cover of the January issue of *Motive* and study the picture of a sculptured head of Christ by Julia Porcelli. It is art, it is religious, but is it really Christian? In this one picture (even less horrible than some of the others) we find the key to modern religious art and the explanation of its ugliness. Here is the face of Jesus, dead upon the cross, with all the rigid stillness of the grave. The heavy eyelids close to slits over the sightless eyes; the lips are shut and ugly in agony. Here is a dead Christ, killed by

His own people. There are no ministering angels; there is no hope of a resurrection. He is simply dead.

The Dark Ages saw the beginning of a new type of Christian art, a form which, under Byzantine influence, portrayed the horror of the dying Savior, the terror of the Judgment Day, the fearful agonies of sinners in hell. It was a type of art which arose out of the hearts of the people in a time when the world was on fire, when Rome was in the last throes of dissolution and the barbarians were coming down from the north, bringing with them death and destruction.

The art of the Dark Ages pictured a world of fear and horror, a Christ who sat above the earth to judge it or who hung, bleeding, upon a cross. He did not walk the roads of Galilee and smile at little children; he did not laugh with his friends in Cana, or enjoy a dinner with Martha and Mary and Lazarus. All that had been forgotten, while men looked out upon a world on fire and fearfully counted their beads and whispered their fearful prayers.

We would not in any way criticize the magazine which published these pictures; instead we would thank them for holding up a mirror to the world which is all about us and which is all too little understood by our generation—a world of groping, hoping, yet despairing youth, who are our own children, living in the world which we have made.

But we would pray for a new birth of joyous Christian faith such as that possessed by Wesley and Whitefield, who like us lived in a world of sin and terror, of unbelievable degradation, yet who cheerfully preached and sang about a living Christ, a Savior from sin, a conqueror over death, hell, and the grave.

## Methodist Magazines Increase Rates

*Together* and *The New Christian Advocate*, general organs of the church, have announced an increase in rates to become effective immediately. The price of *Together*, formerly \$3, has been increased to \$4 for a single subscription. The Every-family rate has gone up from \$2 to \$2.60. The *New Christian Advocate* will now sell for \$4 per year for individual subscriptions.

These advances have been made necessary by the increase in expense and by a desire on the part of the Publishing House to make the general organs "economically independent." This must be done, if the present high standard is to be maintained. It is encouraging to note that, despite a greatly increased budget, the new publications are operating with less budgetary

loss per subscription than the former *Christian Advocate*. This means that, with the increased subscription price and expected increase in circulation, it is hoped that the magazines will in a few years "move into the black" and become self-supporting.

We would congratulate again the editors of these magazines on the quality of their product and wish them even greater success in the years that are ahead.

Despite rising costs, the NORTH CAROLINA CHRISTIAN ADVOCATE continues to sell for \$2.50 per year to individuals and \$2 per year on the Every-family Plan. We count on the support of the ministers and laymen of our two conferences to help us to continue to publish our Conference paper at these low prices.

## Triumph of the Machine

Not long ago the writer, speaking to a district conference, jokingly prophesied that the time may come when district superintendents and board secretaries may be replaced by electronic computers designed to expedite the ever-increasing flood of paper-work.

But on his desk as he writes this editorial is an article in *Time* which tells of a meeting of psychologists, neurophysiologists and linguists who got together to explore the possibilities of "lifting computers above the rank of half-witted prodigies." The scientists were not satisfied with the present capabilities of the machines, which are limited to solving mathematical or logical questions in a fraction of a second. They look forward says the report, to a time when intelligent machines will be assembled which will be so like humans that they will refuse to admit that they are machines. "Only the really intelligent ones, whose development will come much later, will realize that they are made of electronic components according to principles discovered in 1950."

If this were not enough to curl the hair of the reader, *Time* goes on to report that some of the lecturers prophesied the early advent of machines which can compose music, operate airway control systems, perform surgical operations, and (here is the shocker) "take over most kinds of administrative work, replacing middle-rank executives, as well as clerks."

There go the superintendents, board secretaries and editors!

But before we turn over our desk to an automatic blue-pencil and leave the realm of religious literature to a goggle-eyed machine, we would remind the scientists that someone has to stick around to set up the pesky thing.

◇ ◇ ◇

Any man can start in the direction of a better living from the spot on which he is standing now.—Roy L. Smith.



# DEVOTIONAL

## Locating Ourselves

By RICHARD BRAUNSTEIN

In the third chapter of the Book of Genesis, verse nine, we read "And the Lord God called unto Adam and said unto him, where art thou?" The question discovered Adam on the spot. Where does it find us? There is not a day when we are not queried as to our place and status, where we are and what we are. No senatorial investigating committee can be more insistent than history and experience demanding that mankind devote itself individually and collectively. Where are we?

First: *Where are we in our own little world?*—That small small space occupied by little people in a great universe. Our little back and front yards with the *No Trespass* and *Keep Off* signs. But no life can be altogether posted. "As a man thinketh in his heart so is he." Thoughts will out and ideals show. Not what we are when the stands are full and the bands blare and the crowds cheer, but what we are when the drums are mute and the bleachers are empty. Not what we are walking down the street in the sunlight, but what we are when the night has come and the shades are down. Character is what we are in the dark.

We all have our hopes and dreams, plans and goals. The real you, the real me, are known only to ourselves—and to God. However, we radiate an influence and our environments are affected, whether we labor consciously or unconsciously. Even gait and gesture are eloquent.

Second: *Where are we in the world's world?* The day of the isolationist is gone. There is no room for the recluse or hermit. While we have our private moments there are business and professional obligations. There are our churches and schools. There are our associates and friends. There are our communities and regions beyond. An Indian adage is "Remember there are people on the other side of the hill." Jacob Riis brought this home with his book, "The Other Half." "No man liveth unto himself and no man dieth unto himself." The path that passes our door eventually leads to the end of the world. The wisdom of the Chinese informs us that if we will sweep our own walk it will make the whole world clean.

One hundred years ago John Donne wrote:

No man is an island entire to himself  
Every man is a piece of a continent,  
A part of the main.  
If a clod be washed away by the sea  
Europe is the less.  
As well as if a promontory were,  
As well as if a manor of my friends,  
Or if thine own were.  
Every man diminishes me,  
And, therefore, never send to know  
Because I am involved in mankind.  
For whom the bell tolls.  
It tolls for thee.

What he said in poetry we are trying to say in prose, "What helps me, helps others; what hurts me, hurts others."

Horizons are shrinking; the skyline re-

## Never A Bad Day

★

*Never a bad day!  
Through rain deters my earthly plan,  
And my patience is sorely tried,  
If my fondest dreams are broken again,  
I'll seek to see another side.*

*Never a bad day!  
Though giant clouds obstruct my earthly sight,  
And I must live by faith alone.  
If I must walk through the darkest night,  
I'll seek to sing the victor's song.*

*Never a bad day!  
Though my whimpering soul is sore oppressed,  
And troubles beset my heavenward path.  
I'll seek to know how well I'm blest,  
And rise to meet the goal at last.*

*Never a bad day!  
Though walled about; and faith grows dim,  
And there's less of joy, and more of strife.  
I'll seek to hinge my faith on Him,  
And sing the song of eternal life.*

—DERMONT J. REID



cedes. By virtue of rapid communication, in the words of Wendell Willkie there is "One World." At present we are concerned for a peace that shall prevail for all mankind and not for just one kind of a man. Radio and television do not think for us, but they do make us think out loud. "The shot that was heard around the world" is more than a figure of speech; it is literal, factual, realistic. The nations need each other now more than ever before.

Rudyard Kipling said, "The strength of the wolf is the pack; the strength of the pack is the wolf." The Three Musketeers had a good motto: "All for each; each for all."

There is a saying, "What you do not know will never hurt you." Much we do not know can be hurtful. It can deprive us of many of the finest things of life. So many people exist but they do not live. The Jehovah's Witness people have a slogan, "Millions now living shall never die." It is one of the numerous sayings on which they thrive. But we have a better thought to offer, namely, "Millions now existing are already dead."

In the meantime there are researchers who are helping us to live. They are reading, digging, delving, scrutinizing, analyzing and recording their findings. There is hardly a business or profession without its Digest. "Of the making of many books (Digests) there is no end." It has been said, perhaps by a cynic, "Paper never yet refused ink." It also has been said, perhaps by an optimist, "A drop of ink can make a nation think."

The nations are exchanging ministers and professions. Youth Caravans travel to distant places and study living conditions,

languages, traditions; news gatherers are on all frontiers feeling pulses, interpreting and commenting. The printing press is listed as an invention. We choose to call it a miracle.

*Where are we in the religious world?* This does not mean, what denomination do you make your own, or what church do you stay away from? Neither does it call for your theological views. It means, do you have a place in your life for God, perhaps rather vague or with understanding. It was said of a certain man, "He has no shrine." That means a life bereft. Somewhere there must be an altar, a niche, a sanctuary, or a pause, if but for a moment.

Some good advice was given by the Psalmist, "O taste and see that the Lord is good; blessed is the man that trusteth in him." This tasting and seeing by millions of men and women has given us whatever civilization we have. It has launched all movements and institutions that have lifted the human race out of the mire up to the stars. To use the word of the Quakers, it has given us a concern for a better world.

## Heroes I Have Known

### THE SUPPLY MERCHANT

By MARTIN R. CHAMBERS

Supply merchants have been the backbone of many villages and rural communities, notwithstanding the occasional extortionist who gives the profession a bad reputation. Pete Berry justified all the fine tradition of benevolent paternalism by his attitude toward his poor, illiterate customers.

One day a Negro came into the store to buy supplies. He tendered a check in payment, saying that it had been given him by one of the town's leading citizens for some work he had done. When Pete examined the check, he saw that it bore the well-known gyp signature, "U. R. Stuck."

"Is sum'n wrong with it?" asked the customer.

"Yes," he replied, "But I can soon fix it."

Going into his office, he called the trickster over the telephone.

"Mr. . . . .," he said, "I'm ashamed of you as a white man for trying to cheat this poor Negro out of his hard-earned wages. If you had gotten this check off on me, I would have laughed at it and taken the loss. It's all right to play such tricks on men who are your equal and able to look out for themselves. But to pull it on a poor old man who can't even read is like taking candy from a baby."

"Now, I'm going to send him back over there, and I'm going to expect you to give him a good check, and be sure you make it right for the full amount. I am going to keep this check here. If you don't make it good I am going to make this man prosecute you for forgery. And, so help me, I will go to court and swear that this bogus check is in your handwriting."





# Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

## Holiday Happenings

As the campus quieted down on December 23 following the departure of our young folks, Christmas here at the Home seemed already over. Down were all the Christmas decorations, and all the cottage trees were once again unadorned. But we knew that the Spirit of Christmas was being broadcast over the many areas of North Carolina, and even out of state, as the joyous children left by car, train and bus for their vacation homes.

The month of December had been full to overflowing with festivities, and it kept every member of the staff giving to the utmost to make plans and preparations, and to follow through details involving every child. The deed was done, and the staff left on the 24th for a well deserved rest, and to begin their own Christmas affairs.

We've already made mention of the Sir Walter Christmas party, which as usual triggered the holiday season. A bountiful banquet and gifts for the boys and girls on December 8 was the usual memorable occasion.

Parties at the various State College fraternities for Jackson, Atwater, Borden, Brown, Page and first graders from Makepeace Cottage were called off the evening of December 12 because of the snowstorm which had paralyzed Raleigh for two days, but their gifts were delivered to the Home to go under the cottage trees.

Church and Sunday school parties were on the agenda on December 13, with the boys and girls of the Intermediate and Junior Departments gathering at Edenton St. Methodist Church.

The Woodmen of the World came to the Home to honor our children on Thursday, December 18, with their "bag of plenty." This annual visit is always looked forward to, and is an outstanding occasion.

Open House at Dr. and Mrs. Howard P. Powell's was attended on Friday evening, December 19, by our older boys and girls, and on Saturday afternoon by the younger children. This was a lovely affair which our staff also enjoyed.

Our own Christmas Pageant in the auditorium was an inspirational and reverent program, dramatizing the Christmas story in an unusual way. Of this, more later. The Christmas Cantata and Vesper service on December 21st followed our Christmas dinner at 5 p. m., which was complete with turkey and ham and all the fixin's.

The Edenton Street Church party on December 22 was the culmination of the month-long activities, when, as in the past, the good ladies of the Circles and Guilds presented each child with Christmas gifts. At this same time, the Josephus Daniels family gave their traditional red and green bags of candy, nuts and fruit to fill every-

one's cup to overflowing. This sincere regard for the Home family's welfare is a genuine tribute to the unselfish hearts of these fine friends.

Cottage trees brought the cottage groups together on that same evening, when gifts from clothing sponsors, relatives and friends were distributed. Everyone was well remembered, and exclamations of delight were heard from every side as the gifts were unwrapped.

Then things quieted down for the night, although many a sleepless head probably tossed and turned, awaiting the early morning darkness, and the preparations for the holiday trips which started for many at 6 a. m., and fund nearly all the youngsters on their way by noon.

Thus went the month—too soon gone with all the excitement. The quiet that settled on the campus was almost sad. We feel sure that, even as you and I, the cottages and grounds look forward every vacation to gaining back its youth that keep the Home so lively.

## Thank You—And You—And You

If we are a bit late with our Christmas "thank-you" letters for gifts and cash contributions made during December, we beg your indulgence. We assure each of you who gave that although we appreciate every present immeasurably, the children's welfare during the Christmas holiday season away from the Home came first as plans for their vacation visits flowed through our office, and it has been a busy time for us. Our cottage and office staff vacationed from December 24 through January 4, so mail has accumulated. Your gift *will* be acknowledged, and it was gratefully received. The blessings of the Christmas season were bountifully felt in our Home, and we cannot express enough our deep appreciation for your continued friendship and support.

May the New Year bring you every blessing.

## January Birthdays—Happy New Year!

Our January children will appreciate your good wishes, and here they are:

Burwell Cottage: Carolyn Horne, 1-10-42; Nancy Landis, 1-7-44; Pat Moore, 1-21-44.

Atwater Cottage: Linda Loth, 1-30-49.

McGee Cottage: None.

Jackson Cottage: None.

Brown Cottage: Jackie Freeman, 1-19-49; William Steve Messer, 1-16-49.

Page Cottage: Billy Bland, 1-30-48; Russell Futch.

Cole Cottage: Carroll Gardner, 1-11-47.

Garris Cottage: Charles Ainsley, 1-30-44.

Borden Cottage: Kenneth Faircloth, 1-24-51; Steve Trotter, 1-14-52.

Makepeace Cottage: Dianne Boyd, 1-3-54; Theresa Ferguson, 1-31-52; Michael Futch, 1-21-53.

## Campus Citizenship Group

The Campus citizenship group for the second six weeks of school was announced during December, and the honored boys and girls were entertained at a Christmas party at the Fellowship Hall at Edenton Street Church by the Fidelis Class.

From the 7th grade: Linda Carter, Patricia Ferguson, Dorothy Goforth, Ruth Hunt, Lillian Pruitt, Ruth Ann Salmon. Sixth graders: Linda Boulter, Sarah Ferguson and Peggy Humphrey. From 5th grade: Beggy Barner, Grady Boulter, Dianne Caddell, Patricia Cates, Richard Howard, and Lou Faye Salmon. And from 4th grade: Arenda Brigman, Pat Carmack, Marie Ferguson, Carolyn Johnson, Linda Loth and Rachel Salmon.

If you clothing sponsors find your child's name listed, a word of commendation will give them added impetus to continue their fine work.

## Christmas Pageant

On Wednesday night, December 17, the stage in the auditorium of the Vann Building was transformed into a paradox of the old and the new as the members of the Intermediate M. Y. F., and others, dramatized the Christmas story by presenting their production of "Follow the Star."

The setting was quite ingenious, set up so that while the play took place in a modern living room, as the grandfather unfolded the story of Christmas to his grandchildren, a tableau depicting each passage of scripture appeared in a frame at the opposite side of the stage. Each tableau was reverent and inspirational, and the beautiful lighting added to its effectiveness. Our hearts were warmed anew with the beloved Christmas story, and the real spirit of Christmas love could be felt again.

Participating as the modern mother was Sandra Hardison; father—Bobby Page; grandfather—Mr. William Will; little boys—Grady Boulter and Tommy Brown. The biblical Mary was Alice Roebuck; Joseph—Raymond Lee, Herod—Wade Cassidy; the wise men—Johnny Jackson, Lindy Caddell and Russell Futch; angels—Lou Faye Salmon, Betty Landis, Patricia Ferguson, Mary Dennis, Peggy Humphrey, Esther Bland, Joyce Ferguson. Shepherds were Carol Poole, Dianne Caddell, Billy Bland, Mitchell Ray, Ruth Ann Salmon and Billy Goforth.

Mrs. Joanne Heath and Mr. William Will directed this fine performance.

## Christmas Cantata

The choir presented its special program at the Vesper service Sunday night, December 21.

♦ ♦ ♦

"Always put off until tomorrow what you shouldn't do at all."





# Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St., Raleigh, N. C.

## New Year Greetings, Readers

As we look back in retrospect over the year so recently ended, we bow in humble gratitude for the high and holy privilege which has been ours in an attempt to bring to the readers of the N. C. Conference Woman's page news of the Conference and Southeastern Jurisdiction Woman's Society of Christian Service, the Woman's Division of Christian Service, and other pertinent news stories. Cognizant of our failures in reaching the goal of perfection, we press on toward the mark of a more fruitful service for the page during the year now beginning.

To all who have contributed to the page during the past year just past, and to ALL READERS of the page, we send hearty thanks, and good wishes for the new year, and the hope that all through the year we shall be ever aware that:

*The world's a weary place,  
For him who tries to face  
His tasks alone.  
But he who looks above,  
Will see the God of love  
Is always swift to move  
Among His own.  
And so, I wish for thee  
The vision clear to see,  
A presence near;  
That every hour of night  
And all the days of light,  
May with God's love shine bright  
All through the year.*

—MARY GARDNER

## Visitation Program 1958-59

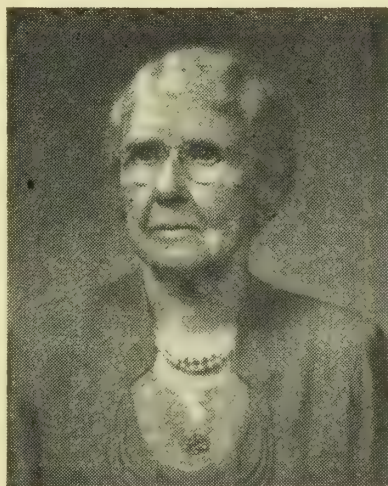
**Purpose:** To lead members of the local society and guild to dedicate their talents to the service of God and to seek out every woman in the church and attempt to enroll her as a member of the Woman's Society of Christian Service or the Wesleyan Service Guild.

**Theme:** "A Year of Personal Witness."

**Visitation Period:** Select one month of the year for visitation. Make all plans before the starting date.

**Suggestions:** Select a chairman for the visitation program. She may or may not be an officer, but she should be a woman with capacity for organization and promotion. The chairman should be responsible for preparing a list of women to be visited, naming teams of visitors and assigning them to cover the entire list of prospective members, securing calling cards for visitors. See page 32 of the April 1938 issue of the *Methodist Woman* for suggestion fliers, and suggested preparation for visitation. See page 34-35, "A Guide on Committee on Membership." Securing, with the cooperation of the secretary of Literature and Publications, free leaflets to be left in the homes of women visited. Make packets

using: Purpose of the Woman's Society; Quadrennial Goals 1956-60; Thy Footsteps Tracing Eagerly; A Widening Way; Oh Yes You Can; The Place Where Thou Standest; The Wesleyan Service Guild; Our Responsibility; Meeting the Needs of Today's Children, and other leaflets you might like. Also, planning social events, such as morning coffees, cola parties, teas or luncheons, to bring together and interest prospective members; recognize new members at monthly meetings and name a sponsor for each of them. The sponsor is to see



MRS. BESSIE CHERRY HOLLIDAY

that she is notified of all meetings, that transportation is provided for her and that every effort is made to make her feel that she "belongs." Give new members specific tasks in line with their individual interests and abilities. When they have joined the society or guild ask them in turn to seek others. When your visitation period is over it then becomes the obligation of every member to work throughout the remaining months of the year, so that your society and/or guild may attain the goal of 100 per cent membership.—MRS. C. H. BOYD, Conference Secretary of Promotion.

## Societies, Membership, Grow

Reports at the end of the first reporting period of the current conference year reveal a gain of four new woman's societies and 913 new members, according to Mrs. C. H. Boyd, conference secretary of promotion. The 737 local societies in the conference have a membership totaling 32,488.

Mrs. Boyd is citing, however, the number of unorganized churches in the conference. "These churches need your help," she declared. "Get in touch with the pastor of these churches near you or the district superintendent, and find a week when you may meet with them. Have a program in their church. Maybe you could be with them on a Sunday which they do not have

a regular service or in the afternoon of their regular service day. Take copies of the *Methodist Woman* and free leaflets, or better still, review one of our study books."

## New Societies Announced

Miss Lizzie Gray Chandler, secretary of promotion, Durham District Woman's Society of Christian Service, has announced the recent organization of two new societies. They are Amity, Chapel Hill, Chatham-Orange subdistrict; and Soapstone, South Durham subdistrict.

Officers for the Amity society include: president, Mrs. Patsy Davis; vice-president, Mrs. Jane Norris; secretary and treasurer, Mrs. Dot Hrabak; children's work, Mrs. Ellen Green; Spiritual life, Mrs. Marylin Fisher.

Elected as officers of the Soapstone society were Mrs. W. L. Walker, president; Mrs. James Ayscue, vice-president; Mrs. Marvin Bunn, secretary and treasurer.

The Amity Methodist Church is a newly organized congregation; Soapstone is a reopened church.

## Age, Affliction No Deterrent

A record of achievement worthy of note and emulation has been set by a local secretary of literature and publications in the N. C. Conference. She is Mrs. Bessie Cherry Holliday, of Enfield.

Despite her eighty-five years and her affliction with arthritis, during the conference year 1957-58 secured 63 subscriptions to either the *Methodist Woman*, *World Outlook*, or combination subscriptions to both magazines. She is using her telephone as a means of enthusiastically boosting the worth of the magazines to non-subscribers, and informing the subscribers of the time for expiration of their subscriptions. Mrs. Holliday is unable to attend the monthly meetings of her woman's society regularly, but she is always present when it is possible for her to do so.

◇ ◇ ◇

Jesus made work sacred. He talked about a farmer planting seed, a carpenter building a house, a shepherd tending his sheep, a commercial fisherman at work. He blessed the work of man and made it a sacred rite at God's altar. If we turn it over to Him He will bless it, and the efforts of our hands will find praise in His sight.—DENSON N. FRANKLIN, *Faith for These Troubled Times*, (The Fleming H. Revell Company).

◇ ◇ ◇

Dewey-eyed religious educators who reject divine authority contend that it stops the process of earnest search and curtails the spirit of adventure. A group may be exploring various solutions to a problem by uncovering many kinds of data and insights—until they come upon the words, "thus saith the Lord." . . . What if God's Word does stop the process of earnest search! When the Eternal One furnishes the answers that are inherent in the very structure of the universe, why not stop when we have discovered them?—LOIS E. LEBAR, *Education That Is Christian*, (The Fleming H. Revell Company).



# Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary  
Box 6667, College Station, Durham, N. C.



## Twenty-four Schools For Christian Workers Planned

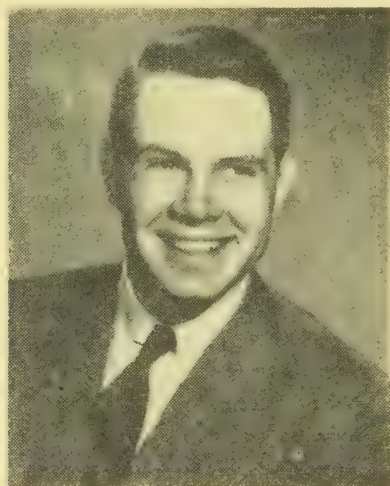
Twenty-four Subdistrict Christian Workers' Schools are scheduled for early 1959 in the North Carolina Annual Conference. One hundred and twenty courses will be offered in these schools. They will be taught by eighty-six certified instructors from six states, including Virginia, South Carolina, Tennessee, Alabama, Georgia, and North Carolina. Sixty-six of these are from our Conference; eight are from Duke University; and one each from Louisburg, Greensboro, High Point, and Brevard Colleges. We are indebted to these instructors who have made careful preparation for the courses they will teach in these leadership training schools.

Courses will be offered for workers with children, young people, and adults. General

## Eight Schools Scheduled for January

1. **Swansboro Area**, Swansboro, N. C., January 11-13  
Dean and Host Pastor, The Rev. E. R. Shuller,  
Courses and Instructors:  
Understanding Children—Mrs. J. C. Goode, Richmond, Va.  
The Use of the Bible in Teaching Youth—Rev. Walton N. Bass, New Bern, N. C.  
Worship in the Small Church—Rev. R. L. Bame, Southern Pines  
How the Bible Came to Be—Dr. Durwood Foster, Duke University
2. **Zebulon-Wendell Area**, Sims, N. C., January 11-15  
Dean, Mr. Wilton Wilkerson, Sims, N. C.  
Host Pastor, Rev. R. D. Wood  
Courses and Instructors:  
Helping Children Grow in Christian Faith, Mrs. O. V. Elkins, Durham  
The Methodist Youth Fellowship, Rev. James A. Auman  
The Meaning of Methodism, Rev. Jack Crum
3. **Wilson Area**, First Church, Wilson, January 11-15  
Dean, Mrs. T. T. Hardison, Wilson  
Host Pastor, Rev. R. Grady Dawson, Wilson  
Courses and Instructors:  
Teaching Nursery and Kindergarten Children, Mrs. W. R. Stevens, Rockingham  
Teaching Primary and Junior Children, Miss Barnett Spratt, Rock Hill, S. C.  
The Methodist Youth Fellowship, Mrs. H. R. Odom, Gibson  
Adult work in the Church School, Rev. J. L. Joyce, Garner
4. **Goldsboro Subdistrict**, St. Paul Church, Goldsboro  
Dean, Rev. E. H. Smotherman, Goldsboro  
Host Pastor, Rev. Leon Couch, Goldsboro  
Courses and Instructors:  
Helping Christians Grow in Christian Faith for Nursery and Kindergarten workers—Rev. Wesley Brogan, Durham  
Helping Children Grow in Christian Faith for Primary and Junior Workers—Mrs. V. E. Queen, Durham

5. **Chowan-Perquimans Area**, Hertford, January 25-27  
Dean and Host Pastor, Rev. James A. Auman, Hertford  
Courses and Instructors:  
Working with Children—Miss Elizabeth Jarratt, Jarratt, Va.  
The Use of the Bible in Teaching Youth—Rev. Walter McDonald, Louisburg  
How to Improve the Church School—Mr. John M. Meares, Raleigh  
Christian Stewardship—Rev. R. L. Jerome, Roanoke Rapids, N. C.
6. **Lee Subdistrict**, Steele St. Church, Sanford, January 25-29  
Dean, Rev. W. L. Freeman, Sanford  
Host Pastor, Rev. W. Stanley Potter, Sanford  
Courses and Instructors:  
Teachings of the Prophets—Dr. J. H. Phillips, Duke University  
Story of Protestantism—Dr. Charles R. Young, Duke University  
Understanding Youth—Miss Clarice Bowman, High Point College



Dr. Harold Hutson, Greensboro College, will be teaching "Counseling Youth" in Alamance School, and "Christian Love and the Facts of Life" in the Kinston School.

courses will include the following areas: Bible study, worship, prayer, music, Methodism, Christian beliefs, stewardship and finance, evangelism, world peace, Christian homemaking, home and church working together, developing workers, improving the church school, ways of teaching, the work of the local church, etc. Some of the schools will offer courses for young people. At least seven schools will offer observation laboratory classes for workers in certain departments of the children's division. One school will offer a laboratory course for workers with intermediates.

It is estimated that at least 3940 persons will attend these schools. Some of them will run for five evenings, others for four, and still others for only three evenings. There will be two class periods each evening. Textbooks will be on sale at each school.



Miss Barnett Spratt, Rock Hill, S. C., is teaching "Understanding Children" in Cumberland County School and "Teaching Children" in the Wilson School.



Dr. Charles R. Young, Duke University, will teach "Story of Protestantism" in Lee Subdistrict at Sanford.

7. **New Bern Subdistrict**, Centenary Church, New Bern, January 26-29  
Host Pastor, Rev. J. W. Lineberger, New Bern  
Courses and Instructors:  
Helping Christian Grow in Christian Faith—Mrs. Walter Burgess, Wendell  
Guiding Intermediates, Miss Marie Craig, Wadesboro, N. C.  
The Work of the Commission on Stewardship and Finance—Dr. Morris Husted, Durham  
Home and Church Working Together—Mrs. Marvin Vick, Kinston  
Christian Beliefs—Rev. J. W. Lineberger, New Bern
8. **Cumberland County**, Hay St. Church, Fayetteville, January 26-30  
Dean, Mr. Robert Buckner, Fayetteville  
Host Pastor, Rev. J. W. Page, Fayetteville

(Continued on page 16)



# Youth in Action

IN THE NORTH CAROLINA CONFERENCE



## "Happy Birthday to You"

"But the child that is born on Sunday is brave and bonny, and good and gay."

Methodists in Kansas City, Missouri, chuckled over the preceding verse when they met at a watch night service Dec. 31, 1941. Today, Methodists rejoice for on that New Year's Eve the idea of a Methodist Youth Fellowship was born and formally installed.

Throughout the state and nation, MYF groups recently celebrated the 17th birthday of the Methodist Youth Fellowship with watch night services and New Year's Eve parties.

Several groups staged banquets, potluck suppers, etc., and almost everyone originated some new stunt to enjoy the MYF birthday party.

Watchnight services concluded programs.

Members of the N. C. Conference Youth Council and district youth work directors met in Durham Dec. 5 and 6 to plan summer youth assemblies. President Francis Bradshaw and Conference Youth Work Director Robert McKenzie, Jr., both of Durham, led the group. Those present Saturday included (left to right, front row): David Gergen, Al Thompson, Susan Blount, Harry Lilly, Jo Carole McDaniel, Bradshaw, David Harper, Howard Garner, and Harold Good-year; (second row) Miss Ethelynde Ballance, Rev. Harry Jordan, Mrs. W. I. McLamb, W. Albert Graham, Rev. Ralph Fleming, Miss Charity L. Holland, McKenzie, Miss Nell Harris, Rev. Troy Barrett, Rev. H. T. Leatherman, Bob Buckner, Mrs. H. R. Odom, and Harvey Johnson. (Photo courtesy of Tony Rumble of Herald-Sun Papers in Durham).



## Ideas, Names Spring Forth

Conference council members batted back and forth ideas and names for coming youth assemblies when they gathered for their second meeting Dec. 5 and 6.

Duke Memorial Methodist Church in Durham played host to the group which saw its roster depleted by interfering activities. Several members missed the meetings because of college entrance board examinations.

Amidst the meeting discussions, conference director of youth work, the Rev. Bob McKenzie, Jr., president Francis Bradshaw, and other delegates announced definite plans for the Louisburg Assemblies, the Annual Conference Session, and young adult assemblies.

Harry Jordan and Ethelynde Ballance will serve as deans of the first week of the Louisburg Assemblies and Christian White and Mrs. G. R. "Ma" Odom will head the second week, reported chairman Jo Carole McDaniel.

A Louisburg committee composed of Jo Carole, Susan Hill Blount, Harry Lilly, Garbara Proctor McKenzie (ex officio), and Bradshaw (ex officio) also announced speakers for the two week period.

Cliff Shoaf will handle the speaking du-

ties during the first week; Henry Ruark will do the honors for the second week.

Deans of the Louisburg workshop (third week of assemblies) will be Harvey Johnson and Mrs. McLamb.

Following the progress reports of the Louisburg committee, A.C.S. chairman Howard Garner disclosed that his committee has snagged A. Purnell Bailey as a speaker for the week-long session.

"The Courage to Be" is the theme for Mr. Bailey's talks.

According to Garner, Harold Leatherman and Bob Bason will step into the positions of dean and assistant dean of boys, respectively, and Charity Holland and Mrs. Sally Ingram will serve in the same capacities for girls.

In other official business, McKenzie brought before the council and visiting district directors of youth work suggested courses for the Louisburg assemblies.

Besides its formal business, the council

also informally evaluated A.C.S. and the Louisburg Assemblies.

Chairman Howard Garner indicated that plans are under way to slightly alter the order of business at the conference session at Duke University.

Changes may be forthcoming in the presentation of program area reports.

Delegates at the council meeting stressed that all churches, subdistricts, and districts should send their leaders to A.C.S. if possible. Delegates also emphasized the importance of A.C.S. youth gaining an over-all picture of the MYF instead of a knowledge of one particular area.

McKenzie said that a motion was submitted earlier that the council try to sign up the Wesley Players of Duke University for a drama presentation during the session.

Two additional suggestions included a motion that the session be shortened to less than a week because many prospective delegates find it impossible to leave home for a week during the summer. Also, a council member proposed that one special day be devoted to training of leaders and counselors who cannot attend the entire week of A.C.S.

No official action was taken on the suggestions.

President: Francis Bradshaw  
2000 Cedar Street, Durham, or  
Box 5010, Duke Sta., Durham  
Publicity Superintendent: David Gergen  
2803 Nation Ave., Durham  
Director of Youth Work: Robert McKenzie, Jr.  
Box 6687, College Sta., Durham



## What Does Discipleship Cost?

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Mark 10-17-27

This is our second lesson on "Christian Faith and Responsibility." It centers around the story of the young man who had an impulse to follow Jesus, but found the cost was too great for him.

Flattering Jesus with the address "Good Master," the young man was immediately made aware of the sort of Person he was dealing with. Jesus said, "Why do you call me good?" In our modern phrase, "Flattery will get you nowhere." It is the small mind that is taken in by complimentary remarks. The really great ones of earth are never influenced by such; they are too much aware of what they have not achieved.

"What shall I do that I may inherit eternal life?" is a question that millions have asked, and are still asking. Notice the word "do." The inquirer, like many others of his time (and indeed of our own, too) was looking for a simple recipe—something he could *do*. Jesus knew that entrance into the Kingdom was not a matter of doing, but rather of being; yet he answered the man first in terms of his own conception of religion by reminding him of the Law.

There doesn't seem to be any reason for supposing that Jesus was dealing with a braggart when the reply came "All these I have observed from my youth." It is entirely possible that this man could have passed the test of "a decent and fine person." At any rate, "Jesus looking upon him loved him"—or, in the words of a new translation "his heart warmed towards him." This was no doubt because Jesus saw in him a sincerity of purpose and a desire to be better than he was.

When Jesus noted this evident discontent, the way seemed open for a more radical proposal: "You lack one thing; go sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." But this was too much to ask; and "his countenance fell, and he went away sorrowful." This is the story of Everyman. We long for the good life, but we don't want to pay the price to get it. There are times when our spirits are charged with the vision of the completely committed life. We really want to go "all out" for the cause of Christ, but then we think of the cost—and we "go away sorrowful." This is so true of youth. They dream of doing great things for God and man. Then they began to see it is going to cost them years of work and study, and sacrifices of one kind and another—and they "go away sorrowful." It is also the tragedy of age. When one's best years have been spent on things which did little or nothing to make life happier or better for others one must "go away sorrowful."

We have left scant time for the discussion of Jesus' comment: "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God." The shock felt by the disciples at this saying is reflected in Phillips translation: "At this their astonishment knew no bounds, and they said to each other 'Then who can possibly be saved?'" Halford Luccock, after citing the various attempts to soften this saying to make it easier, concludes that it means just what it says. But he reminds us also of the preceding verse "Children, how hard it is to enter the Kingdom of God." That is to say, it is hard for anyone. It is only through the grace of God that any of us, rich or poor, learned or ignorant, can enter. After we have done everything we can do it is yet not enough. However, we might well concern ourselves with this thought: "Work as if everything depended on you; trust as if everything depended on God."

## Letters

### Re-examine the Goals

To the Editor:

The North Carolina Conference held an historic special session in Goldsboro in 1956. We were assembled to make plans for a tremendous long over-due emphasis on Christian Higher Education. Several decisions needed to be made. Shall Louisburg College be strengthened? Shall one or more colleges be established?

Several alternatives presented themselves. First, Louisburg could be closed and one new college built at either Fayetteville or Rocky Mount. Second, Louisburg could be moved to Rocky Mount and made into a four-year college and a second four-year college established at Fayetteville. Third, Louisburg College could be strengthened and four-year colleges established at both Fayetteville and Rocky Mount.

Caught up in the emotional fervor and progressive zeal of the conference, we threw caution to the winds and overwhelmingly voted to do the latter. As soon as we were at home and able more rationally to survey the situation, we suddenly realized what a stupendous decision had been made. Could we tackle such a job in eastern North Carolina? We kept trying to tell ourselves that we could. But then we also asked ourselves if we had not allowed our fervor to overcome our reason in the decision. Not only did these three projects loom large but they did not take into consideration the outstanding opportunities for service at state colleges and universities. At the University of North Carolina, N. C. State and the many other state colleges and private institutions where thousands of Methodist students are enrolled, we have not yet become fully aware of our responsibility at these institutions. This still remains true, although the Rev. Charles Hubbard and the Rev. Robert Johnson at Chapel Hill keep reminding us that there are more Methodists at UNC than at Duke University.

Our campaign to raise funds for the colleges and Wesley Foundations has indicated that people in eastern Carolina are valiantly concerned about Christian Higher Education. It has also indicated that we may need to re-examine our goals at this time. There is no doubt but that two new colleges are needed, as is a stronger Louisburg College and stronger Wesley Foundations. However, it is now time for us all to prayerfully, reasonably and objectively look at our plans and see if they are attainable goals.

In our saner moments, we hear many say that a stronger Louisburg and one new four-year college plus stronger Wesley Foundations could be attained. Even this would be a major task. But in attaining these objectives, it would give us the sense of accomplishment needed to move to still other realizable goals.

Can we not now ask our Conference Commission on Christian Higher Education, in cooperation with the Inter-Conference Commission on Student Religious Work, to develop realizable goals that are needed at this time? Perhaps it is not too late to consider uniting our efforts for establishing four-year colleges and build a truly magnificent institution at either Rocky Mount or Fayetteville. Our commissions have given us admirable leadership and we should be ready to support them in any re-evaluation of these goals that they deem necessary.

Sincerely yours,  
J. Robert Regan, Sr.

Autryville, N. C.

### MRS. MATTIE KELLY RANKIN

We, the members of the Woman's Society of Christian Service of First Methodist Church, Mount Holly, wish to pay tribute to the memory of a dear friend and beloved member, Mrs. Mattie Rankin, who passed away November 7th, 1958, at the age of 101 years.

For many years Mrs. Rankin was a leader in our church and Woman's Missionary Society, serving faithfully the offices to which she was elected. She was a charter member of our present Woman's Society of Christian Service, and was awarded a Life Membership. Due to age, she has been inactive the past few years, but her devotion and interest never waned. Monuments to her consecrated life are her daughters who are still active leaders and officers in our church and society. We all rejoice in the rich heritage she has left us and the challenge to be as faithful as she. It was an inspiration to visit with her and look into her sweet face which radiated the love and peace in her heart, and we are deeply grateful to God for the privilege of knowing her. She will be missed, but well we know she would not have us be sad. Hers was a long life and the rest and peace are deserved.

In loving memory, we desire to have this tribute entered into our reports, published in the **North Carolina Christian Advocate**, and a copy sent to her family.—Mildred A. Kile, Recording Secretary.

### HENRY THOMAS HOVIS

Henry Thomas Hovis was born in Lincoln County, September 12, 1866. He died November 15, 1958, in Greensboro, where he was making his home with one of his sons, the Rev. Guy A. Hovis.

He was united in marriage to Miss Winnie Carpenter, who died in 1932. To this union were born seven children, six sons and one daughter. Surviving are five sons, the daughter and 17 grandchildren, 36 great-grandchildren, and 4 great-great-grandchildren.

Mr. Hovis was a good man in the fullest sense. He was faithful to his church, having been one of the leaders in relocating the First Methodist Church of Dallas where it now is. His was a quiet, gentle, Christian spirit, moving in an unassuming fellowship with his family, his neighbors and his Lord.

The funeral services were conducted in the First Methodist Church of Dallas, where he had been a member for many years, by his pastor, the Rev. George Needham, assisted by the Rev. D. A. Hamilton and the Rev. R. L. Young. Interment was in the family cemetery.



## CHURCH FURNITURE

WRITE FOR FREE CATALOG

**SOUTHERN DESK CO.**  
HICKORY, N. C.

## A NEW SALES CAREER

The men and women we want must have excellent character, be favorably known in the community, be thoroughly responsible, and have time available — teachers, salesmen, hourly workers, ministers, etc. He must be able to present facts in a clear and simple fashion. This business has everything: profit, growth, security, and dignity. Men and women, age 30 to 60 are desirable.

We are the National Distributor for one of the largest Mutual Investment Funds, and will help you build a business for yourself. Many of our associates have earnings from \$7,500 to \$15,000 per year. Sales positions as well as managerial positions are available in limited sections.

**WOLFE & ADDISON**  
200 North Broad Street  
Clinton, S. C.



## Gibat Views the News

### REVIVAL

In Indianapolis, a woman stopped 80-year-old Damon Peak on the street, earnestly began to pray for him while her male companion stole his wallet.

In Tallahassee, Florida, a clergyman reported the theft of 25 sermons from his parked car.

In Nashville, Tenn., a man was caught shoplifting a Bible; and

In Gold Hill, N. C., three dozen pews and the pulpit were stolen from a church.

*Yep. Religion is certainly catching on down South.*

### USELESS DEFENSE

NEW YORK—Murray Schneider's defense to a charge that he was speeding on the Franklin D. Roosevelt Drive at 55 miles an hour was a novel one, Magistrate Hyman Bushel admitted, but not good enough.

"How could I be speeding?" Schneider asked the magistrate. "I was holding on to the wheel with only one hand and I was playing the harmonica with the other."

"It's a lucky thing you weren't playing the drum," Magistrate Bushel retorted. "Guilty! Fine is \$5."

*He's one of those "do it yourself people."*

### "THREE WISE GUYS"

NEW HAVEN, Conn.—A pupil in one of the lower grades proudly told his parents he was going to appear in his room's Christmas play.

"What part do you take?" his mother asked.

"I'm one of the three wise guys," he replied.

*'Sall according how you look at it.*

### OVER-ENTHUSIASTIC DAD

WASHINGTON—Sen. Estes Kefauver tried out a toy electric automobile his 12-year-old son wanted to buy. The next thing he knew he was on his way down a hill with no brakes.

Reverting to the brakes the Lord made, the Senator stuck out his foot to slow the hot rod, but got his feet caught under the vehicle.

The result: three days in the hospital, and three weeks in a leg cast.

*There is something that strikes the wrong note in a lot of people in such situations as this. Someone in the house falls awkwardly down the stairs, and everyone gathers 'round to laugh; the person in front of you slips on the ice, near-a-bout kills himself—what do you do, help him up? Of course not, you stand there and laugh 'till your sides hurt.*

*The same result was provoked by the above story when the writer read it. Every picture the Senator has ever had taken of him shows him a foot and a half taller than his nearest neighbors. It must have been a hilarious scene: an oversized, over enthusiastic pop, trying out his son's toys, arms and legs flailing, ending up in an embarrassed heap at the bottom of the hill.*

Christianity is a way of walking, not a way of talking.

## Book Reviews

**All Things Are Possible Through Prayer**, by Charles L. Allen. Fleming H. Revell co. Price \$2.00.

Dr. Charles L. Allen, author of "God's Psychiatry," "When the Heart Is Hungry," "Roads to Radiant Living," and other inspirational books, has in his latest book, "All Things Are Possible Through Prayer," shown unusual insight and understanding of the effectiveness of prayer in dealing with every-day problems.

Dr. Allen points out man's human tendency to attempt to solve his problems and difficulties in his own strength, and recommends that he "try asking God." "God is a big God," he reminds us, and able to meet all our needs, and to make far more of our lives than we can make of them.

From his own rich experience in counseling, Dr. Allen presents illustrations of the power of prayer to bring peace to troubled hearts, to "remove mountains" of difficulties, to overcome inner tensions, and to bring life's greatest happiness.

Written in short and interesting chapters, this book should be a constant companion of the Christian, and a source of inspiration and encouragement to those who ask "Is God really concerned about my day-to-day problems?"—E. W.

**Existence Under God**, by Albert Edward Day. Abingdon Press, Nashville, Tenn. Price \$2.50.

"Existence Under God" is a summary of Dr. Day's personal research into life as he has observed it during a half century in the ministry, as leader of spiritual retreats, and in his own quest for a deeper realization of God's presence.

In answer to frequent questions as to whether the presence of God is merely a delusion, or an experience reserved for a select few, and as to how it may become real for present-day Christians, Dr. Day has written this illuminating book. He affirms that the experience is very real, and can be the most precious possession of every person.

All who wonder if God can be known, and all who so far have sought Him in vain, will find strength and help in this book. — E. W.

## Announcements

Bishop Paul N. Garber has authorized the appointment of the Rev. Lionel Clyde Swink as pastor of the Shady Grove Charge, New Bern District, effective January 1, 1959. Bro. Swink succeeds the Rev. J. D. Vernelson.

A. J. Hobbs, D. S.

Bishop Nolan B. Harmon has authorized the appointment of the Rev. Ron L. Hall as pastor of the Asheboro Circuit, Thomasville District, effective January 1, 1959, succeeding the Rev. James N. Peters who is appointed student to the University of North Carolina.

John H. Carper, D. S.

### RESOLVED THAT

"Whereas, the Heavenly Father has seen fit to call to his reward, F. Grainger Pierce, now, therefore, we, the Executive Committee of The Methodist Home desire to go on record of our appreciation for his life and his influence. He was a great help to The Methodist Home, having served on the Board of Managers, Chairman of the Committee on Audits, and member of other

committees. He was always willing to serve the best interest of the home and was most liberal of his time and efforts as well as his means. His absence and counsel will be greatly missed."

I, Willard Farrow, Secretary of The Methodist Home for the Aged, Charlotte, North Carolina, do certify that the above resolution was unanimously passed at the Executive Committee meeting held at the Home Friday, December 5, 1958.

The Methodist Home for the Aged  
By Willard Farrow, Secretary

## McGUFFEY'S READERS

After a long and costly search reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

1st Reader	\$2.25	4th Reader	\$3.25
2nd Reader	\$2.50	5th Reader	\$3.50
3rd Reader	\$2.75	6th Reader	\$3.75

Old Authors, Dept. NC-1, Rowan, Iowa

**SOUTHEASTERN EQUIPMENT CO.**



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

**SILER CITY, NORTH CAROLINA**

**New Church Windows**

**RUSSELL CHURCH STUDIOS**

Box 5237 Winston-Salem, N. C.

**CHURCH FURNITURE**

WRITE FOR *free* CONSULTATION  
DESIGNING  
ESTIMATES  
CATALOG

  
**Corp. of Virginia**  
BLUEFIELD, VA.

## PEOPLE 50 TO 80

**Copy Down This Name  
And Address Now . . .**

. . . and write today to find out how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family. Mail a postcard or letter, giving your name, address and year of birth to:

Old American Ins. Co.  
1 West 9th, Dept. — L107C  
Kansas City, Missouri

There is no obligation—and no one will call on you. You can handle the entire transaction by mail.





### A Bit of History

Not far from Albemarle and only a few miles from Norwood, is Randall Methodist Church, the oldest Methodist church in Stanly County, according to Grissom's History. It was at the home of John Randall (sometimes spelled Randle) that Bishop Asbury stopped in 1785 to borrow a horse, for his steed seemed going blind. Randall, a deaf-mute, was not a stranger to the bishop nor to Methodism. It seems that he had known many of the leaders of the church while in Virginia, and the year before Asbury came, Jesse Lee had preached in his North Carolina home and had written: "The man of the house was always deaf and dumb, but he is esteemed as a pious man."

When I visited Randall Church some weeks ago, the pastor, the Rev. C. L. Grant, took me out to see the grave of Mr. Randall, which is located in the back yard of the farm house which once belonged to his family. The grave is neglected, but the tombstone still stands and the accompanying photograph shows his name (spelled "Randle") and the date of his death in February, 1824. There is much more to be learned about this good man and his family, which furnished a number of Methodist preachers to the ministry in North and South Carolina.

I hope that the WNC Conference Historical Society will be able to do something toward improving the situation regarding the grave of John "Randle" and possibly securing an historical marker for the benefit of travelers who might want to see where Asbury first stopped in that section of the state.

Anyone who can give more information regarding John Randall and the Randall Church is invited to write us.

### Are You Going to Europe?

A letter from Mrs. Ellen Holmes of the Ardsley Travel Bureau reminds me that those who are thinking about traveling to Europe with us this summer had better get their names in the pot in a hurry. Applications for the various tours (described in the BOAC advertisement on this page) are coming in from all parts of the United States and several foreign countries. One party of Methodists from South Africa is planning to meet us in Paris; others are joining up in England.

What do you need for a trip such as this? First, a birth certificate to be used in applying for your passport. Then a certificate of vaccination for smallpox (which the U.S. requires in order for you to get back into this country). Of course, you need the required amount of money for passage; then there should be funds to be used for special purchases. The expenses for hotels, transportation, tips and guides are all included in the passage fee, and you will have nothing to worry about once you board the plane in New York.



All details are taken care of by the travel bureau.

One suggestion: Be sure to take a topcoat for those cool days in England and the Continent. They do not have our warm climate in most of the countries you will visit.

Next week I will meet with other tour directors in New York, on the way to the Board of Missions meeting at Buck Hill Falls, where we will make plans for the nine different tours which will be given. Our North Carolina group will leave on June 19, but anyone wishing to go can choose any of the dates mentioned in the advertisement.

From time to time during the next five months this column will describe some of the places to be visited. Whether you go with us or not, you may enjoy these descriptions. But if you are interested in going, please write to the British Overseas Airways at once for more information.

See you next week—in passing.

## Church School Page

(Continued from page 12)

### Courses and Instructors:

Understanding Ourselves, Rev. E. C. Shoaf, Durham

Laboratory Class for Junior Workers, Miss LaDonna Bogardus, Nashville, Tenn.

Understanding Children (for pre-school workers), Mrs. Senah Pulliam, Seven Mile Road, Va.

Understanding Children (for Junior and Primary workers) — Miss Barnett Spratt, Rock Hill, S. C.

Understanding Youth—Mrs. E. I. Terry, Raleigh

Helping Adults Learn—Rev. Harold D. Minor, Durham

The Work of the Commission on Stewardship and Finance—Rev. Tom Collins, Raleigh

How to Read and Study the Bible, Dr. Clyde L. Manschreck, Durham

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

# B·O·A·C

takes good care of you

British Overseas Airways Corporation

Dept. MH 107

530 Fifth Avenue, New York 36, N. Y.

MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



DS ✓  
NORTH CAROLINA

# Christian Advocate

DEC 15 1959  
LIBRARY N C  
DUKE UNIVERSITY  
DURHAM

January 15, 1959

Volume 104

Number 3

—Ewing Galloway Photo





# Carolina Briefs

The Rev. J. E. Yountz, superintendent of the Marion District, will be guest preacher at the Valdese Methodist Church on Sunday, January 18.

The Rev. Jesse Staton, pastor of St. John's Church in Kinston, was guest minister at First Church, Morehead City, on Sunday morning and evening, December 28.

Dr. William S. Reasonover, professor at Pfeiffer College, was guest speaker at the January 4 session of the church-wide study of Alaska and Hawaii at Central Church, Ashboro. During his interesting and informative message, Dr. Reasonover showed films of the work of the Methodist Church in Alaska.

The Charlotteans, a quartet from Pfeiffer College, Misenheimer, gave a special musical program at the January meeting of the Methodist Men of Dilworth Church, Charlotte.

The High Point a capella choir, under the direction of Jack Frvhover, made their annual Christmas tour December 13-20, performing programs of Christmas music in churches and at one TV station in South Carolina, Georgia and Florida.

The Goldsboro District Conference will be held on Friday, February 13, from 9:45 a.m. to 3:00 p.m., at Providence Church, near Goldsboro. All persons representing Conference causes are cordially invited.

The Durham District Conference will be held on Tuesday, February 3, at 9:30 a.m., at Calvary Church, Durham.

The Burlington District Conference will be held on Sunday, February 15, at 2:00 p.m., at St. Paul Church, Burlington.

Dr. Leo Jenkins, dean of East Carolina College, Greenville, brought the Student Recognition message at Jarvis Memorial Church of that city on Sunday, December 28.

The Rev. O. K. Ingram, pastor of First Methodist Church, Elizabeth City, will be guest preacher for the week of revival services at First Church, Hertford, beginning March 1.

The Rev. Worth Sweet, pastor of Franklinville-Jordan Memorial, Thomasville District, has been invited by the Methodist Board of Temperance to be a member of the Communication Seminar to be held at Camp Egan, Oklahoma, February 24-27. Fifty selected leaders will spend the week considering ways to do a better job in communicating with people about alcohol problems and related issues.

The Rev. Roy Barham, chaplain at Butner Rehabilitation Center, was guest minister at Cary Methodist Church on Sunday, January 11.

The New Bern District Conference to be held at Ann Street Church, Beaufort, beginning at 9:30 a.m. on Friday, January 16, will have a full and challenging program. Several young men will be given their licenses to preach, and several others will have their licenses renewed. Evangelism, Christian Education, Missions, Temperance, pastors' reports, etc., will be discussed. Part of the program will be presented by laymen. Dr. A. J. Hobbs, district superintendent, will preside, and the main address will be given by the Rev. Allen P. Brantley, superintendent of the Burlington

## Hosts



DR. J. CLAY MADISON  
Superintendent, Greensboro District

(See page 12)



DR. LEE F. TUTTLE  
Superintendent, Winston-Salem District

(See page 12)

District. All elected and ex officio delegates from each pastoral charge are urged to attend, and all others will of course be welcome.

The Ayden Methodist Church, through its Commission on Christian Social Relations, used a unique method of extending Christmas Greetings to the community, in cooperation with the statewide drive for safety for the holiday season. The following appeared as a display advertisement in The Ayden Tribune of December 26: "The Ayden Methodist Church, Commission on Christian Social Relations, wishes you a Happy Holiday Season, and urges you to observe the Christian rules of

the road: CAUTION, COURTESY, SOBRIETY."

The King Charge, Winston-Salem District, will study the Methodist mission work in Alaska and Hawaii on three Friday evenings in January. On January 16, at Antioch Church, Mr. Durbin Wilson, layman from First Church, Gastonia, will show slides made during a Methodist tour of Hawaii. On January 23, at Bethel Church, Miss Betty Watson, Home Demonstration Agent from Albemarle, will show slides and tell of her recent trip to Alaska. On January 30, at Trinity Church, the Rev. James E. McNeely will review the study book and show films of Alaska and Hawaii. These services will be at 7:30.

Dr. E. Stanley Jones, world renowned missionary, will hold a week's preaching mission in Raleigh beginning Sunday, January 25. On that day he will speak at the 8:45 a.m. service at Hayes Barton Church, and at the 11:00 a.m. service at Edenton Street Church. From Monday through Friday, services will be at the Hayes Barton Church at 10:00 a.m. and at Edenton Street at 7:30 p.m.

The International Sunday School Lesson Series in the Wesley Quarterly for the first quarter of 1959 was written by Miss Clarice Bowman, assistant professor of religious education and psychology at High Point College.

Christ Church, Greensboro, will conduct a series of special vesper services beginning Sunday, February 8, and running for five consecutive Sundays. The theme will be "Science and Religion." Among the outstanding speakers will be Dr. E. G. Purdom of Guilford College, and formerly of Oak Ridge, Tenn.; Dr. Robert S. Cushman, theologian and dean, Duke Divinity School; and Dr. A. J. Walton of Duke Divinity School. This series is expected to attract the interest of people throughout the city and surrounding area.

Members of First Methodist Church, Charlotte, were invited to "Open House" at the new parsonage of its Associate Minister, the Rev. H. Glen Lanier, and family, on Sunday afternoon, January 11. The occasion was sponsored by the W.S.C.S. and the Official Board of the church.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
Henry E. Gibat	Business Manager
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
R. R. Mitchell	Production Manager
Betty Dean	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes

Millions of American teen-agers are being challenged to use their influences for good on behalf of the Christian church in the sixteenth annual observance of Youth Week, Jan. 25-Feb. 1. The theme this year will emphasize "churchmanship," the response of young Christians to Christ through participation in the total life of the church. Helping young people to understand the nature and purpose of the church is the purpose of Youth Week. The 1959 observance also marks the 25th anniversary of the organization of the United Christian Movement. It now represents more than ten million Protestant young people between the ages of 12 and 24.

The president of the National Council of Churches called today for a "continued undergirding of Spain and Morocco" with economic aid, technical assistance, literacy programs, and medical care" on his return to the United States after a ten-day Christmas visit to American forces in Spain and North Africa. Dr. Edwin T. Dahlberg, pastor of the Delmar Baptist Church, of St. Louis, Mo., was high in his praise of men and officers of United States naval and air force groups he visited and the "alertness and efficiency of our military defense system" in those areas.

Standing on the site of a building where in 1894 he first attended a modern school, Korean President Syngman Rhee recently cut a tape to open a new building at Seoul's Pai Chai Boys High School, a Methodist institution. The building bears the name Woonam Hall, Woonam being the pen name of President Rhee. It was dedicated by the President in the presence of the United States Ambassador to Korea, Korean Government officials, and educational and religious leaders. Built through funds raised in Korea, Woonam Hall is a three-story building with ten classrooms and a conference room. Pai Chai Boys High School, which now has a student body of more than 2,000 is the oldest high school in Korea.

The Mary Johnston Hospital in Manila—one of overseas Methodism's best-known institutions—observed in November the fiftieth anniversary of its service to Filipino people. Dedication Day, November 15, the high point of the month-long observance, drew distinguished Filipino leaders to the hospital, including President Carlos P. Garcia, who was principal speaker. Established by missionaries of the Woman's Foreign Missionary Society of the former Methodist Episcopal Church, Mary Johnston today is the only hospital in Manila's Tondo section, which has a population of more than 350,000. In a single year, its 146 beds care for 4,520 patients, and its outpatient department treats almost 40,000 persons.

Methodist churches throughout the Atlanta (Ga.) Area launched the New Year with an intensive effort at beautification and identification. By annual conference time in June, it is hoped there will not be a single church that is not properly identified by an attractive sign in front, the sponsors of the program say. The sponsors are the Town and Country Commissions of the North and South Georgia Conferences. The project is a favorite of Bishop Arthur J. Moore.

Three "missioners" are being sent overseas by American churches to assist the World

Council of Churches staff in Utrecht in the interviewing, registration and selection of Dutch Indonesian refugees for resettlement in America. Approximately 6,000 such refugees are expected to be resettled in America. The missionaries, under sponsorship of the Operating Committee of Immigration Services of Church World Service, will be representative of all of the denominations concerned in the Dutch resettlement project as well as specifically representing their own churches.

## Capsule News and Comment

**Tax Oddities:** The new ruling on excise taxes on luggage has been further clarified and now it is learned that 41 items are taxable. According to the new rules you don't have to pay on a diaper bag but you do have to pay on a bag for wet bathing suits. And a case for carrying the preacher's robe is taxed, but not a case for carrying a pocket flask of liquor. All of which means more trouble for the merchants and more confusion for the people.

**Picketing Called Off:** The threatened picketing of police headquarters in New York City was called off by Teamster Boss James Hoffa at the last moment. . . . This action was, no doubt, inspired by the indignant protests of nearly everybody except the Teamster Union leaders. Said Police Commissioner Kennedy, "I'd say again, if the police are unionized, I advise people not to waste their money paying a police commissioner a salary. Hoffa would be the police commissioner . . ." Nothing could have happened which would hurt the cause of unions more than this fantastic example of the dangerous policies of some union officials. Fortunately, all unions are not dominated by power-mad underworld characters, but the Teamsters seem determined to follow Boss Hoffa no matter what happens.

**What to do with Berlin:** General Carl Spaatz, former Air Force Chief of Staff, has proposed in Newsweek magazine that Berlin be made the headquarters for the United Nations. This, he contends, would solve the problem which is now facing the Western Powers, as Russia insists upon the city being freed from American, French and British rule . . . This proposal seems to offer hope for a settlement of the controversy by giving Russia a chance to back down without losing face. Until some such plan is put into action there can be no solution, for the West has refused to get out of Berlin and Russia has said that they must do so. Making Berlin an international city would, it seems, solve the problem and perhaps avoid war. General Spaatz's suggestion is worth thinking about, and it is to be hoped that someone in authority will take it up.

**Batista Forces Lose:** With the victory of Castro in Cuba, the island seems to be settling down to comparative peace. No reports of damage to missionary property had been reported as this is being written, and it seems that the change in regime may be a blessing to the little country. Reports of widespread graft and corruption under Batista do not seem to be exaggerated, and if the new government can remain honest and incorruptible there is

little doubt that Cuba will enjoy a period of great prosperity . . . Events happen so fast that it is almost impossible for a column such as this to keep up with them. By the time this is in print another revolution might be in progress, although that does not seem likely.

**More New Churches:** Government sources predict that church construction will reach an all-time high during the coming year. Last year's record of \$865 million is expected to be bettered by at least \$100 million . . . Methodist Church building in North Carolina will probably taper off, due to the fact that our boom began ahead of the national upsurge in construction . . . Methodists throughout the nation increased only slightly, with a net gain of 125,287 in 1958.

## Washington News Notes

(Methodist Information)

What is the outlook for church-interest legislation in the 86th Congress? This digest is based on surveys of numerous sources in Washington.

**Budget:** President Eisenhower's goal of a \$77 billion "balanced budget" for the 1960 fiscal year is likely to wind up closer to an unbalanced \$80 billion due to expected increases in defense, agriculture and housing appropriations.

**Foreign Aid:** The President is expected to get most of the substantial increase he seeks despite a hard core of opposition to so-called "giveaway" programs. Much of the foreign appropriation is really military aid, but Congress is mindful of Russia's drive to woo underdeveloped countries with loans, machinery, etc. The last Congress cut the President's \$3.9 billion request by \$644 million.

**Defense:** The approximate \$41 billion recommended by the President probably will be hiked by legislators who are apprehensive about the "race for space" and Russian gains in the development of rockets to fire H-bombs across continents and oceans.

**Civil Rights:** A more liberal Congress probably will extend the life of the Civil Rights Commission (due to expire this fall), and grant the U. S. Attorney General authority to seek injunctions in civil-rights cases. Other bills will seek to impose stiff penalties for the bombing of churches, schools, etc.

**Labor:** A strong anti-racketeering labor bill, similar to the Kennedy-Ives bill which died in the House last year, is given a good chance this session.

**Education:** Expected to center on aid for public school construction and teachers' salaries, and expansion of college housing. Such bills again face tough going in the House.

**Hawaii:** Chances for statehood considered very good.

**Postal Rates:** Another increase is likely.

**Taxes:** No relief in sight.

◆ ◆ ◆

Very few people stay away from the movie houses or the football games "because they are always asking for money" at the gate.—Roy L. Smith.



# God As a Father

By BISHOP NOLAN B. HARMON

Abstract of an address by Bishop Nolan B. Harmon, Charlotte, N. C., given Sunday, Oct. 19, at 11 a.m. at the 3rd National Conference on Family Life sponsored by The Methodist Church in the Conrad Hilton Hotel, Chicago.

Human fatherhood throws light upon, and gives new meaning to, the tremendous fact of the Fatherhood of God.

I know, of course, that one runs a risk in arguing from what the logicians call analogy. If God is a father, He may be entirely different from what fatherhood usually means. God's ways are not our ways; His thoughts not our thoughts. How can we say that He, moving in the vast orbit of His infinity, will act as an earthly father? He seems at times to do some very unfatherlike things. We see evidences of His wrath as often as His love; we see lightning and storm and tornadoes, yea, and disease and evil among men. Is this a father? And if so, what sort of father?

They say that Martin Luther never liked to think of God as a father because his own father was so brutal and merciless in his punishment year after year as Martin was growing. And James Barrie said that when little children pray to God as father, they really see their mother's face. Never mind—the whole argument against using the symbolism of fatherhood to depict God falls when we find that Jesus Christ, who came to show us God, invariably and insistently spoke of God as "our father." I might be afraid of this argument from analogy if Christ had not used it, and in just this connection. "What man of you that is a father," he asked, "will if his son ask bread, give him a stone? If ye, being bad, will give good gifts to your children, how much more your heavenly father." Or, "Fear not little flock, it is your father's good pleasure to give you the kingdom." Or, "Your father knoweth that ye have need of all these things;" and above all, the matchless, "When ye pray, say Our Father . . ."

Mighty as He is, God is dependent on His children for His fatherhood. He can be a father in no other way than through His children. For the completion of His own nature, He needs not so much a *kingdom*, as a *family*; not a mass of men and women to rule over, but a household of his own kin over whom to preside.

We have had a good many discussions over the real nature of the church. Dr. Frederick Grant says that there was no such thing as a Jewish Church and then a Christian Church—but that all from the beginning was the Church of God. Dr. John Bright says we are to think not of a church, but of the people of God through the ages, now having one form of organization, now another. Better yet, think of God's people as a family, with God's kingdom a filial kingdom, as Bishop Candler used to say. Or we might say—a family affair.

Fatherhood, even divine fatherhood, is to be completed, and can only be completed by children who are like such a Father, and therefore worthy of Him. And here

there comes into play the frightening truth, that God Himself cannot have what He wants unless His children struggle to be like him. Morality, goodness, is not subject to power. It took a long time for the church to work this out, but worked out it is, in spite of John Calvin's iron logic or its rebirth in neo-orthodoxy now. There are some things that all the almighty power of an Almighty God cannot have—and one of them is the development and growth into holiness of each individual soul. We are begotten, of course, into the new life in Christ, and born "not of the will of man nor of the will of the flesh, but of God," but the development and moral struggle, ah, that's ours.

A good father can only be completed in and by good children, a holy and righteous Father, who is our God, only by holy and righteous people. What is that line from the Sermon on the Mount that even we Methodists have become afraid of—"Be ye therefore perfect as your Father in heaven is perfect?"

God's very perfection as Father waits upon and depends on our perfection as children. It has to—and He cannot do anything about it but plead, and call, and persuade, and above all, show us and make us feel the profundity of His love.

I have never been able to accept quite that part of our Article of Religion which speaks of God as "without body, parts or passions." Without body or parts, yes—

## There Is a Cost to Preventing Delinquency

By W. W. REID

If we are agreed that the situation we so glibly designate "juvenile delinquency" begins in the home, and is rooted to a large extent in the too-rapid technological and social changes to which the home has not had time to adjust, then certain conclusions seem inevitable.

For one thing, the cure of the social illness does not lie in the multiplication of jails and correctional institutions, nor in special schools, nor in the often-advocated "get tough" programs of schools, or of police officers, or of the courts, nor yet in publicizing in newspapers (with lurid photos) the final fate of wrong-doers. Indeed, these methods—which haven't proven too successful with adults either—may actually inflame the revolt of youth against conforming to society's norms. Sometimes they provide "heroes" to be emulated.

There are other suggested "cures" that, I fear, have only temporary values because they do not get at basic causes. They may give some relief, but are not preventive. These include the rush to organize clubs and athletic groups, to provide parks and playgrounds, to hire more psychiatrists, social workers, and teachers of "special classes" in areas involved. Even the pres-

but as to passion, the whole New Testament, yes the Bible itself, cries out with a God who is loving and stirred with a feeling of our infirmity and with a complete understanding of our own lives and nature. The God who could say, "Behold, I have loved thee with an everlasting love" could not be feeling less. And I have always thought that when God gave His son, especially in that ultimate hour on the cross, we could find in the Being of God Himself the ultimate expression of Fatherhood.

What force can never do, the cross of Christ has done. Under its shadow we meet here and talk about our own families. These are but minor groups against the family of God, but each is meant to represent and to be in its place a colony of heaven. We have been talking for these days as to how we might help and perfect family life here in our own time. God grant that we may. God still sets the solitary together in families, and watches over His people like a flock.

If this conference does nothing else than to make us feel that we can take back to our families and our people a renewed vision of God as Father, it will be worthwhile. All the minutia of family life; working mothers; the onrushing program which is taking us all; the acids of life which are eating away at the habits of the home—all these can be overcome and supplanted if in each home there is a sense of the overlordship of the divine Father. Yes, He needs us, but we need Him. Let us aim to be more like Him, and for this cause bow our knees to the Father of that same Lord, Jesus Christ, of whom the whole family in heaven and earth is always to be named.

sure upon legislators to revise the laws on liquor sales and gambling, on pornographic "literature," and the censorship of comics, sex writings, and paperbacks "with murder in every chapter" may not have lasting effect, and may drive the evils under dangerous "cover."

We might as well face the ugly facts that society as a whole, and many families—as families and as individual members—have not been willing to *pay the price* of bringing up the children in the way society expects. And *there is a price*. That price generally includes the giving up of some "freedoms" and "pleasures" by the parents during the years of the child's "incubation" in the home; the teaching of values other than economic; the establishment of love between parent and child; the example of strict honesty, truthfulness, virtue by the parent—for that parent will be the pattern for the child's acts and attitudes; the giving of time by the parent to the training of the child for living in the family, the community, the world. This may entail the mother giving up that job during the child's adolescence; or the father giving up some cherished extra-curricular activity; or an

(Continued on page 7)



# New Stirrings in Methodism

LILLIAN TURNER\*

For the last 15 years there has been steadily developing in American Methodism a "High Church" movement. This has been connected with an earlier development in English Methodism, the principles of which were being advocated as early as 1914 by the "Wesleyan Guild of Divine Worship," earliest representative of similar (and more developed) organizations.

A number of terms have designated the movement. Liturgical Movement is one, although this is likely to be misunderstood, as it means an emphasis not upon mere ritual but upon worship as the act of the whole congregation, and moreover it is a term used of a movement beyond the distinctive Methodist development. Sacramental Revival describes it better, although again casual readers may miss many implications of this term.

## Distinctive Beliefs

The title we have used above is less commonly used, more descriptive perhaps of the actual nature of the movement. We may describe the Methodist High Churchman as one who believes in:

1. High views of the Christian Faith; the wholehearted acceptance of divine revelation given in the Holy Scriptures and witnessed to in the historic Christian creeds.
2. High views of Christian worship: the acceptance of worship as the principal business of the church and the duty of every individual, and the belief that such worship must center around the divinely given Word and sacraments.
3. High views of the Church of Christ: belief in the Church as a divine institution headed by Christ himself, and one which has a mission to the whole world.
4. High views of the ministry: belief in a divine call to the ministry, the importance of ordination, and the distinctiveness of the clerical vocation.

By whatever name, the movement stands for a distinct view of the Christian faith and is not to be confused with the aestheticism common in churches today. It is based upon a hard core of Christian doctrine.

Described by some of its supporters as a "militant attack upon humanism," it is in fact a return to the historic faith after the inroads of secular philosophy in the present age. There is throughout the movement an emphasis upon the historic confessions of the Christian Church, especially those of an ecumenical character like the Apostles', Nicene, and Athanasian Creeds.

In those circles affected by this quietly growing force is the repeatedly used phrase "Nicene Christianity." It represents part of

the insistence upon the objective quality of Christianity, and is rooted in faith in the Incarnation, the Atonement, and the Resurrection. Members of one organization connected with the movement are pledged "to submit my mind humbly to the faith of the church as set forth in the Nicene Creed." The faith in all ages whether in the first century or the twentieth is, and must be, one in essence.

The first issue of *Present Age Leaflets*, "I Believe," published by the Wesley Witness of Rochdale, England, is a good example of this conviction that Christian doctrine matters. It challenges those who "make nonsense of Christianity" by preaching "Marx, Tennyson, Wells, and Shaw . . . a creedless religion which is agnosticism with a veneer of ritual."

## Methodism's Heritage

In all this, Methodism's own particular heritage comes frequently to the front. Methodists never quite escape their founder, and those hard sayings of Wesley, so often shelved by modern Methodists, are being rediscovered by friends of the Sacramental Revival. They know, if others do not, that Wesley did not just say, "We think and let think." He said, "As to all opinions which do not strike at the root of Christianity, we think and let think." The preceding words make clear exactly what Wesley had in mind:

We believe, indeed, that all Scripture is given by the inspiration of God; and herein we are distinguished from Jews, Turks, and infidels. We believe the written Word of God to be the only and efficient rule both of Christian faith and practice; and herein we are fundamentally distinguished from those of the Romish Church. We believe Christ to be the eternal, supreme God; and herein we are distinguished from the Socinians and Arians.

The Sacramental Revival means a return to Wesley in regard to worship as well as doctrine. There can be no doubt that in worship, modern Methodism has largely departed from Wesley both in theory and in practice. Nowhere is this more evident than with regard to Holy Communion. Wesley through a long life communed about every third day and taught his followers to do the same. His "Directions Given to the Band Societies" urge members "To be at church and at the Lord's table every week . . . To observe, as days of fasting or abstinence, all Fridays in the year." In 1784 in his letter to the American Methodists, regarding forming a separate church, Wesley said, "I also advise the elders to administer the Supper of the Lord, on every Lord's Day." His liturgy prepared for, and adopted by American Methodists in that year presupposes such a practice.

Not only in practice but in theory as well, a falling away from the Wesleyan ideas has occurred. The average Methodist minister or congregation is not at home with

Wesleyan doctrine in regard to the sacraments. Wesley's "Treatise on Baptism," published 18 years after his Aldersgate experience, would be strongly opposed today by many in Methodist circles. The Methodist hymnal does not contain a single hymn on Baptism or the Lord's Supper by the Wesley brothers. Wesley's principal work on the Lord's Supper is not even cited in Burtner and Chiles' *Compend of Wesley's Theology*, although this is an effort to set forth Wesley's teaching.

## Conservative Aspects

In that it seeks to return to basic principles within Methodism, the Sacramental Revival is a conservative movement. It seeks a return to the original character of the Wesleyan movement in opposition to the lowest-common-denominator revivalism that once prevailed in America and to the humanism which succeeded it.

The Sacramental Revival is conservative in that it seeks a worship rooted in biblical concepts. It magnifies the sacraments because the New Testament magnifies them. In them the drama of redemption is shown and becomes effective. The worship of the church must, in this view, center around the Gospel as an objective fact. The faith cannot be what each individual feels it is, but what Christendom has always declared it to be.

With regard to the church union, this movement also represents a distinct point of law. It believes in it, and prayer is constantly offered for that objective. But in contrast to the views sometimes held out, it does not hope for a union achieved by disregarding the basic doctrines of Christianity. Union however reached, must always be built upon the forthright acceptance of the faith revealed in the New Testament and believed by the undivided church.

## The Past And The Present

The Sacramental Revival has vital relation to the past: to Wesley, to the Church of England, and to the primitive Church. It is related to modern movements: the revival of biblical theology, the liturgical movement, and the ecumenical movement. It is related to the personal spiritual needs of individuals, and is supported generally by those who have found it satisfying religiously. For these reasons it is reaching an ever-increasing number of Methodists.

The present writer is a convinced supporter of this movement. I believe in its principles. I realize that many, both inside and outside Methodism, have yet to evaluate it. But sooner or later they will do so. To the conservative that would consider the qualities of the movement, I would suggest that he keep in mind the following:

1. Its doctrinal base. Do not confuse it with externals: robes, candles, and incense are not the basic things in the movement.
2. Its unquestioned loyalty to the historic Christian faith, magnifying the Incarnation, Atonement, and Resurrection.
3. Its spiritual quality.
4. Its close connection with the thought and practice of John Wesley and other early Methodist leaders.

\*Mrs. Lillian Turner is a church secretary in Mississippi, and a graduate of Draughan's Business College in Jackson. She writes of a small but growing movement in American Methodism. In England its strongest organizational expression is the Methodist Sacramental Fellowship, formed in 1935, and in the United States, the Order of Saint Luke, founded 1946.



## New Church Is Organized in Fayetteville

The St. Johns Methodist Church, Fayetteville, became an organized congregation on November 2, 1958. Two months earlier worship services began in the garage of one of the members, and on the first Sunday in October the Church School was started. At present there are 16 members of the new church.

Last July a parsonage was purchased in the Kornbow area of Fayetteville. Early in August purchase was made of a G. I. Surplus building from Fort Bragg, and the building is now almost completely finished. The work was done by the pastor and members of the church. The congregation held its Christmas program in the building on December 21, and its first worship service on Sunday, December 28.

The pastor, the Rev. John R. Blue, was appointed to the charge at the last Annual Conference.

Shown in picture are the officers of the new church. Left to right: Mrs. M. R. Swann, treasurer; Sgt. J. R. DeVillier, trustee; W. R. Holland, Sunday school superintendent; Mrs. J. R. DeVillier, chairman of Membership and Evangelism; Sgt. W. P. Hoffman, Mrs. W. R. Holland, and Mrs. Otis Mann, stewards; Archie Soucy, trustee; Sgt. Otis Mann, steward; the Rev. John R. Blue, pastor; and the Rev. O. L. Hathaway, district superintendent.

## Outstanding Layman Honored at Macon

A service of unusual interest and significance was held in the Macon Methodist Church on Sunday, December 21, in honor of Simon M. Gardner, a highly esteemed member of the church.

The usual preaching service was held in the sanctuary. At its conclusion, the pastor, the Rev. L. W. Ross, invited the congregation to the Church School assembly room which, unknown to Mr. Gardner, was to be named for him. With a simple and impressive ceremony a plaque was unveiled, bearing the inscription:

The Gardner Room  
Named in Honor of  
Simon M. Gardner

Mr. Gardner has served his church in almost every department of its organization, giving to it with untiring devotion his time, talent and means, and discharging its varied official duties with marked efficiency. When the church was being remodeled and enlarged, Mr. Gardner was chairman of the building committee. For many years he was a Church School teacher and Church School superintendent, and did much good in general, in a quiet, unobtrusive way.

"For them that honor me I will honor." I Samuel 2:30

By HELEN THOMPSON, at request of The Official Board of the Macon Methodist Church



Officers of St. John's Church, Fayetteville

## Week of Evangelism Set Throughout Church

The Council of Evangelism of The Methodist Church is promoting a special Week of Evangelism to be observed in Methodist churches February 8-15.

The emphasis is scheduled at the same time as Methodism's annual Week of Dedication.

"Dedication and witnessing go hand in hand," said the Rev. Gordon Pratt Baker, Nashville, secretary of the Council of Evangelism. "Having the two observances simultaneously should help churches widen their outreach as they deepen their spiritual power."

Many Methodist churches are expected to take part in the Week of Evangelism by having visitation evangelism, daily preaching services, and other evangelistic activities.

Secretaries of evangelism of Methodist conferences and districts and district committees of evangelism are cooperating in promoting the Week of Evangelism.

The Council of Evangelism is affiliated with the Methodist General Board of Evangelism.

## Missionaries Are Human

By WILLIAM O. BIGHAM

(Editor's Note: Mr. Bigham, a young Methodist minister from Greensboro, N. C., and Mrs. Bigham are studying at Scarritt College, Nashville, Tenn., in preparation for missionary service overseas. He is a member of the Western North Carolina Conference. The following statement appeared originally in a newsletter from the Bighams to friends and supporters.)

There are quite a number of us here at Scarritt preparing to become Methodist missionaries, and we enjoy a very warm fellowship. In spite of varied backgrounds, we have come—or perhaps it is more true to say that we have been drawn—to this place by a common devotion to our Master and a common dedication to His kingdom.

One of our friends reminded us recently that many Christians still do not think of missionaries as being human—but rather, I suspect, as some strange creature and certainly as decidedly different from other Christians. I guess they never met Carl and Julia and their three youngsters. Carl owned and operated a chicken farm; now he is going to Bolivia as an agriculturist. They are the kind of people that might live next door to you or go to your church.

Then there are Ned and Beverly Walter, and five little Walters. Ned is a research chemist and will be teaching science in a

Methodist school in Brazil. Or perhaps you've met someone like Ernie and Alice Landin. Ernie is an electrical engineer. He and Alice are going to Africa. Still another couple is Roy and Alma Coates; they make up a medical team.

And just this weekend, we met a young lawyer and his wife from Fayetteville, N. C. He toured South America with his pastor; now he and his wife are going to Africa. We could go on and on.

People often say to us, "What a wonderful sacrifice you're making." We find it difficult to explain that being a missionary is no sacrifice. We don't know a single couple going out under the Board of Missions who feels that they have had to make a real sacrifice.

We almost feel selfish sometimes when we think of the new joy we've found together with God. But we know that we don't hold a monopoly on that kind of joy, because every Christian *must* be a missionary wherever he may find himself.

## Crowded Out Last Week

The following information concerning Christian Workers' Schools in the North Carolina Conference was left out last week due to lack of space. It is printed here so that our readers will have the complete schedule.

### Twelve Schools Scheduled for February

Cape Fear Subdistrict, February 1-2, 8-9, Angier, N. C.

Moore County, February 1-3, Carthage  
Alamance Area, February 1-5, Davis St. Church, Burlington

Siler City Area, February 1-3, 8-9, First Church, Siler City

Pungo-Mattamuskeet Area, February 9-11, Belhaven

Laurinburg Area, First, Laurinburg, February 8-12

Vance County, First, Henderson, February 22-25

Clinton Area, First, Clinton, February 24-26

Durham Area, Calvary Church, February 15-17, 22-23

Beaufort—Morehead City Area, February 15-18

Kinston Area, Queen St. Church, Kinston, February 16-18

Caswell County, Yanceyville, February 22-24

### Schools Scheduled for

#### March and April

Louisburg Subdistrict, Louisburg, March 1-3  
Raleigh Area, March 8-12

Crusading Subdistrict, Whitakers, April 12-14

Nash Subdistrict, Rocky Mount, April 26-30



# Tribute To Van B. Harrison

The Rev. Van B. Harrison was born March 27, 1891, and died Dec. 17, 1958. On June 11, 1913, he was married to Maud M. Gaines. God blessed this union with four sons: Louis, Charles, Harold, and Marvin. In 1914, he was licensed to preach and was admitted to the North Carolina Conference. He was admitted to the Western North Carolina Conference by transfer in 1922. Since that time, he served the following Charges: Webster, Macon, Haywood, Crouse, Bethel, Rock Springs, Polkville, Murphy, Thomasville, Bostic, Grace-Roadhiss, Leicester, Balls Creek, Marion.

Could we look at these four sons, noble young men they are; could we call the roll of the many souls that have been helped by his ministry, without saying that a great man has lived in our midst. Time nor the occasion permit the listing of all the deeds of service, the lives inspired, or the souls saved during the lifetime of this faithful minister. Brother Van gave forty-two years of his life in the active ministry. Most of this time was given to rural work. He was the ideal Circuit Rider. He loved to be with working people. He loved to work. Many times he said to me, "I love to preach." And preach he could. He loved to preach because he wanted to help his fellowman. He loved to help others because he loved his God. He believed in God. He believed in the gospel of Christ as the power to save souls. He lived to lighten the burdens of others, and never complained of his own. He tried to heal the brokenhearted when his own was bleeding. He was moved by the pain of others, and never mentioned his own. He tried to brush away the gloom of others, while he walked in the shadows alone.

He has now laid down the working tools of life, and answered to the Roll Call in the presence of the Supreme Architect of the Universe. We commend his soul to God, and cherish his memory as we follow the same trail. The last thing he said to me before his operation was, "I have no fear of this. I have done the best I could. I have not touched people in high places, and the world will not be disturbed by my passing. Some will miss me, but I have about finished the little I can do."—By The REV. J. W. FITZGERALD

# WNCC Methodist Credit Union Has Successful Year

The Western N. C. Conference Methodist Credit Union has closed a very successful year of operations. Since it was organized in September of 1957, three hundred and fourteen members have joined. These members now own shares amounting to a total of \$40,510.11, and on these shares a dividend of .036% has been declared, each member to receive the amount earned by his investment in stock. The treasurer would like to pay the dividend in cash to the members at the annual meeting.

The annual meeting of the Credit Union will be held in the Broad Street Methodist

# Advocate Director



REV. LESTER A. TILLEY  
Goldsboro District

Church of Statesville on January 26, at 2:00 p.m. All members and other interested persons are invited to attend. At this meeting reports from the president, the treasurer, and the committees will be given, and officers for the year will be elected.

Much help has been provided the members during the past year by loans for hospital bills, school expenses, emergency needs, or for auto financing and real-estate investments.

The low interest rate, the insurance of loans and shares, and the dividends on shares are making the Credit Union attractive to those who want to borrow and others who want to invest.

Since its beginning, John H. Carper has served as president, Worth Sweet, as vice-president, and Ivon L. Roberts, as treasurer. Sam Moss, Ralph Jacks, John Jordan and Leroy Scott have served as directors. Courtney Ross, W. B. A. Culp Charlie Reichard as the loan committee. John Hoyle, Jr., J. E. Rink and Garland Stafford as supervisory committee.

# Bishop Oxnam Injured in New York

Bishop G. Bromley Oxnam is recuperating in his apartment in the Methodist Building, Washington, D. C., after sustaining a concussion and broken left arm in a traffic mishap in New York City on the day before Christmas.

Bishop Oxnam, president of the Council of Bishops of the Methodist Church and administrator of the Washington Episcopal area, returned to Washington Sunday evening, December 28, after five days in Roosevelt Hospital in New York City.

The accident occurred while Bishop and Mrs. Oxnam were on their way to lunch. Bishop Oxnam's overcoat was caught as he closed a cab door. The cab drove on, throwing Bishop Oxnam to the pavement and dragging him ten feet before the cab driver was aware of the accident.

# College Fund Pledges Continue to Come

The Rev. Paul Carruth, executive secretary of the N. C. Conference Commission on Christian Higher Education, reports that individual pledges are continuing to come to his office, as the campaign goes on. Hundreds of payments on pledges have already been received.

The campaign in the North Carolina Conference has brought in over four million dollars in cash and pledges up to date, but will continue for an indefinite time, under the direction of Mr. Carruth and his helpers. Reminders will be sent from his office and accounts will be kept there.

# There Is a Cost to Preventing Delinquency

(Continued from page 4)

honest examination of one's habits, recreations, attitudes, ambitions. It may even entail new friends, re-alliance with a church, maybe even a new job, or a new scale of living ("is education or a car the more important?") Such adjustment demands maturity; and maturity comes from facing and solving such issues head-on.

Yes . . . there is a cost, far more important than financial, in raising a family without conflict, frustration, rebellion, delinquency. And adults who are not willing and ready to pay this cost should not bring children into an already over-troubled world . . . The outlook is, however, that the situation will worsen as the population explosion grows, as apartment houses rise higher, and real estate interests grab and fill the fields—and youth has recourse only to crowded rooms and crowded streets; and as "interests" of children and parents seem in conflict.

Into this situation must step a newly-oriented education and a new code of ethics and morality. School and church must prepare young people to be "good parents"—to be willing and glad to pay the social price of parenthood. School and church and the medical profession must teach that it is immoral to bring children into the world and practically abandon them while still "in the nest"; must teach the ethics and the morality of "birth control" and "planned parenthood"; must point out and counteract those sins—especially avarice and self-indulgence—that stand between a child and the love and care he has a right to receive from parents and from the community. And, it may be, our industrial plants and our grassless cities will have to be dispersed over a wider countryside, so that boys and girls will come to know the trees, the stars, the birds; and so that father will have some morning and evening hours in the bosom of his family.

"Behind the story of every community blighted by crime and racketeers is a longer tale of civic indifference and individual neglect," says J. Edgar Hoover.

♦ ♦ ♦

"It is rather remarkable how ugly our own faults appear when we see them in other people."



# EDITORIALS

## We Learn from Each Other

The current issue of *Our Sunday Visitor*, a Roman Catholic weekly paper, which comes to us through the courtesy of a Methodist friend in another state, contains an article which will surprise many Catholics and shock some of them. It will, if read by them, almost knock the hats off some Protestants.

The author is William J. Whalen, University Editor at Purdue University, a well-known Catholic who has written several books upon Catholic-Protestant relations, and in this article he proposes the question, "What can Protestants possibly teach Catholics?" and answers, "Plenty." Then he goes on to list some of the things which he thinks Protestants do better than members of his own faith. Among these he mentions congregational singing, Bible reading, lay activities and church management, the use of the commonly spoken language in church services, friendliness at church, tithing and temperance teaching.

Mr. Whalen does not mince matters when he discusses the handicap of worship in an unknown tongue which, he says, is merely the result of the innate conservatism of the church, carried to an extreme. He points out that Latin became the official language only because, at the time of its adoption, Latin was the universal language that everyone could understand. "There was a time," he says, "when the whole congregation participated in singing the high Mass in the language which they spoke every day—Latin. Latin was adopted as the liturgical language of the Western Church not because it was mysterious, but precisely because it was the language they understood."

He goes on to discuss the Protestant methods of church support and contrasts them with the haphazard ways of Catholics who, because the parishioners often fail to support their church out of their gifts and tithes must resort to "undignified, annoying and even illegal methods of fund raising." He suggests that Catholics should adopt some plan of systematic support of the church by gifts, rather than leaving it up to the priests to get money any way they can.

Referring to the Protestant way of conducting services in the vernacular and encouraging congregational participation in prayers and hymns, he contrasts this with the usual Catholic custom of leaving all of the service to the choir and priest. And he decries the use of many of the "soupy, sentimental affairs set to tin-pan-alley tunes" often used in Catholic special services.

Protestant friendliness comes in for warm commendation, and Mr. Whalen tells the

story of the man who came to pray in St. Patrick's and knelt without removing his hat. When an usher asked him to take off his hat, the man beamed, took off his hat and shook the usher's hand. "You know," he said, "I've been a member of this parish for four years and you're the first person who has ever spoken to me." (We seem to recall hearing this story about a Protestant church, also.)

When it comes to Protestant attitudes toward intemperance, the writer seems to give us a little better than we deserve. He calls attention to the fact, however, that 41% of the Protestants are total abstainers, in contrast to only 21% of the Catholics, and he calls for systematic instruction on problems of alcoholism for Catholic young people and adults.

We have not quoted this article in order to bolster our own feeling of superiority, but to show that there is a new attitude in the Roman Catholic Church, a new appreciation of Protestantism and a new and most salutary attempt to bridge the gap between us by friendly and unbiased study of our way of life. We can learn from each other. If we have something good they are welcome; if they have it, we ought to learn about it.

## Man and The Moon

Scarcely had Americans ceased bragging about their accomplishment in sending up the mighty Atlas rocket than the Soviet scientists countered with an achievement which left us far behind. Not only did they send a rocket into outer space, but they put it into orbit around the sun.

The final results of the Russian "moon shoot" may not be as valuable as the first announcements would indicate. Orbiting the sun is something new and stupendous, but its value as a scientific achievement is not as great as would have been the hoped-for orbit around the moon. Had this happened, scientists could have received valuable information regarding the moon which would have settled some questions now in doubt. But the "Lunik" soon was lost in the infinite sea of the heavens, too far from earth to send back signals.

How long will that journey last? Who knows? There is something chilling and horrifying about the prospect of a bit of man's handiwork circling for millions of years around the center of our solar system, or being drawn irresistibly into the blazing inferno of energy and heat.

This is but the beginning—or the end—of man's adventures into outer space. Perhaps some day we shall take off for a vacation on Mars, or spend a few days resting on a space platform between the

earth and moon. Perhaps one day we shall be able to hear the voices from another world and even meet the denizens of some far-off planet.

Now that the commonly accepted theories of pre-moon-shoot science have had to be modified, it is possible that we shall have to revise our beliefs in many other areas. Fifty years ago science could tell us that this or that could not be done. Now the curtain has been lifted on a new horizon. Fifty years ago the Biblical miracles were laughed out of court. Now they seem credible in the light of man's progress.

If, as seems possible, we shall one day visit other planets, how can we say that beings from those other worlds could not and did not visit ours? Fantastic it may be, but we cannot keep from thinking that the Biblical accounts of the supernatural visitations may have been no more contrary to nature than the landing of a man upon the moon. It is no harder to believe that a heavenly host came down to Bethlehem to announce the coming of a Savior than that a man-made satellite went into orbit around the sun.

Nineteen-fifty-nine may well become the year when man at last learns how to break the ties that bind him to the earth.

WITH OTHER EDITORS:

## What Has Happened?

A California painting contractor, we read in an Associated Press dispatch, said he fatally shot the business agent of a union because the latter refused to jump into a swimming pool. And the reason he gave for the swimming pool plunge idea was that he wanted to humiliate the deceased.

The contractor's feeling against the union official, the dispatch related, stemmed from a labor dispute. He claimed that he got mad at the shooting victim earlier in the week when he pulled a union painter off a job because non-union workers had been employed.

This was just another of a series of killings over the country recently that cause one to wonder what has come over people. Doesn't human life any longer have any value? What has happened to our sense of proportions when, as happened in a neighboring county the other day, a boy killed himself because he had been told by his parents that he couldn't attend a basketball game?

We must ask ourselves if these tragedies are not in the backwash of the times we live in. Can it be that the world is too much for us, and we have lost sight of spiritual qualities which should undergird us?

There is an answer. We should try to find it.—*Clipped.*



## Be A Soul Winner

By R. E. L. MOSER

People are won to Christ in different ways. Some are won because of a sermon that touched their lives and caused them to accept Christ as their Saviour. Others are won by the friendly visits of Christian people.

The story is told of a minister who one day went to talk to a man about his soul's salvation. On arriving at the home the minister was told that the man was out in the field at work. The minister then proceeded to make his way to the field where the man was harvesting corn. At first the minister did not mention religion, but instead talked with him about his crop. After a lengthy conversation the minister said to the man, "I have come here to ask you to become a Christian." He then left and went home. But those words put the man to thinking. The next Sunday he attended church. And the following Sunday he accepted Christ as his Saviour and united with the church. Because someone had interest enough in him to invite him, he became a Christian.

It would be well if each of us would ask ourselves, how long has it been since I invited someone to become a Christian? Or, how long has it been since I invited someone to church?

## A New Kind of Revolution

By ROY C. PUTNAM

Out of the philosophy of Karl Marx there is the strife and duplicity seen inside Russia and spreading to corrupt the world. Communism demands revolution. Americans are not tired of hearing this warning; they are simply afraid of the possibilities that they have no courage to face. Our old securities are crumbling about us and God have mercy on the man who has not a discerning faith to see beyond the fleeting shadow to the abiding substance.

But here is the fact the church must face. Jesus too was a revolutionist! This same one whose birth rent the heavens with Bethlehem's nighttime song of "peace, good will" announced that He had come with a sword and that He had come to cast fire upon the earth. In this century of revolutions it is always possible to make this a glorious revolution — against ourselves! Therefore if thy hand or thy foot offend thee, cut them off . . . it is better for thee to enter into life halt and maimed, rather than having two hands or two feet to be cast into everlasting fire." (Matt. 18:8)

This revolution is coming among those disciples of our Lord who utterly and unceasingly mean business with Jesus Christ. It is a revolution wherein humility is replacing pride, the Christ-life supplanting the self-life. It is coming upon those who are grouping their fears, their timidity, their temperamental weaknesses, their self-reliance, all this and more, and calling it sin. Subsequently there is being revealed a



## A Prayer for the Middle-Aged

By PHYLLIS BATTELLE

*Lord, thou knowest better than I know myself that I am growing older and will some day be old.*

*Keep me from the fatal habit of thinking I must say something on every subject and on every occasion.*

*Release me from craving to try to straighten out everybody's affairs.*

*Make me thoughtful but not moody; helpful but not bossy. With my vast store of wisdom, it seems a pity not to use it all— but thou knowest, Lord, that I want a few friends at the end.*

*Keep my mind free from the recital of endless details . . . give me wings to get to the point.*

*Seal my lips on my aches and pains. They are increasing and love of rehearsing them is becoming sweeter as the years go by . . . I dare not ask for grace enough to enjoy the tales of others' pains, but help me to endure them with patience.*

*I dare not ask for improved memory, but for a growing humility and a lessening cock-sureness when my memory seems to clash with the memories of others.*

*Teach me the glorious lesson that occasionally I may be mistaken.*

*Keep me reasonably sweet; I do not want to be a saint—some of them are so hard to live with—but a sour old person is one of the crowning works of the devil.*

*Give me the ability to see good things in unexpected places and talents in unexpected people. Give me the grace to tell them so. Amen.*



Fountain for sin and uncleanness. And God, through the finished work of Calvary, is setting His people free and delivering them into a Kingdom which cannot be shaken.

When Jesus, the King of Glory, stepped that night in the upper room, towel-girded, and washed His disciples feet, He forever reversed all human values and started a revolution that shall banish the last Caesar from his empty throne of splendor. In that mystic hour the principle of exploitation was undone, arrogance and pride went out the door. Revolution within the soul is the Christian venture. It requires not hatred, save that of sin; it demands no personal rights, claims no pomp, tells no lies. The sword it carries is not unsheathed against our neighbor but against our false ego. It is to this one-man revolution that God is forcing every Christian if he is indeed to travel the conqueror's road and stand ready for the rapture of the over-comer.

## Heroes I Have Known

MISS HULDAH

By MARTIN R. CHAMBERS

Somehow, Highland Mills village was different. The city was surrounded by a dozen mills, each in the middle of squalid houses and poorly kept streets. Each had its usual quota of wretchedness and lawlessness. Delinquency and misery were commonplace in all of them.

That is, in all except Highland. Here the streets and yards were clean and the houses attractive. The mill was prosperous and there was a minimum of social unrest. Truancy in the school was practically nonexistent. Moreover, an unusual number of their men had achieved success in other fields. One who grew up in Highland was county superintendent of schools. A few had become ministers. Some were leading business men in the city. Highland had produced a lawyer or two, a dentist, and two physicians.

A sociologist became interested, and undertook a survey to determine the cause of the difference. He called on the men who had come from Highland, and asked each one the reason for all his success. Almost without exception they all told the same story. Each one said, "The greatest influence in my life was my Sunday school teacher when I was a boy." And all of them named the same teacher!

Miss Huldah was an old maid who worked in the mill. She had very little formal education. But for thirty years she had taught a Sunday school class of boys in the mill church. During that time literally hundreds of boys had come under her influence. She would tell you proudly that none of her boys had ever been in jail! But she would have been the last one to agree that it was her influence which had molded the life of her village for good.

Her life had been the hidden factor which made Highland Village different.

## LOVE

Is very patient,  
Very kind,  
Knows no jealousy,  
Makes no parade,  
Gives itself no airs.  
Is never rude,  
Never selfish,  
Never irritated,  
Never resentful.  
Is never glad when others go wrong,  
Is gladdened by goodness,  
Always slow to expose,  
Always eager to believe the best,  
Always hopeful;  
Never fails.

—I Corinthians 13.  
Moffat Translation





# Boys and Girls

ELIZABETH WHISNER, Editor



## The Legend of the Two Sacks

There is an ancient legend that tells of an old man who was in the habit of traveling from place to place, with one sack hanging behind his back and another in front of him.

In the one behind him he tossed all the kind deeds of his friends, where they were quite hidden from view, and he soon forgot all about them. In the one hanging in front, under his chin, he popped all the sins which people he knew committed; and these he was in the habit of turning over and looking at as he walked along day by day.

One day, to his surprise, he met a man carrying, just like himself, a sack in front and one behind. He went up to the man and asked, "What have you here, my friend?" giving the sack in the front a good poke.

"Stop, don't do that!" cried the other, "you'll spoil my good things."

"What things?" asked the first man.

"Why, my good deeds," answered the other. "I keep them all in front of me where I can always see them, and take them out and air them. See, here is the half dollar I put in the plate last Sunday; and the shawl I gave to the beggar girl; and the mittens I gave to the crippled boy; and the penny I gave to the organ-grinder; And here is even the kind smile I bestowed on the street sweeper at my door. And . . ."

"And what's in the sack behind you?" asked the first traveler, who thought his companion's good deeds would never come to an end.

"Tut, tut," said the other, "there is nothing I care to look at in there. That sack holds what I call my mistakes."

"It seems to me that your sack of mistakes is fuller than the other."

The second man frowned. He had never realized that, though he had put what he called his "mistakes" out of sight, everyone else could still see them. An angry reply was on his lips when, happily, a third traveler, also carrying two sacks, overtook them.

The first two men at once pounced on the stranger. "What do you carry in your sacks?" cried one.

"Let's see your goods," said the other.

"With all my heart," answered the stranger, "for I have a goodly assortment and I like to show them. 'This sack,' said he, pointing to the one hanging in front of him, 'is full of the good deeds of others.'"

"That sack is nearly touching the ground. It must be a very heavy weight to carry," observed the first man.

"There you are mistaken," replied the stranger. "The weight is only such as sails are to a ship, or wings to an eagle. It helps me onward."

"Well, your sack behind can be of little

good to you," said the second man, "for it has a great hole in the bottom."

"I put the hole there on purpose," said the stranger. "All the evil I hear of people I put in there, and it falls through and is lost. So you see I have no weight to drag me backward. —*The Herald*.

### WE THANK THEE, GOD

We thank Thee, God, for many things,  
But for these our praise to heaven rings:

We thank Thee, God, for our two eyes,  
For there are those who cannot see.  
We pray Thee, God, that we may look  
Upon earth's beauty given free.

We thank Thee, God, for our two ears,  
For there are those who cannot hear.  
We pray Thee, God, that we may turn  
Our ears to hear Thy message clear.

We thank Thee, God, for our two lips,  
For there are those who cannot speak.  
We pray Thee, God, that words we say  
May help someone Thy will to seek.

We thank Thee, God, for our two hands,  
For some must lie in uselessness.  
We pray Thee, God, that we may use  
These hands our fellow man to bless.

We thank Thee, God, for our two feet,  
For there are those who cannot walk.  
We pray Thee, God, that we may turn  
Our steps with Thee to walk and talk.

We thank Thee, God, for happy hearts,  
For there are those without a smile.  
We pray Thee, God, that our lives will  
shine  
And sing Thy praises all the while. AMEN  
—Elna Allran Shellabarger

### WHAT'S THE ANSWER?

One of our readers has suggested that we put the answers to our Bible Quiz at the back of the same issue of the ADVOCATE in which the questions appear.

We agree that this plan has some advantages. However, we started the Quiz several years ago with the idea of helping our young readers particularly to become familiar with the Bible by trying first to find the answers for themselves, and then in the next issue checking the answers they had found by reading the Scripture references. We feel it is a bit too easy to read the questions and immediately turn to the answers.

We suggest you try in various ways during the week to find the answers. The youngsters might ask their parents, or their pastor or Sunday School teacher. Or better still, ask someone to show you how to use the Concordance in the back of the

Bible, which in some instances will help you to find the references that give the answers. Be sure to keep your ADVOCATE, and check what you have found with the answers in the next issue, and read those references carefully.

This plan can be interesting and exciting as both children and adults search the Bible and find its truths and treasures.

### THE MITTEN BAG

If you have lost a mitten and still have the other one, don't throw it away, because it can be used for something interesting.

First, of course, you must wash it and thoroughly dry it. Around the top make a drawstring from a piece of yarn, string, or ribbon.

Now it is ready for a holder for your marbles, jacks, buttons, shells, crayons, or anything you want to use it for.

Of course, if you want it fancy, you can embroider your initial on the front, or write the word MARBLES, JACKS, etc., by using gaily colored yarn.

This kind of bag is not only easy to make and attractive also, but lasts much longer than one made out of a piece of cotton cloth. —*United Church Observer*

### THOUGHT FOR TODAY

Gossip is a most deadly germ that has neither legs or wings. It is composed entirely of tales, and most of them have strings.—*Clipped*.

### CHUCKLE

Mother: "You were a tidy little girl not to throw your orange peel on the floor of the bus. Where did you put it?"

Susie: "In the pocket of that man sittin' by me."

### Bible Quiz

1. What woman in the New Testament was called "a seller of purple"? .....
2. Who had a coat of many colors? .....
3. What child sneezed seven times and opened his eyes (from death)? .....
4. In what country did the Queen of Sheba live? .....
5. What country asked St. Paul to "come over and help us" .....

### Answers to Last Week's Quiz

1. Sheep—John 10:14
2. Lions—Daniel 6:27
3. Camel's (hair) —Mark 1:4-6
4. Dogs—Luke 16:19-21
5. A kid of the goats—Genesis 37:29-32





# Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor  
Weaverville, N. C.

## Sallie Masten Writes From Manila

"Although it is the day after Christmas, it is a sort of Thanksgiving Day with me as I go through once more the lovely Christmas cards, letters and gifts from all of you. I am thankful for the privilege of having had this special term of service in the Philippines; I am thankful for the health and strength to do the things I have been called upon to do; and especially thankful for all of you who are upholding the work, and even me, in your prayers. It is nearing the end of the term and already I am preparing to come to see 'you all' in 1959.

"As many of you will recall, my work has been that of treasurer-hostess for the Woman's Division work in the Philippines.

"Manila might be called the Crossroads of the Pacific. Ships from all nations cross beautiful Manila Bay to discharge passengers and cargo for the Philippines, and to take the products of the Philippines, such as copra, hemp and sugar, to other lands. Big planes come and go constantly, bringing many tourists and church friends to visit us. It has been my privilege and pleasure as hostess to meet (even at two o'clock in the morning) planes and boats to bring missionaries and church friends to the hostess apartment for rest and sight-seeing while they are in Manila.

"I wish you could come in person, for Christmas in the Philippines, as in Bethlehem, is a magic season. The weather is clear and bright and warm. Many streets are decorated with a fluttering canopy of colored streamers in commemoration of the various special feast days celebrated continuously through December. The first week in December the 400-year-old Metropolitan Cathedral, which was badly damaged during the war and has been restored at a cost of some two million dollars, was consecrated in colorful ceremonies with visiting dignitaries from the Vatican and elsewhere. This is the third edifice of comparable size and cost to be put back into use within the past 3½ years I have been here.

"Throughout the city the houses, even to the smallest and simplest cottage, are all decorated with Christmas stars and lanterns of every conceivable size and color. These are hung on the outside of the door or window, so that all who pass may enjoy the beauty of the individual designs and colors. Poinsettias bloom in joyful profusion on lawns and along the country roadsides; and out across the fields the rice straw is stacked in a variety of 'styles,' some with flat tops, some with round tops, others in peaks and knobs, many of them topped with wooden crosses as a token of thankfulness for the abundant crops which the year's harvest has brought to the farmers;—even the tiniest farmhouse has its lovely star hanging from the edge of the roof!

Truly the Philippines is a "starlit kingdom" at Christmastime."

## Marlene Harmon Sends News From Belgium

"For many weeks I have anticipated the writing of this letter with an element of wonder as to which events I might share with you. Living in a foreign land just three months has given me many opportunities for learning and observing the customs, cultural trends and historical interests of another people.

"There was one corner of the exhibition at the World's Fair which had particular meaning for all of us missionaries and which will be of interest to you. Standing in front of the Holland pavilion and looking toward the atomium, one sensed the presence of God as he saw the three simple colored crosses towering above the Protestant pavilion, a chapel-like structure, small and insignificant in comparison with some of the mammoth constructions which characterized some of the larger nations. But for the Belgium Protestants, this small pavilion symbolized long hours of hard work and prayer. Long before the opening day of the exposition many Protestants from Belgium wondered if they would be represented in the International World's Fair. Since, the Belgium Protestant Church is so small, few thought such a subject would be possible. Some even were of the opinion that people would not take time to worship at a Fair.

"But after much deliberation, discussion and prayer, the architect was notified to begin plans for the pavilion, which was to have a lasting impression on the lives of an unpredictable number of people. Generous contributions were sent from many countries: chairs from a Dutch firm, window panes from Switzerland, iron works from Belgium and Luxemburg, aluminum from England, window frames from Holland; material for the floor from Italy, and wall decorations from Germany. The small organ in the pavilion was loaned by a small village church in *Geertsdijk*, Holland. Indeed, Protestantism can be proud of their representative in the World Fair. We rejoice that the concern and interest of Christians all over the world has encouraged Protestantism in Belgium.

"May I take this opportunity to wish all of you a most joyous New Year. I would appreciate hearing from each of you sometime during the new year."

Address: Miss Marlene Harmon  
110 rue Washington,  
Brussels 5, Belgium

## Supply Askings for Third Quarter

Mrs. G. F. Brown, conference secretary of supply work, has notified us that "since our askings this year are much larger for home than for foreign work, we are

combining home and foreign askings for the Third Quarter.

"They are as follows: JAPAN—Hiroasaki, equipment for school; INDIA—Delhi Conference, undesignated cash gifts; WILSON INN in Richmond, Virginia, automatic clothes dryer; HOLSTON VALLEY, Rural Work; PFEIFFER COLLEGE at Misenheimer, N. C.; balance on bus."

Mrs. Brown states further that "Local societies are asked to send cash gifts on or before February 1st to their district treasurer, designated SUPPLY WORK."

## World Affairs Conference—Chapel Hill, February 12

Mrs. Leslie Barnhardt of Charlotte, Conference Secretary of Christian Social Relations, writes of the interesting plans for the World Affairs Conference to be held at Chapel Hill on Feb. 12th and 13th. She says, "We plan a two day conference this time. We hope that we can interest many of our women to attend at least one day, if not both days. The Legislative Program is due to be ready in early January."

## District News

**Waynesville**—The Oak Forest Methodist Church in Hayesville had a study course on, "Christian Concerns of Our North American Neighbors," in December. The Rev. Boyce Huffstetler, pastor of the Shooting Creek Charge, taught the course, using two books as texts, "Concerns of a Continent," and, "Methodism in Alaska and Hawaii." The study was attended by members of the First Methodist Church of Hayesville, the Shooting Creek Charge and the Hayesville Circuit. The other pastors, the Revs. H. C. Young, Jr. and B. T. Steele, presented devotional messages. Several women of the churches represented took part on the program. A film, "A Land to Be Won," was shown.

**Charlotte**—The Charlotte District heard reports of its growth at the recent meeting of the district executive committee. Mrs. J. B. Davis, secretary of promotion, announced that there are 202 new members in the district for the first trinal period. She has received reports from 98 societies in the district, which included two new societies, Grace in Anson County and Cokesbury in Mecklenburg County.

Mrs. L. H. Everitt, secretary of missionary education, reported that 31 women from the Charlotte District had attended the Conference School of Missions, and that three missionary education seminars had been held, one in each sub-district in the fall months. The total attendance at all of these seminars was 229.

A mission study class was planned for January 19-22 at Providence Methodist Church in Charlotte. Mr. Glenn Lanier will teach four morning classes and four evening classes in a district-wide study on, "Understanding Other Cultures." This is a Christian Social Relations study.

**Asheville**—The Executive Board of the Brooks-Howell Home for Retired Missionaries and Deaconesses in Asheville gave a covered dish luncheon at the Home just prior to Christmas, having as their guests the ten "members of the Brooks-Howell family."



# Christian Education at Work

in the WESTERN N. C. CONFERENCE

CARL H. KING, Executive Secretary  
Office: 404 Wachovia Bank Building  
P. O. Box 828, Salisbury, N. C.



## District Conferences on Christian Education

### Christian Education

Our district conferences on Christian education afford one of the finest opportunities of the year for administering our conference program. Six of these will be held February 22-27 as listed below. The schedule for other districts to be held April 12-20 will be given later.

Ten discussion groups will be held concurrently in these two-hour sessions. Seven of these will deal with methods and materials to be used in vacation church schools this summer. The other three groups will consider youth work, family life education (follow-up of National Family Life Conference) and the work of the commission on education. The schedule of these meetings is as follows:

#### Salisbury District

Trinity Methodist Church, Kannapolis, Sunday, February 22, at 3:00 p.m. Charles D. White is the host pastor and Paul Townsend is the district superintendent. District directors are Mrs. W. P. Moore, Mike Howard and David Cowart. John Rierson is Director of Christian Education.

#### Winston-Salem District

Fellowship hall of Centenary Church at 7:30 p.m. on Monday evening, February 23. Dr. Mark Depp and J. C. Auman are the host pastors and Dr. Lee F. Tuttle is the district superintendent. Richard Hanner is Director of Christian Education. District directors are: Mrs. Kathryn B. Young, Doyle Freeman and Ed. M. Heath.

#### Greensboro District

Fellowship hall of West Market Street Church at 7:30 p.m., Tuesday evening, February 24. Dr. Charles P. Bowles, T. A. Summey and R. Harold Hips are the host pastors and Dr. J. Clay Madison is the district superintendent. Mrs. Horace Johnson is director of Children's Work. District directors are: Miss Blanche Norman, Miss Hollyce Highfill, and Miss Lorene Weaver.

#### Thomasville District

The opening session will be in the sanctuary of First Church, Lexington, at 7:30 p.m. on Wednesday evening, February 25. Ralph Taylor is the host pastor and Mrs. J. Frank Spruill is the director of Christian education. John H. Carper is the district superintendent. District directors are: Mrs. W. F. Perkins, Kenneth M. Johnson and Ernest D. Page.

#### Charlotte District

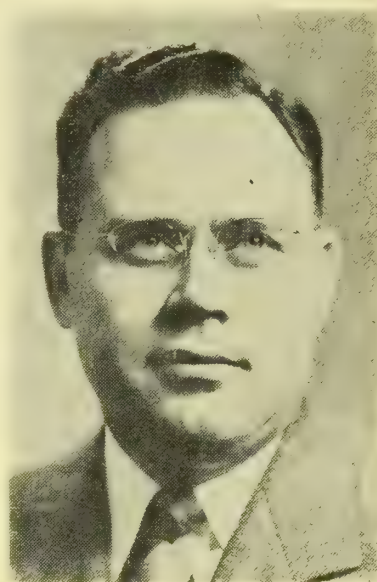
Sanctuary, Central, Monroe, 7:30 p.m. on Thursday, February 26. Lee Spencer is the host pastor and Mrs. James Cornelius is the director. Walter J. Miller is the district superintendent. The district directors are: Miss Kate Crowell, Glen Lanier, D. G. Bridger and Gilbert Miller.

### Statesville District

The opening session will be in the sanctuary of Broad Street Church at 7:30 p.m. on Friday evening, February 27. Julian Lindsey is the host pastor and Dr. J. Elwood Carroll is the district superintendent. Mrs. T. H. White is director of Christian education. District directors are Mrs. S. A. Rhyne, Miss Ramona Morton and J. S. Bellamy.

### Texts and Mimeographed Materials for Vacation Schools

Vacation school texts and other Christian education booklets will be on sale in each of the discussion groups. Each person should be instructed in advance to buy the



REV. JOHN CARPER

materials needed with the understanding that the church school treasurer will refund the amount of money spent. It is not practical for a treasurer to try to pay for all materials for his church with one check. Each discussion group has to operate as a unit in selling the materials. Mimeographed suggestions will be available free for vacation school workers who are in attendance. Plan to get your supply at this meeting.

These suggestions about buying texts and about getting the free materials apply to all groups but are most important for the vacation school people. It will save time and confusion if these instructions are followed carefully.

### Who Should Attend?

Any person selected to teach in the vacation church school will be benefited by participation in these discussions. A minimum from each church should be the minister or director of the vacation school, a

kindergarten worker, a primary worker, a junior worker and an intermediate worker. Additional persons beyond the minimum suggested will be welcomed from any church.

### Chairmen of Commission on Education

The commission chairman from each local church is invited to participate in a discussion of the work of the commission, to share experiences with other chairmen, and to become better acquainted with available printed resource materials. Other interested persons are invited to attend and participate. This group will be led by the conference executive secretary.

### Adult Leaders of Youth and M.Y.F. Presidents

From the Youth Division we are asking for the following persons from each local church: division superintendent, counselor for each department, and the M.Y.F. president (or another youth leader). Plans for summer activities (local church, district and conference) vacation church school for intermediates, Christian adventure activities (Intermediates). Youth activities week will be discussed. The conference director of youth work plus others invited to assist will be in charge.

### Training for Family Life Leadership Follow-up of National Family Life Conference

There will be a general session for all those interested in the local church's program for family life. This group will be led by the conference director of adult work and others selected to assist him. The session will divide into four consultation groups:

1. *The Methodist Pre-Marital Counseling Program* (for Ministers)
2. *How to set up a Local Church Family Life Committee.* (For Church School Superintendents and Commission members)
3. *What is a family life program?* (For members of Family Life Committees)
4. *What is a family life program in the small Church?* (For Family Life Directors and interested adults).

### Ministers Invited

Ministers are invited to attend any one of the groups in session. Pick out the activity of major concern to your church and plan to assist your lay workers in launching the work back home. This interest may be in the vacation school, youth work, the work of the Commission on Education or the Pre-Marital Counseling Program for ministers in the Family Life Group. Let's make this a significant evening for the cause of Christian education.

◇ ◇ ◇

If you want to stay alive you must have a faith to live by. G. K. Chesterton used to tell of a landlady who put only one question to prospective boarders. It was this: "What is your view of the universe?" She did not inquire about a man's personal habits, or the kind of company he kept. She asked what he believed. She was right. She knew that you know a person when you know what he believes. Belief shapes the pattern of a life.—DENSON N. FRANKLIN, *Faith for These Troubled Times* (The Fleming H. Revell Company.)



# METHODIST YOUTH FUND REPORT

From June 1, 1958 through January 1, 1959

Miss Martha Turnipseed, High Point College, High Point—President  
Miss Penny Niven, Box 107, Greensboro College,  
Greensboro—Publicity Chairman  
Rev. Paul H. Duckwall, Box 828, Salisbury—Conference  
Director of Youth Work

## ASHEVILLE DISTRICT

	Pledged	Paid			
Central Asheville (Int.)	\$ 50.00		Central, Shelby	150.00	19.25
Central Asheville (Sr.)	50.00		Hoyle Memorial		
Haywood St. (Int.)	14.65		(Int.)	39.00	
Haywood St. (Sr.)	50.00		Stanley	40.00	
Trinity	150.00	41.96	Zion (Union)	20.00	20.00
Bald Creek	24.00	6.00			
Balfour	10.00		Totals:	\$1,597.60	\$ 685.20
Bethel (Bethel-Azalea)	4.00		Goal: \$2,500.00		
Bethesda	20.00	20.00			
Tabernacle (Int.)	5.00				
Black Mountain	40.00				
Brevard	150.00	12.50			
Snow Hill (Candler)	25.00	25.00			
East Flat Rock	10.00				
Edneyville	30.00				
Francis Asbury	20.00				
Fletcher	32.70				
First Hendersonville	100.00	63.28			
Oak Hill	5.00	5.00			
Piney Mt.	25.00	31.00			
Saluda	9.50				
Swannanoa	20.00	20.00			
Tryon	10.00	10.00			
Weaverville	50.00	25.00			
Totals:	\$ 781.20	\$ 378.39			
Goal: \$1,500.00					

## CHARLOTTE DISTRICT

	Pledged	Paid			
Huntersville	\$ 10.00	\$ 10.00			
Bethlehem	60.00	25.00			
Union (Camp Ground) Int.		10.00			
Big Spring	35.00	17.50			
Dilworth	200.00				
First, Charlotte	100.00	79.00			
Hawthorne Lane	250.00				
Oak Grove	20.00	20.00			
Spencer Memorial	10.00	10.00			
St. John's	50.00	50.00			
Wesley Heights	50.00	23.00			
Hickory Grove	24.00				
Forestville	15.00	7.50			
Central, Monroe	70.00	8.00			
Mt. Zion	57.40	8.20			
Bethel (New Hope-Bethel)		3.00			
Hopewell (Peachland)	15.00	2.90			
Mt. Moriah					
Fountain Hill	10.00	8.90			
Peachland	24.00	2.90			
Pineville	15.00	6.25			
Prospect	20.00	10.00			
First Wadesboro	90.00	30.00			
Totals:	\$1,065.40	\$ 332.15			
Goal: \$3,300.00					

## GASTONIA DISTRICT

	Pledged	Paid			
Asbury	\$ 75.00	\$ 30.00			
St. Mark's Belmont	24.00	10.00			
South Point	15.00				
Knob Creek-St. Peters	75.00	37.50			
Kadesh		8.00			
Bethel, Bessemer City		2.00			
Crowell Memorial	20.00	20.00			
West Cramerton	15.00	15.00			
Bess Chapel	10.00	10.00			
Bethlehem	20.00	20.00			
Boger City	100.00				
Kistler's Union		22.00			
Cherryville First	50.00	50.00			
Cramer Memorial	25.00				
Antioch-Crouse	10.00	10.00			
Lander's Chapel	5.00	5.00			
First, Dallas	40.00				
El-Bethel		10.00			
Friendship	30.00	30.00			
First, Gastonia	325.00	129.35			
Faith		25.00			
Maylo	30.00				
St. John's (Int.)		16.60			
Puett	12.00	12.00			
Central, Kings Mt.	50.00	10.00			
Grace, Kings Mt.		8.00			
Lawndale	134.00	66.50			
Palm Tree (Lawndale)	10.00				
Ivey Memorial	20.00				
Marvin	15.00	15.00			
Rhine Heights	35.00	25.00			
McAdenville	15.00				
Aldersgate, Mt. Holly	15.00	10.00			
Pisgah (Int.)	25.00				
Pisgah (Sr.)	25.00	25.00			
Polkville-Rehobeth	45.60	12.00			
Riverbend					
Snow Hill	50.00				
Aldersgate, Shelby	20.00	20.00			
Totals:	\$1,022.65	\$ 417.59			
Goal: \$1,500.00					

## NORTH WILKESBORO DISTRICT

	Pledged	Paid			
Maple Springs (Elkin Ct.)	\$ 5.00		Trinity		1.00
Greenwood (Helton)	10.00	10.00	Triplet	36.00	
Union (Miller's Creek)		5.00	Troutman	25.00	
Mt. Bethel	50.00		Friendship (Union Grove)		20.00
First North Wilkesboro			Mountain View (Union Grove)	12.00	
Calvary (Todd)	70.00	82.64	Statesville District		9.00
Wilkesboro	24.00	4.00			
	35.00	20.00			
Totals:	\$ 189.00	\$ 126.64			
Goal: \$ 600.00					

## SALISBURY DISTRICT

	Pledged	Paid			
Pine Grove (Parkway)	\$ 5.00				
Stony Hill (Albemarle Ct.)	30.00	15.00			
Bethel, Midland	40.00				
Center	30.00				
First, China Grove	40.00	25.00			
South China Grove	20.00				
Cold Springs	88.00				
Ann Street	75.00	75.00			
Central, Concord	125.00	20.00			
Forest Hill	80.00				
Harmony	25.00				
Kerr Street	124.00				
Westford	50.00				
Friendship (Int.)		5.00			
Gay's Chapel	20.00				
Liberty (Gold Hill)	15.00	7.50			
Bethpage, Kannapolis	25.00				
Jackson Park Memorial, Kannapolis	100.00	49.75			
Midway, Kannapolis	61.44				
Mt. Mitchell	50.00				
North Kannapolis	55.00				
Royal Oaks	25.00				
Trinity, Kannapolis	200.00	102.50			
Landis	25.00				
Mt. Olivet	115.02	28.45			
Mt. Pleasant		11.00			
New London	10.00				
Unity (Oak Grove-Unity)	15.00				
Palestine (New London)		20.00			
Norwood	30.00				
Bethel (Providence)	20.00	6.00			
Mt. Tabor (Providence)	20.00	10.00			
Providence	25.00				
Matton's Grove	12.00	4.00			
Roberta	12.60	12.60			
Rock Grove	30.00				
Rocky Ridge	36.00	3.00			
Rowan	84.00				
Salem	20.00				
Coburn Memorial (Int.)	35.00	4.60			
First, Salisbury	150.00	115.74			
Main St., Salisbury	50.00	30.00			
Park Avenue (Int.)	25.00				
Park Avenue. (Sr.)	25.00	13.36			
Shiloh, Cabarrus	25.00	15.00			
Shiloh, Granite Q. (Int.)		7.00			
Shiloh, Granite (Sr.)	30.00	15.00			
Central, Spencer	24.00	14.00			
Totals:	\$2,117.06	\$ 634.50			
Goal: \$2,600.00					

## STATESVILLE DISTRICT

	Pledged	Paid			
Balls Creek Charge	\$ 50.00	\$ 25.00			
Catawba	20.00	20.00			
Centenary	25.00	25.00			
Claremont, Bethlehem		20.00			
Cedar Valley (Colliers)	12.00				
Colliers	53.50				
Cool Springs	24.00	8.00			
Providence (Cool Spgs.)	22.50	22.50			
Elmwood		15.30			
Grace Chapel	20.00				
Granite Falls		21.45			
Mt. Zion (Harpers)	26.00	2.40			
Bethel, Hickory	35.00				
First, Hickory	225.00	87.97			
Highland	40.00	18.65			
Westview	75.00	50.00			
Hudson	20.00				
First, Lenoir	160.00	10.00			
Gamewell	10.00	10.00			
Littlejohn	10.00	10.00			
First, Maiden	100.00				
May's Chapel	30.60	35.00			
Central, Mooresville	50.00	20.00			
New Salem	30.00	30.00			
Abernethy Memorial	30.00	30.00			
Olin	24.00	12.43			
Ebenezer (Rhodhiss)		6.65			
Rhodhiss	30.00	7.50			
Ebenezer (S. Fork)	65.00	65.00			
Plateau (S. Fork)	15.00	15.00			
Wesley Chapel	25.00	25.00			
Boulevard, Statesville	25.00	25.00			
Broad St., Statesville		125.00			
Race Street	25.00				
Rehobeth (Terrell)	25.00				

Totals: \$1,315.60 \$ 772.85  
Goal: \$2,100.00

## THOMASVILLE DISTRICT

	Pledged	Paid
Advance-Elbaville	\$ 15.00	\$ 15.00
Archdale (Int.)	75.00	10.00
Archdale (Sr.)	55.00	30.00
Calvary	25.00	
Central, Asheboro	110.00	55.00
First, Asheboro (Int.)	150.00	106.44
First, Asheboro (Sr.)	100.00	68.75
Grace, Asheboro	10.00	
West Bend	75.50	22.00
West Side Charge	30.00	
Cedar Falls (Asheboro Ct.)	15.00	15.00
Bethany (Bethany-Cotton Gr.)	25.00	25.00
Cotton Grove (Bethany-Cotton Gr.)	10.00	10.00
Bethel (Bethel-Shiloh)	10.00	10.00
Bethesda	75.00	25.00
Clarksburg (Cid)	10.00	5.00
Coleridge Charge	15.00	
Cooleemee (Int.)	33.00	4.50
Cooleemee (Sr.)	44.50	5.00
Center (Davie)	25.00	
Oak Grove (Davie)	175.74	
Salem (Davie)	15.00	15.00
Centenary (Davidson)	20.00	5.00
Mt. Olivet (Davidson)	35.00	11.75
Canaan (Denton Ct.)	10.00	
Central, Denton	50.00	15.00
Clear Springs	10.00	10.00
First, Denton	15.00	
Bethlehem (Dulins)	30.00	30.00
Dulins	55.00	
Smith Grove (Dulins)	15.00	
Eldorado Charge	37.10	5.00
Fairfield	10.00	
Fairview	30.00	20.00
Farmer	7.00	
New Hope	6.00	6.00
Farmington-Wesley Chapel	20.00	
Franklinville	75.00	
Jordan Memorial	75.00	11.00
Good Hope (Arcadia)	30.00	13.00
Greer's Chapel	20.00	20.00
Hopewell	35.00	18.00
Erlanger, Lexington	40.00	
First, Lexington	460.00	163.71
First, Liberty	30.00	17.50
Concord (Liberty-Concord)	37.00	
Liberty (Liberty-Concord)	15.00	
Bethany (Liberty Ct.)	20.00	20.00
Linwood	25.00	25.00
Tyro (Linwood)	45.00	5.00
Macedonia Station	20.00	5.00
Midway (Int.)	50.00	
Midway (Sr.)	100.00	
Mocksville, First	150.00	29.85
Ebenezer (Mt. Carmel-Eb.)	25.00	25.00
Mt. Pleasant (Mt. Vernon)	10.00	10.00
Mt. Vernon	25.00	25.00
N. Mt. Vernon	36.00	14.00
Shady Grove (N. Mt. Vernon)	10.00	10.00
Canaan (N. Davidson)	15.00	15.00
Mt. Lebanon	38.80	
Fairview (Pinewoods)	25.00	25.00
Pinewoods	34.00	16.98
Pleasant Grove	35.00	
Pleasant Hill	10.00	10.00
Prospect	15.00	15.00
First, Randleman	50.00	
New Salem (Randleman)	15.00	
Friendship (Reed's)	15.00	
Brower's Chapel (Richland)	10.00	
Giles Chapel (Richland)	35.00	30.00
Seagrove	22.00	
Shiloh, Lexington	125.00	
Alleghany (S. Davidson)	12.50	12.50
Chapel Hill (S. Davidson)	10.00	10.00
Lineberry (S. Davidson)	10.00	10.00
Pleasant Grove (S. Davidson)	10.00	10.00



## Greatness In The Kingdom

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Mark 10:35-45

When teachers become discouraged because students don't learn, it would be a good thing for them to read this passage of Scripture. Here we see the disciples who had been with Jesus nearly three years and yet had missed the main point of his teaching; namely, "he who would be great among you let him be your servant."

Notice first how the two disciples, James and John, illustrate the wrong way to pray: "Teacher we want you to do for us whatever we ask of you." How similar is that to many of our prayers! But it is a far cry from real prayer, which is always putting ourselves at the disposal of God: "thy kingdom come, thy will be done."

Jesus' reply "What do you want me to do for you?" is full of suggestions. Some one has spoken of prayer as the dominant desire of a person. We have to think how we would answer this question. Are our desires of the sort that we could sincerely and unashamedly ask God to fulfill them?

Whatever we may feel about the unwarranted ambition of the disciples, we have at least to give them credit for being frank. If many of us moderns prayed as frankly as these disciples, our prayer would run something like this: "O Lord, make me successful and popular and help me to own a better car than my neighbor and to get a membership in the most exclusive club in town."

The Master's reply to the disciples was: "You do not know what you are asking." That must be the reply to many of our prayers, too. Some years ago the *Charlotte Observer* carried a Monday editorial which ran (in substance) like this: "Yesterday a lot of people in our city went to church and prayed the Lord's prayer. Among the petitions was the phrase 'thy kingdom come.' We wonder what would really happen if God's kingdom really came in Charlotte! There would have to be a lot of changes made; and some of these changes would not be welcomed by the very people who made the prayer."

When Jesus confronted the disciples with the cost of greatness they were glib enough with their answers: "We are able," they said. This is so easy to say and so hard to do! The Interpreter's Bible makes an interesting suggestion about this when it suggests that many of us, when we say "We are able," are thinking about some great crisis which will confront us in the future. Then, we think, we shall be able to rise to heroic heights. But how about the next small, worrisome detail of our lives that has to be attended to! It is these that make up the sum total of our character and our witness. It was the great Michaelangelo who caught the meaning of this when he said: "Trifles make perfection; but perfection is no trifle." The undramatic, the routine, the monotonous—are we able to meet these in the right spirit? If we cannot, how shall we respond to the great challenges? In Jeremiah's experience God says to him "If you have raced with men on foot, and they have wearied you, how will you compete with horses?" (Jeremiah 12:5).

The British chaplain of World War I, Studdert-Kennedy, has a poem which sums up the point we have been trying to make. Here is part of it:

"Sometimes I wish that I might do  
Just one grand deed and die,  
And by that one grand deed reach up  
To meet God in the sky.  
But such is not the way, O God,  
Not such is thy decree;  
But deed by deed, and tear by tear,  
Our souls must climb to thee."

## Christ Versus Crisis

By ERVIN S. COOK

A dictionary definition of the word "crisis" is as follows: "A crisis is a turning point in the progress of an affair or of a series of events; a critical moment."

There are many things that seem to impede progress, arrest development, and cause conflict. We are forced to ask ourself just what constitutes a crisis, what is involved, and how are we to deal with it.

Dilemmas have plagued mankind since the beginning of time. Human society has known every sort of ill. Man has known sickness. He has suffered distortion of limbs. Mental maladies have assailed him.

Many of us have been sailing in quiet, untroubled waters where calmness, serenity, and peace were present. No shadow passed between us and the blazing sun of contentment. Tranquility reigned supreme—until stinging blows landed forcefully upon us.

Into the day of perfect light, the forces of fate have stealthily crept. We have come face to face with crises. Of course, we do not desire that disaster strikes. We surely do not invite into our lives those hours of horror, fear, and anxiety.

Even though we be brilliant and creative, we cannot control the happenings of our daily existence. We cannot ward off every unkind blow that strikes us—even though we may, by planning and foresight, alleviate and ease the hardship that must arise.

Job declared, in Job 14:1, "Man that is born of a woman is of a few days, and full of trouble." No man is excluded. None is promised a primrose pathway of security through the tangled undergrowth of life. We may desire that trouble should not occur, or else that it is of a short duration. But troubles do come as raging torrents and crashing winds to demoralize and destroy. When the crisis strikes, black night appears. We are bowed in anguish. Ere the storm has spent its full fury, our heart is often crushed and the energies of the body are exhausted.

Are we grumbling and complaining when certain acts of providence decree judgment upon our puny plans? Do we view the crisis that confronts us as an uncrossable river, a towering mountain, an unbreakable chain, an impossible situation? In our dilemma, can we see only the sinister figure of fate dealing out cards of deceit and violence? Or do we see the majestic figure of Christ, who declared His overcoming power in the challenging statement found in Jn. 16:33: "I have overcome the world?"

The way of life as taught by Jesus Christ seeks to explain to us the way out of our dilemmas. Did not He have numerous crises? Was He not continually subject to ill winds of adversity? We cannot deny that He was rebuffed, ridiculed, rejected, and refused. Yet He did not allow any crisis to be His mas-

ter. He rode on the crest of the wave of tragedy and conquered.

Edward McNeill Poteat said: "The cure for cruelty is courage." If we believe that our lives are ordered in all their ways by Him who is the Triumphant One, then we have sufficient courage to meet whatever befalls. We must not, we cannot pout at every reversal of life. We must not cringe in terror at every vague shadow.

Crisis do come; they will arise. Our bodies will be afflicted; our mental energies taxed; our moral fibre weakened. But there are lessons to be learned and applied if we will desire to be conquered by Christ rather than the crisis.

God desires to instruct us in the dark hours. God would mercifully give unto us those noble virtues of patience, courage, humility. Perhaps a light may shine forth unto us in the troubled hour that we would never see in a lifetime of untroubled serenity.

We have reason to rejoice always, knowing that "if we suffer, we shall also reign with him." If we will but apply a continual salve of God's healing balm to our soul, He will grant unto us a noble purpose, an optimistic faith, and peace of mind.

Does pain profit? Does sorrow and suffering solve? Does defeat deliver? Do burdens brighten? Are perplexing problems to be necessarily pronounced as punishment? Should we be conquered by adverse conditions? Is it possible for moments of misfortune to be transformed into mountains of spiritual might? Can the cruel lash of pain be made the courageous learning of a principle? Does not sadness often bring gladness? Christ Jesus can bring us a satisfactory answer to all these questions.

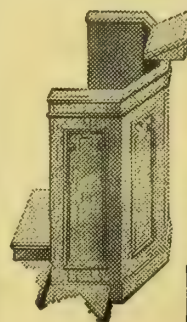
If Christ is upon the scene when the crisis comes, he will cause confusion to cease and will put to flight the dread spectres of fear. He will bring peace and stabilization. He will provide our searching soul with a reasonable explanation. For He who faced crises such as we shall never know can surely aid us in our little trials.

### CHURCH, CLASSROOM

## FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.  
P. O. Box 586 Siler City, N. C.



**Page**

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING IN-  
FORMATION ON OUR DESIGNS OF PEWS  
AND CHANCEL FURNITURE

**Page** CHURCH FURNITURE CO.  
ALEXANDRIA, N. C.



## Book Reviews

**Prayers For Christian Services.** By Carl A. Glover. (Abingdon, Price, \$2.25)

Again Abingdon Press (The Methodist Publishing House) has given us a book of prayers in response to the growing demand for such volumes. This pocket-size volume of nearly 200 pages contains original prayers by the late Dr. Carl A. Glover. They are intended for the minister and are arranged in order of their use in the service of worship. Beginning with a very felicitous group of prayers to be used with the choir, the author carries on through the invocation, the Collect, Thanksgiving, Penitence and Confession, Petition, Intercession and Dedication. Added to this series are prayers for guided meditation, for the offering, pastoral prayers, special prayers, litanies and responses, and a final section of prayers to be used after the sermon.

Particularly valuable is the introduction in which Dr. Glover explains the use of such prayers in the non-liturgical churches. His explanation of the Collect form is good. —R. P. M.

**Invitation to Commune.** By Charles Ray Goff. (Abingdon, \$1.75)

Dr. Charles Ray Goff, pastor of The Chicago Temple since 1942, is a marvelous combination of old-fashioned gospel preacher and modern pastor-counselor. As a part of his second role, he has found a special insight into the meaning of Holy Communion. This has come about, I think, through his years of ministering to the lonely and bewildered strangers in Chicago's Loop district.

In this book he takes for his text the words of the Invitation to Commune, as found in our Methodist Ritual and fashions a series of meditations which are not only interesting but profoundly moving. —R. P. M.

**1400 Quiz Questions on the Bible, Complete with References.** Distributed by Robert H. Voegler, 5902 Walnut Street, Kansas City, Missouri. Price \$1.00.

These 1400 questions cover the Bible from Genesis through the letters of St. Paul. They are grouped under such headings as "The Age of the Patriarchs," "The Mosaic Period," "The Promise of Messiah," "Jesus the Christ," "The Spread of the Gospel," etc.

The book does not state the answers to the questions, but gives the Bible references where they may be found, which promotes study and research.

This is an excellent aid to Bible Study for both children and adults, in Sunday school classes and youth groups, or in party contests. —E. W.

**"Seeking and Finding God,"** by Roy Pearson, Page 112, \$2.00, Abington Press.

Out of many devotional books, the small volume by Roy Pearson, "Seeking and Finding God," strikes a somewhat different chord. Each of the forty meditations, suggestive of Jesus' forty days in the desert country, include scripture, brief comment, and prayer.

The expositions are fresh, pithy, with numerous keen insights of the Bible and for every day life. The first comments each day suggest some negative aspects of his subject, while the second portion of the meditation accents the positive.

Dr. Pearson's devotionals are practical, relevant, stimulating. His titles are arresting—"Watch Out for Religion," "Where Were You?" "The Abnormality of Being Normal," "Seeing Tomorrow Today," "Giving Up Childish Ways."

This book may be re-read many times, and help us to make a new start, not only for the forty days, but for a lifetime. Here are hints for homiletical material. The prayers are literary and devotional gems. —D. W. Charlton

**Norman Vincent Peale, Minister to Millions.** By Arthur Gordon. (Prentice Hall, Price, \$4.95)

Friends of Norman Vincent Peale will lose none of their admiration for this great preacher by reading his life story, and those who may have been critical of his teaching may be converted to a more friendly attitude by perusing its pages.

Seeing the full-color portrait on the cover and noting the large size of the volume, the reviewer wondered if this was not another one of those fulsome tributes to prominent men which come from the press from time to time. But Arthur Gordon, although a long-time friend of Dr. Peale, has written this book in a spirit of complete honesty, depicting Peale as no superman, but one who, like everyone else, has his problems. Some of these problems are, oddly enough, the very ones which he attempts to solve for other people.

For instance, Dr. Peale, for all his counsel toward confident living, has never recovered from a childhood feeling of inferiority and a fear of failure. Does this mean that his advice to others is worthless? Not at all, for only those who are struggling with problems can counsel with other sufferers. Reading this book, one is moved to tears and laughter, and the figure of a spiritual superman fades before the image of a very human and fallible individual who finds it hard to believe that he has been at all successful. Instead of shrinking, the figure of Norman Vincent Peale grows taller as we see him "in the round."

Particularly interesting and moving is the record of the last few years when Peale was facing totally unexpected opposition from intellectuals and ecclesiastical leaders whom he had thought were his friends. The wave of criticism in the magazines and from the pulpits, instead of making Peale bitter and causing him to adopt an attitude of lofty omniscience, turned him rather to a critical evaluation of his own message. "Maybe I have made it sound too easy," he said. "That certainly wasn't my intention, because Christianity isn't easy. It's so tough that nobody lives up to it fully . . . And maybe I have stressed the tangible, visible rewards of faith too much. But here again, it was not because I was trying to appeal to selfishness. It was because I've seen fantastic transformations take place in people who, through self-surrender and the agony of spiritual change, find themselves and become integrated personalities."

"He made these concessions," says the author of the book, "and he never struck back at his detractors. But he stuck to his guns where his over-all ministry was concerned."

This is a good book, a revealing story of the man who, perhaps, has helped to change more lives than any other preacher in America. —R. P. M.

## Methodist Youth Fund

(Continued from page 13)

Flag Spring (Int.)	5.00	
Flag Spring (Sr.)	20.00	
New Hope (S. Randolph)	20.00	
Spring Hill	45.00	
Fairgrove	60.00	30.00
First, Thomasville	60.00	
Memorial, Thomasville	50.00	
Bethel (Trinity-Bethel)	30.00	30.00
Johnsontown (Trinity-Bethel)	50.00	10.00
Trinity (Trinity-Bethel)	50.00	34.36
Trinity Memorial	50.00	
Unity	45.00	45.00
West End, Thomasville	35.00	35.00
Center, Welcome	65.25	35.00

Totals: \$3,854.39 \$1,310.34  
Goal: \$3,500.00

## WAYNESVILLE DISTRICT

	Pledged	Paid
Andrews	\$ 50.00	\$ 40.00
Bethel	60.00	
Bryson City	60.00	
Central, Canton (Int.)	25.00	13.55
Central, Canton (Sr.)	90.00	
First, Canton (Int.)	50.00	
First, Canton (Sr.)	100.00	24.00
Cherokee	30.00	
Clyde (Int.)	12.00	
Clyde (Sr.)	15.00	15.00
Fincher's Chapel (Crabtree)	10.00	
Cullowhee	25.00	
Dellwood (Int.)	12.50	10.00
Dellwood (Sr.)	12.50	6.00
Elizabeth Chapel (Int.)	25.00	5.00
Elizabeth Chapel (Sr.)	25.00	15.00
Maple Grove (Int.)	10.00	
Fines Creek	10.00	
First, Franklin	60.00	
Hazelwood	10.00	10.00
Hayesville	40.00	17.00
Oak Forest (Int.)		2.00
Beaverdam (Haywood)	50.00	16.00
Cashiers (Highlands)	10.00	10.00
Highlands	25.00	15.00
Long's Chapel, Lake Junaluska	30.00	
Asbury (Macon)	10.00	10.00
Morning Star	60.00	4.40
First, Murphy	45.00	
Ranger (Murphy Ct.)	20.00	20.00
Carson Chapel (N. Macon)	5.00	
Iotla (N. Macon)	5.00	5.00
Snow Hill (N. Macon)	15.00	10.00
Long's Church (Pigeon Valley)	36.00	12.00
Robbinsville	20.00	20.00
Plains (Rockwood)	10.00	
Rockwood (Int.)	8.00	
Rockwood (Sr.)	10.00	
Maggie (Shady Grove)	10.00	
Ledford's Chapel (Shooting C)	5.00	
Marshall's Chapel (Shooting C)	15.00	7.15
Myer's Chapel (Shooting C)	10.00	
First, Sylva	70.00	
Love's Chapel (Sylva Ct.)	15.00	15.00
Wesleyanna (Sylva Ct.)	10.00	
Wesley Chapel (Sylva Ct.)	10.00	
First, Waynesville (Int.)	30.00	
First, Waynesville (Sr.)	75.00	
Speedwell (Webster)	20.00	
Webster	10.00	10.00
Whittier	20.00	

Totals: \$1,391.00 \$ 318.40  
Goal: \$1,300.00

## WINSTON-SALEM DISTRICT

	Pledged	Paid
Mitchell Chapel (Booneville)	\$ 20.00	\$ 20.00
Concord (Concord-Sharon)	24.00	
Elkin, First	87.00	43.50
Hickory Ridge	10.00	10.00
Cherry Street	48.00	16.00
Pine Grove (Cherry St.)	60.00	15.00
Antioch (King)		2.20
Brookstown (Lewisville)	20.00	20.00
Lewisville	25.00	25.00
Central, Mt. Airy	100.00	
Rockford Street	86.40	
New Hope	85.22	27.24
Oak Grove	10.00	
Pine Grove		10.00
Rural Hall	45.25	
Sedge Garden (Int.)	30.00	30.00
Sedge Garden (Sr.)	45.00	
New Home-Prospect (Smithtown)		27.50
Temple Hill (St. Paul's)	65.28	5.68
Pine Hall (Stokesburg)		5.00
Love's Walkertown	60.00	30.00
Morris Chapel	75.00	26.65
West Forsyth Charge		21.00
Burkhead (Int.)	70.00	
Burkhead (Sr.)	50.00	
Centenary	300.00	300.00
Children's Home	10.00	10.00
Green Street	25.00	15.00
Maple Springs	100.00	100.00
Marvin (Int.)		10.00
Mt. Pleasant		8.52
Mt. Tabor	300.00	169.86
Trinity	40.00	20.00
Union Ridge		20.00
Center (Yadkinville)	15.00	
Yadkinville	45.00	15.00

Totals: \$1,851.15 \$1,003.15  
Goal: \$3,000.00

## DISTRICT SUMMARY

District	Goal	Pledged	Paid
Asheville	\$ 1,500.00	\$ 781.20	\$ 378.39
Charlotte	3,300.00	1,065.40	332.15
Gastonia	2,700.00	1,577.60	685.20
Greensboro	3,500.00	1,195.00	611.65
Marion	1,500.00	1,022.65	417.59
N. Wilkesboro	600.00	189.00	126.64
Salisbury	2,600.00	2,117.06	634.50
Statesville	2,100.00	1,315.60	772.85
Thomasville	3,500.00	3,854.39	1,310.34
Waynesville	1,300.00	1,391.00	318.40
Winston-Salem	3,000.00	1,851.15	1,003.15
	\$25,400.00	\$16,380.05	\$ 6,590.86

**New Church Windows**  
**RUSSELL CHURCH STUDIOS**  
Box 5237 Winston-Salem, N. C.





### A Visit to Cary

A few years ago, Cary was a small village and the Cary church was on a two-point circuit. Today, with a membership of more than 800, the church is filled each Sunday morning, and the Sunday school attendance averages more than 400. The town has spread out until it is now more of a suburb of Raleigh than a village, with new housing developments springing up on every side.

Keeping abreast of population increases has caused some hectic activity on the part of the pastor and the membership. The Rev. Barney Davidson, lanky Texas-born pastor, seems to have kept on the run during the past five years and the results of his activities and those of his aggressive and progressive officials is shown in more than statistics. A new education plant, a renovated sanctuary and a beautiful new parsonage are evidences of the growth of the church.

Further evidence was afforded the visiting preacher by the packed house which greeted him on a recent Sunday. Seldom have I seen more children and young people in a congregation, and the after-worship handshaking at the door took up so much time that I wondered if the people might not get impatient to be gone. Instead, they lined up patiently and ran the gantlet of two preachers in all good humor, then stood around and visited when it was over.

This is the "visitingest" church I have seen in a long time. Perhaps this is the result of the fact that Cary is no longer a village where people see each other every day. It is a town of commuters, who go to and from Raleigh every day and, on Sunday, find pleasure in each other's company at church.

Mr. Heater was my guide on a tour of the buildings before service time, and he took me into the fellowship hall fifteen minutes before the opening of worship. There I found at least fifty persons standing around, drinking coffee and chatting. I learned that, just down the street, in a separate building, the members of the men's class were finishing up their session with refreshments, and I had little fear that my congregation would go to sleep. So much coffee ought to keep them alert.

Whether it was coffee or their innate courtesy, I do not know, but I saw no sleepers, even among the small children.

Cary Church has one of the most remarkable ceilings that I have seen in the state. Many years ago the original church building had a metal ceiling of the type which was popular at the turn of the century (the kind with pressed figures and flowers) which often was far from beautiful. But this job was different from the start. Even in the old church, before renovation, it was a delight to the eye, for the decorator was an artist and each flower was painted in soft pastel shades. When the church was lengthened a few years ago, the ceiling panels were matched and the new paint

job is delightful. It is hard to describe, and must be seen.

Two new members were received by transfer on the day I was there, and I must commend the pastor for the way in which he made the ceremony meaningful and the obligations of church membership so plain and forceful. (I have known pastors who did not even ask the new members to come forward.)

I felt that I was among acquaintances—if not friends—for the *ADVOCATE* goes into every home in the church. From the remarks of some of the people, I gathered that it is read.

### Christ Church Revisited

It is not often that I get to make a return visit to a church, but Christ Methodist Church, Greensboro, offered me the opportunity of preaching and staying at home on the Sunday before Christmas, and I was happy to accept the invitation, especially as it gave me the chance to go to church with my wife, who belongs there.

It won't be long before this remarkable new congregation (only two years old) will be occupying the first unit in their beautiful new plant, but at this time they are still holding services in Sternberger Elementary School. The pastor, Mel Harbin, manages to infuse an attitude of worship into a situation which would seem to be almost impossible to handle. A cafeteria does not lend itself to worship, under most conditions.

### Off To Buck Hill Falls

Next week will see me on my way to Buck Hill Falls, Pa., for the annual meeting of the Board of Missions and the gathering of the editors of church publications. Due to this meeting I will have to miss the New Bern district conference, but Mr. Gibat will be there. He will meet with most of the districts this year, as he endeavors to get acquainted with some of the duties of his new job as business manager—which, like that of the editor, include a vast amount of travel here and there. Fortunately, like the editor, he loves it.

### Another Baby Picture

The cover on a recent *ADVOCATE* carried the picture of a young lady who spends much of her time acting as a photographer's model these days. Only nine months old, she is an old hand at the job and pays no attention to the flashing lights and the snapping shutter.

And, speaking of babies, Mr. Park W. Fisher, who lives at the Methodist Home in Charlotte, sent us a beautiful Christmas gift. It is a plaque made from the four pictures of the "Advocate Babies" which we published two years ago. He makes plaques as a hobby and, I think, would be willing to sell some of them to anyone interested.

He writes: "My assistant, Mrs. Wilkinson, and I take pleasure in sending you our latest plaque, 'The Young Preacher,' for we believe that he deserves a place on the wall of your office. Your description of him is very apt and I think many more will enjoy looking at the plaque and some day hearing him preach . . . This is a great Home here and we appreciate it."

See you next week—in passing.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

# B·O·A·C

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY  
LIBRARY N C  
DEC 1959

January 22, 1959

Volume 104

Number 4

Photo by Max Tharpe, Statesville





# Carolina Briefs

Dr. Walter J. Miller, superintendent of the Charlotte District, was guest minister at Myers Park Church on Sunday, January 4.

The Ministers' Wives of the Goldsboro District met January 5 at Griffin's Barbecue in Goldsboro for their first meeting of 1959. They enjoyed good food and fine fellowship, and urge the attendance of the rest of the ministers' wives at the next meeting to be held March 2 with Mrs. H. M. McLamb at 10:30 a. m.

Grace Church, Wilmington, was recently the recipient of a portion of the estate of the late Mrs. Herbert McClammy who had been a loyal member of the church. The check for \$1,203.45 was used as follows: \$1,000 to the Methodist Men's Club to help with the newly organized Wrightsboro Methodist Church, and \$203.45 to the pipe organ fund. Mrs. McClammy also willed a portion of her estate to the Board of Missions for use in foreign fields.

## Advocate Director



PHILIP MAGRUDER  
Greensboro District

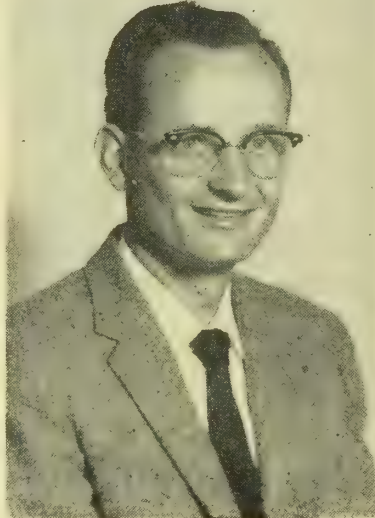
The Rev. W. L. Stafford, pastor of Hansberger Methodist Church, Columbus, Ohio, will be guest minister for the revival services at Love's Methodist Church, Walkertown, February 8-15.

Dr. J. Clay Madison, superintendent of the Greensboro District, was guest minister at College Place Church, Greensboro, on Sunday, January 11.

The Rev. Bill Bigham was guest speaker at the Leaksville Methodist Church on Sunday evening, January 11. Mr. and Mrs. Bigham are missionaries-elect to Brazil, and will be commissioned by the General Board of Missions this month at Buck Hill Falls, Penn. They are scheduled to sail in February for their first term of five years in Brazil.

Dr. J. Clay Madison, superintendent of the Greensboro District, and Mrs. Madison wish to remind the ministers and wives of the district "open house" to be held at the district parsonage on Friday, January 23, from 3:00 to 6:00 p. m.

## Advocate Director



F. S. MC FARLAND  
Statesville District

The editor will be guest minister at First Methodist Church, Granite Falls, on Sunday, February 15.

The editor will be guest speaker at the Tuesday morning chapel service at Pfeiffer College on January 27.

The Rev. Horace McSwain, secretary of the Western N. C. Conference Board of Missions, was guest speaker for the evening worship service at First Methodist Church, Gastonia, on Sunday, January 11. He introduced the church's annual emphasis on Missions with a discussion on the Methodist work in Hawaii, one of the two areas for study this year.

## Advocate Director



JOHN S. JORDAN  
Salisbury District

Dr. C. C. Herbert, Jr., pastor of Wesley Memorial Church, High Point, was guest speaker for the Men's Club of Myers Park Church, Charlotte, on Monday evening, January 19. Dr. Herbert is a former pastor of Myers Park.

A Negro minister has been elected president of the Mecklenburg Christian Ministers Association in Charlotte, N. C., the first of his race to be so honored. He is Dr. James F. Wertz, pastor of St. Paul Baptist Church, one of the largest Negro congregations in the city. Dr. Wertz represented the Negro Ministerial Alliance in talks with the white ministers' organization which led to the formation of the interracial group about two years ago and served as first vice-president of the integrated group during the year just ended. He succeeds Dr. Lawrence I. Stell, pastor of the Trinity Presbyterian Church.

◇ ◇ ◇

"The test of courage comes when we are in the minority; the test of tolerance comes when we are in the majority."

## Advocate Director



PAUL EVANS  
Thomasville District

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
Henry E. Gibat	Business Manager
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
R. R. Mitchell	Production Manager
Betty Dean	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



With the arrival of 1959, Protestants in Japan are beginning a 12-month evangelistic campaign in observance of the one-hundredth anniversary of Protestant church work. In the closing weeks of 1958 a series of inspirational meetings was held in major cities to help Japanese Christians become "spiritually prepared" for the year of evangelism. One of the meetings was held at Hiroshima, where the City Auditorium was the scene of the largest Protestant gathering in the history of the city. The crowd of about 2,000 had come from all the Protestant churches of the city, from among the friends and neighbors of these church members and from the Hiroshima Girls' School. They came to hear two famous speakers, who have spoken in 47 of America's 49 states, Mitsuo Fuchida and the Rev. San-ema Hiramatsu. Mr. Fuchida, formerly a captain in the Japanese Air Force, led the attack on Pearl Harbor in 1941. His topic was "From Pearl Harbor to Golgotha." He told in a convincing way of his conversion to Christianity after World War II. Mr. Hiramatsu spoke on "Christ, the Hope of the World." The Cross and Jesus' words, "Father, forgive them for they know not what they do," were central in both men's messages. Almost 700 persons signed slips of paper indicating their desire to become Christians or to attend a church.

The newest in the worldwide network of annual (regional) conferences of The Methodist Church is the Moradabad Conference in India. This conference was formed in November by the division of the North India Conference. The formation of the Moradabad Conference brings to 10 the number of Methodist annual conferences in India. The new unit, with 53,000 Methodists, will be one of the largest Methodist conferences in the country. The parent conference, North India, has a Methodist community of 57,000. The Moradabad Conference takes in an area north and east of Delhi, India's capital. Like its parent conference, the new unit borders on Nepal and Tibet, and part of its territory is in the beautiful Himalayan foothills. The Moradabad Conference has 32 ministerial members, 60 local (lay) preachers and 16 American missionaries. Like the North India Conference, Moradabad is under the administration of Bishop Shot K. Mondol of the Delhi area.

"Christian Strategy for a Struggling World" is the title of a new book to be published Feb. 1 by The Methodist Church's Commission on Promotion and Cultivation, Chicago. Announcement of the publication of the volume is being made by the Rev. Dr. E. Harold Mohn in a letter to all Methodist pastors and general officials of the church. Dr. Mohn is general secretary of the commission. Dr. Mohn said that the book is being published "to bring fresh emphasis to world service and to undergird our entire general benevolence program." His announcement states that the book is for pastors and laymen "who are concerned about solutions for today's human conflicts." The title of the 80-page book comes from the leading article by Bishop Richard C. Raines of Indianapolis, head of the church's Indiana Area and president of the Division of World Missions of the Board of Missions. The 11 other chapters in the book are written by seven pastors, a bishop, an editor, a university president, and a staff member of a general board.

The ecumenical mission of the church's work with young persons is exemplified in the life of Elia Peter, a young man from India who was one of the overseas students spending time in camps and assemblies last summer through the work of the Interboard Committee on Missionary Education. The summer of 1958 was the seventeenth that the Interboard Committee has engaged in such work. Among his outstanding accomplishments are his travels throughout India to organize Methodist Youth Fellowships, which were officially recognized in India and Pakistan in 1953. He has served as associate editor of the official organ of the MYF in India, "Youth Fellowship." Mr. Peter took an active part in the World Convention on Christian Education in Tokyo. He was elected youth consultant for the World Council of Churches by the National Council of India, attending the World Council's Assembly in Evanston, Illinois, in 1954. Mr. Peter was a member of the World Council's ecumenical team to Latin America in November 1956-February 1957.

Four Japanese government planes hovered over the smoking ruins of a city on Japan's Amami-Oshima Island Dec. 29, parachuting emergency food rations, milk powder and blankets they had flown in from Japan Church World Service in Tokyo. Brief reports seeping out told of the fiery holocaust which swept the city of Koniya the previous day, leaving more than 7,000 homeless. The island lies about 100 miles off the southeast coast of Honshu, Japan's largest island. Cables for assistance flashed from JCWS across the Pacific to Church World Service headquarters in New York City. Nine tons of food and other supplies had been dropped so far, JCWS director Hallam C. Shorrock reported from Japan, and more were badly needed.

## Capsule Comments

**Slight Overstatement:** General Motors Corp. will refund to the U. S. Government the sum of \$4,908,000 paid to that company on jet contracts during 1952-1955. The government asked for the refund on the grounds that the company had "overstated" its expenses. Including penalty, the total refund amounts to \$9,908,000. That sounds like a lot of money, but millions don't count these days.

**Cuba Relaxes:** Under the leadership of President Urrutia, backed by Fidel Castro, the new government of Cuba has begun to restore order to the strife-torn island. The greatest difficulty with a column such as this is that events happen too fast for us. (Last week's **Comment** missed the news of the successful revolt.) It is understood that the new government plans a crackdown on gambling, which has been one source of revenue for the government and a great opportunity for grafters and criminals. (Latest information indicates that gambling casinos will be opened to tourists, but not to Cubans.)

**Bad Time for Dictators:** The overthrow of Fulgencio Batista brings to five the number of Latin American dictators thrown out of power

in the last four years. They include Juan Peron (Argentina), Anastasio Somoza (Nicaragua), who was assassinated, Rojas Pinelli (Columbia), Marcos Perez Jimenez (Venezuela). . . . Latin American politics is uncertain, but the trend is toward democracy and the rising tide of sentiment is against both dictators and communists.

**Missions New Style:** George and Marjorie Sutton, who last August left their \$100,000 home in Los Angeles, are now in Brazil, where they have begun a new type of missionary work, in cooperation with other Protestant laymen. Working the land to support themselves, they and the other missionaries are laboring in the colony building their homes and preaching the gospel by mouth and by hand. The Suttons, who are Presbyterians, are finding satisfaction in this type of "do-it-yourself" missions. . . . Although this colony is interdenominational, the various church mission boards seem to be thinking along the same lines, and each year are sending out more and more lay workers who will live and work with their people. "Opportunities unlimited" is the verdict of those who have looked into this type of service.

**Death in a Jug:** Checking the water jugs in 24 Boston hospitals, physicians and bacteriologists found that two-thirds of them were dirty and full of foreign matter, as well as germs.

**American Manners Abroad:** Dr. Theophilus M. Taylor, moderator of the United Presbyterian Church, recently returned from a trip around the world with a re-statement of an old problem. According to Dr. Taylor, U. S. foreign relations are being jeopardized by the attitudes of Americans abroad. The two million Americans abroad, he says, have more influence upon the people of other countries than all our ambassadors and officials. "By the daily behavior of these Americans our motives, our intentions and professed concern for the freedom of all men are brought under scrutiny and evaluated. . . . Dr. Taylor spoke especially of the foreign residents, but American tourists are to blame for much of the resentment against us. Lavish spending, a supercilious attitude toward other nations, disregard for certain national standards of morality—all these show America as a nation of hypocrites who say one thing in our propaganda and live another. This picture is, of course, a false one, but it is damaging to our relations with other nations.

**Mikoyan Discovers America:** Russia's Anastas I. Mikoyan is completing his tour of the U. S. A. to the accompaniment of rotten eggs and threats from passionate objectors to Communist oppression. Most, if not all, of the demonstrators were Hungarian refugees, or members of their families, and it is easy to understand their attitude. However, their actions have caused much embarrassment to the State Department which is duty bound to protect the person of the second in command of the Soviet nation. . . . Doubtless, Mikoyan will report back to Moscow that American police are extremely inefficient. Such acts would not be permitted in Russia—unless they were inspired by the government. One of the disadvantages of democracy is that it cannot always decree good manners. But bad manners may be preferred to tyranny.



# Building for the Handicapped

By DALLAS MALLISON

Editor's Note: Dallas Mallison, the author of this article, has been physically handicapped for most of his 51 years. A victim of rheumatic arthritis, he walks on crutches, is very stooped, and is a near-blind person. This information about him for those who do not know Mr. Mallison will help such readers better understand the following article on church and school architecture.)

As only one of many thousands of ill and handicapped Methodists in North Carolina and as a voice crying in the wilderness—for most of us are inarticulate—there is one simple plea I have long wanted to make of Methodists engaged in building programs.

Won't you, please, for our sakes, think of us and our needs in the planning and building of your new sanctuaries, educational units, and parsonages?

It is somewhat of an exaggeration to say that you seem never to think of us—the blind, the halt, the feeble, the infirm, the elderly, and the convalescent. When you do think of us and make some little provision for us, it seems so often to be an afterthought, grudgingly-allowed and half-heartedly carried out.

This applies not only to the building of our new religious units but also to the construction of educational plants, such as our two new colleges at Fayetteville and Rocky Mount.

Let me give a few examples of both.

St. Paul's Methodist Church at Carolina Beach, which I have been attending while at my sister's home on the beach, is engaged in a badly-needed building project. They are erecting a complete new plant, including a sanctuary and educational building.

Watching them moving blithely along with no thought of my kind, I could not contain myself at a recent evening meeting called to consider some phases of the program. I spoke out. I asked them point blank what were they going to do about us.

My question was given little consideration and almost brushed off by the building superintendent who airily observed that they were going to build a ramp somewhere "in the rear" and WE could come in THAT way.

Just the previous Sunday or the next one, our Sunday School subject was about the care and provision for the needy and neglected. They talked long and loudly about foreign missionaries and folks in far-away places and about the sick and the poor in our own communities. I was the ONLY one who suggested that the topic include the handicapped, shut-in, disabled, elderly, and the ill.

St. Paul's Church may—after the prodding given it—make some belated provisions for us, but I venture here and now to say that such provision will not be adequate or intelligent. Most probably a ramp will be built somewhere "in the rear" where we can come to worship and to Sunday school if we want to come that way. They will think this is ample enough. I daresay that there will be no ramp located conveniently at the front or any

sturdy iron railings at either the front or rear steps. We can always use the rear.

The people of this church seem wholly oblivious of the fact that literally scores of us come to their beach each summer, and that many of us sincerely and deeply would like to attend a Methodist church. Even the paraplegics and others in wheel chairs like to come to the beaches.

## The New Colleges

During recent months I have seen some of the plans for the new college plants at Rocky Mount and Fayetteville. The one thing that struck me most forcibly was the lack of provision for my kind.

At Rocky Mount Brother Jasper Smith assured me that Wesleyan College was going to rectify its initial neglect. This is coming about, he told me, as a direct result of the special visit made to Rocky Mount by a young lady paraplegic who is a student at Chapel Hill. I feel sure that his institution will make some provision for us. In fact, what he outlined, as far as it went, sounded very good.

My fear is, frankly, that even these minimum provisions will somehow "get lost in the shuffle" and fail to be made. I hope and pray they will not.

I am not sure what provisions for us Brother Stacey Weaver is making at Fayetteville College. My information is that they are reacting rather belatedly in much the same manner as Brother Smith.

Certainly a wonderful opportunity is thus presented these two new eastern Methodist senior colleges. They have the chance to do what no other college in this state or hardly anywhere has ever done. This is to make a serious attempt to provide adequately the physical situation necessary to make possible our education.

Perhaps one out of every dozen boys and girls who want to go to college has some sort of physical impairment, minor or major. Thousands of these definitely fall into the handicapped and disabled class.

Now the facts show that such young people make the very best students. Most of them are handicapped or limited in only one physical aspect, and the vast majority of them are normal or above average mentally. They are serious-minded, want to be independent, live as near-normal lives as possible, and desire to be contributing members to society.

These youth can make a very great contribution not only to our state and nation, but to our great Methodist Church. Many of them could become full-time professional religious workers at a time when these workers are desperately needed. There just possibly could be a modern Paul in this number. Just one would make all the effort and cost worth while.

The question, therefore, becomes: "Shall we neglect so great an opportunity?"—pardon me, I meant "so great a salvation?"

## The Architect's Mind

I often wonder what they teach building architects at college. Whatever it is, it must not include any thought for us, when you look at the many public buildings, including schools and churches, and consider their architecture. It is obvious that nearly all such structures are built with little or no consideration for such as we.

It seems sometimes that these folks—and the public in general—have a very limited conception of who "we" folks are. I am not just speaking of the obviously physically handicapped such as I am. It is easy to tell the crippled, blind, near-blind, and the paraplegics and others who are in wheel chairs.

Literally, we include millions of Americans. The obviously physically handicapped are just a few of us. We also include the elderly, those with bad hearts, the temporarily sick, the convalescent, the highly nervous, the chronically weak and anemic, those with poor lungs, and those recently sustaining accidental injuries.

"We" are legion. "We" are in every community, in every church, and every school. Yes, "we" are even in St. Paul's Church. We are usually inarticulate and voiceless, even sometimes timid and cowed. But "we" are children of God and, bless you, we want to take part in public worship and in other religious activities just like anyone else. We also want to go to school and college just like others do.

## What is "Adequate?"

Now what is "adequate provision" for us? There seems to be a general hazy and befuddled idea about this.

Again, let me give examples of what it is and is not.

A glaring example of what it is NOT is found at grand old Centenary Church in New Bern—and it is just one of many such churches. For us it is a real physical exercise and for some of us it takes real intestinal courage to make those foot-high steps. The "beauty" of this and many other similar churches prompts the cynical observation that looks, and not utility and safety, motivate most.

As stubborn and resourceful as I am in facing such obstacles—and I choose the word "obstacle" deliberately—it was a fearsome and agonizing feat for me to negotiate those terrible steps at the annual sessions of the N. C. Conference in June of 1957. I have been in hundreds of churches of our faith in this state but I have yet to find any more downright dangerous than those at this church. Why, they do not even have railings on those mile-high steps.

An excellent example of what it IS is found at the Methodist Retirement Home in Durham. If there is an authority on the subject it must be Supt. J. F. Coble. It would be an eye opener to most Methodists—and I am constrained to add most architects and ministers—to go through the present building and look over the provisions being incorporated in the new addition.

Let me hasten to say here that I am not advocating such elaborate provisions as are found at the Methodist Home. But they would serve as a guide. Such an example speaks volumes on the subject.



# Faith, Freedom and the Family

By BISHOP HAZEN G. WERNER

Abstract of the keynote address by Bishop Hazen G. Werner, Columbus, Ohio, given Friday afternoon, Oct. 17, at the opening session of the 3rd National Conference on Family Life sponsored by The Methodist Church, in Conrad Hilton Hotel, Chicago. Bishop Werner is head of the Ohio Area of The Methodist Church and is chairman of the National Committee on Family Life.

We are gathered here under the directive of the truth that home is the historic form of life in which the best relations obtain when the family is Christian.

Out of the new awareness born out of the experiences of this conference, may you bow your heart to say to the family, "Surely God was in this place and I knew it not."

What would happen if you who are here would return to your homes and attempt to make them fully Christian? What would happen if parents out of a new respect for the spiritual worth of persons were to express their love for their children in terms of deeper understanding? The family that is founded on what is eternally true will be eternally one.

If you feel that you have been Christian, attending church and supporting organized religion, ask yourself the question, "What difference does it make?" What difference does it make in the hunger to belong that children feel? What difference does it make in the discipline of a child? In the face of the wrongdoing of a child, can he be treated with neither over-indulgence nor punishment given in anger, but with understanding to the end of growth? What difference does it make in the intimate relations of marriage that in the Christian home ought to take on a hallowed nature?

How really Christian are you as parents? If you are casual about your religion, the results in family life will be casual. There is no strength like the strength of a believing home. There is no place where the imponderables of the faith emerge in such practical results. Only in so much as the concepts and experiences of God are made real because the religion of parents and teachers are real will the child become a believing person.

Guy Roberts in his book, *Where Delinquency Begins*, reports that in a certain study he found that three-fourths of the youngsters in a group of delinquents had no serious doubt about God. However, the shaking and tottering of these young lives came from a lack of living of the Christian faith in the home.

Faith, like the truth, will set you free. Freedom within the family will in this conference receive careful consideration.

Set your child free from the beginning. As your child grows, you will repeatedly struggle with the inclination to hold onto him. Beware of possessiveness. Parents who place their faith in God and whose love for one another is liberating find no need for possessiveness. They let their children go without fear.

But to set a child free, parents themselves must be free—free of fear, free of

immaturity. They must be able to accept themselves and to accept life as it is.

Set your child free to be the best person he can be. Happy is the home that sets children free to be wholesome, able selves. It is necessary to see a child as a person—not as a minor.

In a study involving 400 youth and 600 parents a discussion revolved around a question, "How can misunderstanding between parents or youth be avoided or dealt with?" When the replies were gotten together, the answers that gained the greatest consensus on the part of both groups were: "Trust, respect and confidence in each other" and "accept youth as persons worthy of respect and attention."

When love for your child is adequate, when acceptance of the child is real, your child then creates a satisfying image of himself. A child must be free to be himself. He is to be set free not only to be loved, but to learn that tolerance is a part of love and that wholesome love makes important the well-being of the loved ones.

Harrison Salisbury calls today's juveniles, "the shook-up generation." They are the result of a shook-up age. We have been too statistical, too self-righteous, too ready to blame everyone else but ourselves. For a child badly conditioned, TV and comics, pornographic literature, and bad movies will prove his downfall. But the child that is accepted and loved for himself, respected as being responsible, will see these things more objectively.

Set your child free to a larger world. Children must be set free to love more than their own families. This growing child must be a part of the world of human beings.

You younger parents can settle this present day struggle regarding race by liberating your children to a respect for persons on the basis of a Christian ideal of the dignity and worth of individuals. You can set your children loose from slavery to prejudice.

You can free your children to world-mindedness. We will never have world peace until children grow up emotionally mature, let go to become conscious and accountable individuals in a world brotherhood. The very next generation could make this dream come true. This generation could make the United Nations truly a protectorate of freedom and of solidarity.

This will never come about until we see the place of discipline and authority in the rearing of children. Children expect and want discipline, if exercised free of anger and free of the feeling of superiority. Children want love, but they want justice. More than all else they want to be sure that there is an order of things sound and firm and stable and lasting on which they can count.

There is little point to discipline in the secular home. There are too many homes in America that have no standards, no high

level of spiritual and moral living to which to summon the growing mind. In these secular homes, there is not enough to live up to, and too much to live on.

As a seep in the right direction father needs to come back into the home. For a long time father ran the show in the family. No one seems to be running it now.

You can't have five of six individualists running the home and still have order. The Christian plan is freedom with authority and authority allows for the voice of criticism but insists upon justice for all.

To have freedom you need discipline, and to have discipline you need authority. All this is indispensable to growth.

## Pfeiffer College Honors Rose Hill Citizen

Dr. J. Lem Stokes II, president of Pfeiffer College, Misenheimer, has announced that he has received the approval of the faculty and trustees for the granting of the honorary degree of Doctor of Laws to William Dallas Herring, prominent business man of Rose Hill, at commencement June 1, 1959.

Mr. Herring is an outstanding North Carolinian who, as a layman, is active in public service. He is presently chairman of the N. C. State Board of Education, and a member of the N. C. Board of Higher Education. At the age of 23 he was elected mayor of Rose Hill, for which he was cited by the League of Municipalities as the youngest mayor in the United States.

Mr. Herring is an elder in the Presbyterian Church, and his activities as a church member have been consistent with his character and leadership.

## Church Attendance Up in 1958

Church attendance in the United States reached a record high during 1958, it has been announced by *Religion In American Life*. The worship attendance movement office quoted the annual year-end Gallup Poll, which reported that 50,500,000 American adults attended church or synagogue services during an average week, an increase of 2,000,000 over 1957. This figure represented 49 per cent of the total adult civilian population in the country. The percentage was the same as in 1955.

To arrive at an estimate of the average attendance figure in the U. S., surveys were made during selected weeks in the months of April, July, October and December of 1958.

Other findings of the Gallup Poll were:

Women are more faithful in worship attendance than men.

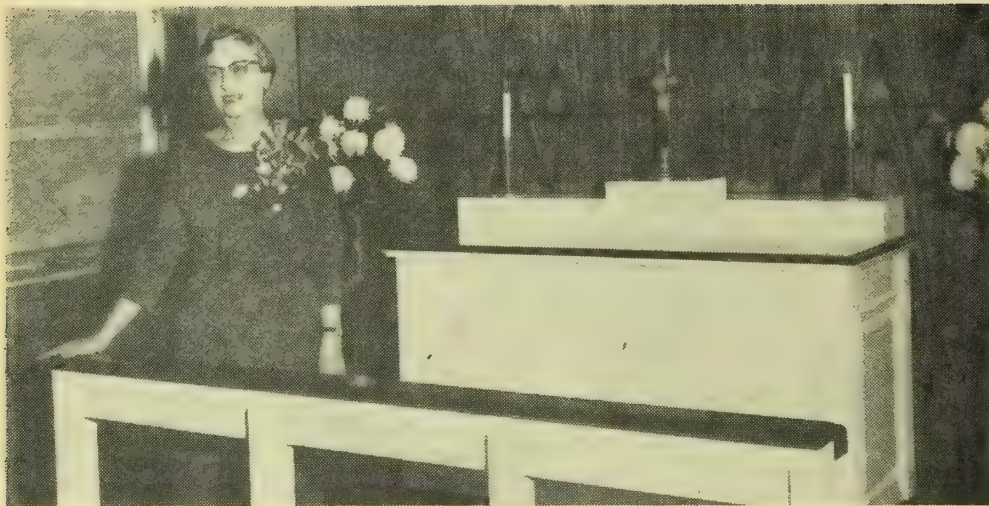
Roman Catholics attended more frequently than Protestants.

Proportionately, there are more churchgoers in the larger cities than in "small town" America.

Middle-aged persons had better attendance records than either young adults or those 50 and over.

Worship attendance was highest in the Midwest—54 per cent of all adults—than in the East, South or Far West.





Deaconess Mamie Chandler in Chapel on day of dedication. Chapel was named the "Mamie Chandler Chapel," and dedicated Sunday, November 2, 1958. Chapel furnishings: Honduras mahogany and white; walls are paneled in walnut.

## She Ministers to Students

By W. M. WELLS, JR.\*

Some "lose their religion" while in college—or rather, some have their feeble faith exposed to the forces of the world and their faith is found wanting. Others "find God" at college—or rather, they respond wholesomely to the challenges of the academic environment and shake off the irrelevancies of an inadequate religion. For them, Christianity replaces "Christendom"; the core of the faith emerges to transcend its ecclesiastical trappings.

Lest your son or daughter enter college and not know where to find the community of those who are followers of the Way, become acquainted with those who minister to students on our campuses!

One such consecrated student worker is Deaconess Mamie (pronounced Mamie Jay) Chandler, director of the Wesley Foundation at East Carolina College, for whom Chandler Chapel in the new Methodist Student Center at 501 East 5th Street, Greenville, is named. She has given her life to ministering to students, providing for them a home-away-from-home and an opportunity to participate in a community of the faithful.

Evidence of her life can best be seen from casual remarks made by "her" graduates. Just within the past few months, this writer has spoken with four different people in four different walks of life who spontaneously paid tribute to Mamie's deep influence upon their lives.

One is a teacher of religious drama at Scarritt College who entered his field of work largely because of the influence of Mamie Chandler and the Wesley Foundation with its Wesley Players at East Carolina College.

Another is director of the Wesley Foundation at Radford College in Virginia, who says she entered this work because of Mamie's influence on her life.

\*State Director, Methodist Student Movement of North Carolina.

A third is a minister in North Carolina who, as a maturing high school student at Greenville, felt the spiritual guidance of this woman.

The other is a graduating senior at East Carolina, who is engaged to be married to a Methodist ministerial student. She appreciates especially the wise counsel Mamie Chandler has given her during these trying academic years.

The four people whose testimonies are mentioned above bear witness to, and pass on to others, the good influence of this consecrated deaconess and the Woman's Society of Christian Service, under whose auspices she works.

Here are some of the activities of the Wesley Foundation at East Carolina College planned for late December and early January: The Methodist Student Center open and the director available daily for counseling; a religious drama presented in a local church by the Wesley Players; a Christmas party with students from other countries as special guests; gifts to the family of a Negro girl, who is in college on a scholarship provided by the Wesley Foundation of East Carolina College; an early morning (6:30 a.m.) Holy Communion service in the Chapel administered by local pastors, followed by breakfast in the Lounge and a Christmas social; an interdenominational emphasis; regular Vesper Services, one having as its theme "Epiphany" or "The Feast of Lights."

If you would like to have more information about Wesley Foundations and about other Methodist Student Fellowships in our state; or, if you would like to have a team of students visit your local church, conduct a worship service, and tell about the opportunities the Methodist Church offers to students on every campus in North Carolina; contact the office of The Methodist Student Movement of North Carolina, 107 Odell Place, Greensboro.

## SEJ Woman's Society To Meet in Atlanta

The annual meeting of the Woman's Society of Christian Service of the Southeastern Jurisdiction of the Methodist Church will be held February 16-17 in Atlanta, Ga.

About 200 delegates and guests will attend this meeting at Wesley Memorial Methodist Church.

The meeting will be immediately before the Southeastern Jurisdiction's quadrennial convocation and mid-quadrennium promotional conference, which will be held February 17-19 at Wesley Memorial Methodist Church and First Methodist Church, Atlanta. The Woman's Society delegates will remain for the convocation and promotional conference.

Principal speaker for the Woman's Society nineteenth annual meeting will be Mrs. Clifford A. Bender, New York City, associate secretary of the Department of Christian Social Relations of the Woman's Division of Christian Service. She will speak Monday night, February 16.

Robert Shrider will speak at 9 a.m. Tuesday, February 17. A home missionary, he is executive director of Bethlehem Community Center in Atlanta.

The program will also include worship, reports of officers and chairmen of standing committees, and business sessions.

Presiding will be Mrs. David J. Cathcart, Lakeland, Fla., Southeastern Jurisdiction president.

Program chairman for the meeting is Mrs. Dow Hamrick, Ellijay, Ga., vice-president of the Southeastern Jurisdiction Woman's Society. Other members of the program committee are Mrs. Cathcart, Mrs. Charles M. Henderson, Memphis; Mrs. Robert L. Wilcox, Maryville, Tenn.; and Miss Mary Lena Wisheart, Fort Thomas, Ky.

Hostess presidents will be Mrs. Arthur A. Styron, Atlanta, president of the North Georgia Conference Woman's Society of Christian Service, and Mrs. C. R. Avera, Roberta, Ga., South Georgia Conference Woman's Society president.

Woman's Society members of the North and South Georgia Conferences will be hostesses for a tea for all visiting women Tuesday afternoon, February 17.

The 200 delegates and guests at the annual meeting will include six delegates from each of the 16 conferences in the Southeastern Jurisdiction, jurisdiction officers, Methodist Board of Missions members who reside within the jurisdiction, bishops and wives, and deaconesses and missionaries.

A meeting of the Southeastern Jurisdiction Deaconess Association will be held just before the Woman's Society annual meeting. It is scheduled February 15-16, with the association president, Miss Rosamond Johnson, Atlanta, presiding.

The president of the Methodist Woman's Division of Christian Service, Mrs. J. Fount Tillman, Lewisburg, Tenn., will be a speaker on Wednesday, February 18, for the Southeastern Convocation.



# Charlotte District Mission Society Hears Report of Work Done; Plans for the Future

About 1,000 Charlotte District Methodists gathered for the District Mission Society dinner meeting at Park Center in Charlotte, on Tuesday, January 6, to hear the story and challenge of Church extension throughout the Charlotte district and in the city of Charlotte.

The church extension story as told included more than three million dollars in building programs in Anson, Union and Mecklenburg County Methodist churches. It included a resume of the results of 17 years of church extension in Charlotte with 17 new churches organized and the challenging opportunities in new residential developments in Charlotte.

The story, told by the Rev. Walter J. Miller and the Rev. Glenn Lackey, was illustrated by a series of color slides taken and shown by the Rev. Horace McSwain, executive secretary of the Conference Board of Missions.

Mr. Miller reviewed the present building programs, the 17 new churches organized and Mr. Lackey described rapidly developing residential communities where new churches were needed as they were shown with color slides. These communities included the Coulwood section, West Mecklenburg, Reid Road in the Montclair development, and the Clanton Park-Rollingwood development. Lots have already been obtained in the Reid Road and West Mecklenburg sections.

The assembled group heard a challenging address by Dr. A. J. Walton of the Duke Endowment on the increasing power of man to destroy himself or to use the world for good in the increasingly powerful atomic-hydrogen era.

Powell Majors, district lay leader, indicated that the critical need was for increased support for the work of the District Mission Society to get new churches under way as quickly as possible, challenging the people to join the \$10.00 Builders on Sunday, January 11, District Church Extension Day in the local churches.

Mr. Miller expressed appreciation to the ministers, laymen and the great number of people who had participated in supporting the program of the Church Extension work in the Charlotte district. This included appreciation to the Jones family for their long-time support of church extension in Charlotte and the original funds given for the work of the Society.

Mr. Miller told of appointing a minister to the vacant lot in the Amity Garden section in June and how this church had grown vigorously and with promise and already had a building almost ready to use and a good congregation ready and willing to reach out in a ministry to the Amity Garden section of the city. He recommended the consideration of organizing a new Negro Methodist congregation near the Bethlehem Center, pointing out that there was only one Negro Methodist church in the city of Charlotte.

Rev. W. J. Huneycutt, speaking to the group, challenged all of the ministers and laymen to present the Builders' Club to



NEW OFFICERS

Front Row: (Left) Rev. Glenn Lackey, executive secretary, Charlotte District Mission Society; (Right) Rev. Walter J. Miller, president of the District Mission Society and district superintendent.

Back Row: (Left to Right) Mr. Powell Majors, lay leader of the Charlotte District; T. W. Aldred, secretary of the Charlotte District Mission Society; C. M. Albright, treasurer, Charlotte District Mission Society; Van Secrest, vice-chairman of the District Mission Society. Others not present for the picture were B. T. Moore, vice-chairman, Richard Thigpen, vice-chairman.

their congregations on Sunday, January 11. Mr. K. O. Hobbs made a similar challenge as a layman.

The Church Extension work of the Charlotte District Mission Society in Union County was reviewed by Mr. Van Secrest, vice-president for Union County. He lifted up the growth and development of the churches and their building programs in Union County including the reopening of the Center Church in Monroe. The Rev. Lee Spencer lifted up the continuing needs in Union County.

Mr. W. Bryan Moore, vice-president for Anson County, reviewed the work and assistance given in Church Extension projects by the District Mission Society in Anson County. Mr. James Roberson of Anson County lifted up the challenge of continued work in the field of Church Extension through enlarging facilities, applauding the growth and development shown in the churches in Anson County.

Dr. W. Kenneth Goodson brought the evening to a conclusion in a service of quiet challenge for self dedication to the task of the church and its ministry in Christ's Name.

The District Society elected the following officers for the new year: Rev. Walter J. Miller, chairman; W. Bryan Moore, vice-chairman for Anson County; Van Secrest, vice-chairman for Union County; R. E. Thigpen, vice-chairman for Mecklenburg County; A. Glenn Lackey, executive secretary; C. M. Albright, treasurer; and Torrence W. Aldred, secretary.



No dollar ever looks as big to some people as the one they drop on the collection plate.—Roy L. Smith.

## Missionaries Awaiting Return to Algeria

The following letter was written in November by the Rev. and Mrs. Lester Griffith from their temporary residence in Ohio.

214 Church Street  
Mason, Ohio

Dear Friends,

For many of you the above address might come as a surprise. Yet, I imagine most of you are aware of the recent happenings to our family.

In August, I was taken prisoner by the "National Liberation Army" in Algeria. I was driving back home to the mission at Les Ouadhias where we were staying at the time, when I was stopped by armed men and taken prisoner. I was with the "rebels" for a period of forty days. Though these were days of separation from the family and days filled with danger and uncertainty they were also days of discovery. We learned more about the power of prayer in an intimate way. Janice was comforted by many friends in many countries that sent letters and cables to her and many groups joined her in prayer. Distance and boundaries do not stop prayer. I, on the other hand, was learning a great deal about the people with whom we lived. I shared the life of the "rebels" in every way, the marches, food, sleeping conditions, and dangers. You might read a fuller account of what happened in an article that will possibly appear in the Methodist Church's monthly magazine, "Together."

We have since my liberation visited our Methodist churches, hospital, and book store in Zurich, Switzerland. On the 22nd of October, we arrived in the States to confer with Mission leaders. We hope to be going back to Algeria soon. Though how soon is very much in the Lord's hands.

In the meantime, we will be making our home at the above address. We will be doing deputation work during this time of waiting.

Our hearts and prayers go out to our many friends in Algeria. We would ask you in your prayers to ask for peace to come there. The misery and suffering is great. And in that suffering, our church is still carrying on its witness. The time that I was with the "rebels" was the greatest period of witnessing that I had experienced while in Algeria. Men faced with death seek more sincerely faith, and answers to the basic questions of life—answers that we find in Christ.

The children got a late start in school but are starting to find their place. They were good scouts through it all. Janice would not want me to put this in—but I want you all to know what a fine witness to those about her, during the days of my absence, she was. She remained cheerful and carried on working in a summer church camp. Our friends in Algeria were so very good to our entire family. God has showed us much. We are thankful.

Your friends in Him,

Rev. and Mrs. Lester E. Griffith, Jr.



# EDITORIALS

## "New Stirrings in Methodism"

The article under the above title, published in last week's *ADVOCATE*, was copied from *Christianity Today*, the interdenominational weekly which has shown such remarkable growth during the short span of its existence. Through a mechanical mistake in printing, the credit line was omitted.

The article has provided some criticism and more applause from the readers of the magazine. One minister, in last week's issue, questions whether the "new stirrings" really represented a return to John Wesley. Another writer thanked the editor for printing it and remarked, "I see this movement as a valuable corrective both to the nebulous theology with which we have been afflicted; and to the informal, undignified 'meetings' which one of my parishners recently described as being 'more like Saturday night than Sunday morning.'"

As one who has been connected with the Order of St. Luke since its beginning in 1946, the editor feels that Mrs. Turner did a very fine job in assessing the merits of the movement toward liturgical reform in Methodism. Even more valuable was her explanation of what the English and American societies really stand for. Neither of these groups is primarily concerned with "beautification" of worship, or with imitation of any other denomination. They are concerned with bringing to modern Methodism the evangelical and evangelistic attitudes which were a part of John Wesley's teaching and practice. They are interested in promoting Biblical preaching and meaningful worship.

Despite the recognition which has come to these two organizations, the Methodist Sacramental Fellowship in England and the Order of St. Luke in America, they are both comparatively unknown in many quarters and very modest in their bid for attention. They are concerned above all for the unity of the Spirit in the Methodist fellowship and for that reason have never allowed the movement to become critical or divisive.

As one minister said, after reading the rules adopted by the Order of St. Luke, "All that these rules say is that the members promise to be good Methodists and good Christians. There's nothing new." He was right, but the founders of the organization felt that Methodist ministers and laymen needed to be reminded of some of the basic Methodist positions which have been neglected. Chief among these is the Wesleyan emphasis upon the frequent and reverent observance of the Lord's Supper. Another is the old-time Methodist insistence upon experimental religion based upon sound theology.

If this article succeeded in interesting some of the younger ministers in the his-

tory of Methodist practice and theology, it will have served its purpose. There are indications that it did just this.

We might point out that the writer might have included in her study the younger, but even larger, movement in Methodism called The Wesley Society, which is doing much of the same work, but on a different level. We hope to present an article on this movement in an early issue.

## Methodists in Congress

Methodists now lead in the number of Congressmen, with Roman Catholics next and Baptists third. Senators and representatives affiliated with Methodism number 90, as against 79 for the Roman Catholics and 62 for the Baptists.

Does the church affiliation of Congressmen mean anything? As far as the Methodists are concerned, we doubt if their denominational listing has any bearing upon their voting on major issues, for the Methodist Church, as a church, does not seek to put over any distinctive denominational program in national life. And it is to be doubted if any of these Methodists would ever think of asking where their church stood on any question. But there is a possibility that many of them are influenced by the known attitudes of Protestant churches as a whole.

Twenty-five years ago the Methodist Episcopal Church, through its Board of Temperance and Public Morals, attempted to set up a lobby on behalf of certain specific legislation in which it was interested. It built an office building near the Capitol and some representatives of the organization were heard to boast of their influence upon government. But those days are past. The failure of the efforts of those days soured both church and state on the experiment of denominational pressure applied to government.

## Increased Postal Rates Hit Religious Magazines

The recent increase in rates for second-class mail has dealt a blow to religious publishing that will be hard to take. For example, the cost of mailing the *ADVOCATE* this year will be forty-percent greater than last year.

Because of this increase, and the rise in wage and service costs, subscription rates will have to be raised within the year. It is not possible to sell the *ADVOCATE* for the present price and stay in business.

The moral of this is plain. Subscribe now at the old rate and save money.

## Let's Get the Facts

Newspapers all over the world have played up the case of the two little Negro boys who were supposedly "sent to prison for kissing a white girl." The dean of St. Paul's Cathedral in London has written a critical letter to Governor Hodges, protesting North Carolina's dastardly deed, and English newspapers are playing up the case as a *cause celebre*.

Just what are the facts?

Here they are, as well as we can ascertain them: Two small boys, aged 8 and 10 years, who had been on probation for past offenses, were brought before the juvenile authorities for forcibly kissing a small white girl. There was nothing sensational about the incident; just another case of youngsters from a broken home misbehaving in typically childish fashion. Had they been normal children, Negro or white, the case might have never come to the attention of the authorities. The parents would have settled the matter in the old-fashioned woodshed manner, for what they did was not a crime, but a serious breach of good manners, to be punished by such method as is usual in such cases. A good paddling would have ensued and the matter would have been forgotten.

But these children were not ordinary little boys. They had been charged with larceny and were on probation.

They were not sent to Morrison Training School because of one act but because of their previous record. Any offense against good behavior might have exacted such a penalty—which, actually, was not punishment, but protection. They were sent to the training school because there was no other way to give them the opportunity to grow up into good citizens.

In the words of an editorial in the Greensboro Record, "The boys were not sent to prison—a fact which has been clouded by bad publicity given the case. They were only committed to the training school when they are to remain until school authorities decide they are ready to return home. This procedure is for the boys' interest and welfare more than anything else."

Reading the distorted stories which have appeared in magazines and letters from other states and foreign countries, one would get the impression that here were two innocent little boys who were being punished by life imprisonment for violating a taboo. The facts are entirely different. According to the juvenile court judge, the boys were sent to the training school because he felt that they would be better off there than at home.

These are the facts.



# DEVOTIONAL

## The Mind of Man and the Mind of God

By ROBERT G. TUTTLE

*"Keep thy (mind) with all diligence; for out of it are the issues of life."—Proverbs 4:23*

I am a thinking, knowing being; God is a thinking, knowing being. I am a thinking being only because God is a thinking being. Amazingly, God has given me a free mind: I can think or not think; I can think with God or against God. The thoughts of God have produced the universe. My thoughts produce a smaller universe of my own—a part of God's universe, or alien to God's universe. All of reality was first a thought: the sun, a book, the milky way, a new home, the earth, an industry, a church, the hydrogen bomb. Not only do these thoughts create things; I myself, am the product of my thoughts. The writer of Proverbs saw this: "Keep my (mind) with all diligence; for out of it are the issues of life."

History is the record of the thoughts of God and man taking concrete form. The early cave man, because of the God-given capacity for thought, began to withdraw himself from the animal world. The discovery of fire, the domestication of wild animals, the planting of seeds were the result of thought. Man's thinking continued to develop. He discovered how to convey thoughts through words spoken and written, how to live together with other men—and methods of government were devised. As the waking mind of man became aware of the mind of God working upon his mind, religion was born and developed. History is thought crystallized into reality!

We haven't risen to our mental capacities. As a rule we think on a minimum rather than on a maximum basis; we think just enough to get by, rather than reaching out into all the marvelous wonders of creation, the intricate relations of human beings, the thrilling depths of the human soul. Some statistician suggests that a man will work 176 times harder to put something into an empty stomach than he will to fill an empty head, while probably it is 176 times harder to fill the empty head, also 176 times more important!

We need honest thoughts to clear away destructive prejudices. This is as difficult as one man's expression: "It would take a bulldozer to clear my mind!" We must do some honest thinking relative to our personal interpretation of religion—A true faith can stand thought. In the world of economic and social problems we must keep thinking fearlessly. The present problem of race will not be solved by closing our eyes to it. We need to face it, to dig up the facts and the factors, to look backward, to look forward, to consider our rights, to consider their rights, to seek the mind of God in the matter, to think in terms of centuries. It has been well suggested by Henry Commager that the nation which destroys and drives out its "original minds," and allows only its "unoriginal minds" to think and

★

## The Unknown Genius

By W. E. ISENHOUR

A genius eked his life away  
And never proved his worth,  
Who could have sent a golden ray  
Of light across the earth  
To bless and cheer the lives of men  
And help them find their place,  
If he had used his tongue or pen  
To tell of God's rich grace.

His life was lived on planes quite low  
Because he left God out,  
And chose the way the sinful go  
Who never turn about,  
Nor face the better way of life  
That leads to heaven's goal,  
Where all great souls are free from strife  
While endless ages roll.

He could have mastered some great art,  
Or left a mark behind,  
To bring lost souls to God's great heart,  
Thus blessing humankind;  
Whereas he lived and passed away,  
A genius never known,  
Whose life is but a blank today,  
For which he can't atone.

O careless man, give God your time,  
Your talent and your all,  
And then reach out for heights sublime  
Like useful men and tall,  
Who tower up above the mass  
Of those who have no aim,  
Who gain no greatness as they pass,  
No honor and no fame!

to lead, cannot possibly hold its place in the vigorous competitions of history!

Many of us do a great deal of thinking, but are completely imprisoned by the narrow groove which we have worn for ourselves. Perhaps I am a genius and thinking years ahead in business, but completely blind to human and personal problems. The human brain far surpasses any I.B.M. creation. Let us put it to work, sharpen up its circuits, exercise its combinations, develop the habit of thinking, break out of narrow established channels, and begin to roam throughout God's unlimited universe of truth and experience.

Bertrand Russell once said: "Most people would sooner die than think—In fact, they do so." G. A. Stuttert-Kennedy adds: "It is so much easier to do and die than it is to reason why." The mental hospitals today are not full because people have thought too much. The problem is that we have not discovered any great idea sufficient to challenge our thinking and direct it. Our thinking is not focused or dedicated. Half of our brain runs off in one direction, the other half in the other direction, the two halves set up a tug of war, and finally something snaps.

God has made us thinking beings; He has given us freedom of thought. When will

man discover that this freedom means freedom to think God's thoughts? When the mind of man is voluntarily dedicated to the mind of God—then salvation comes, humanity is redeemed, the Kingdom of God is here!

As Frank Laubach expresses it: "God has made up his mind; let us make up our minds to what God has made up his mind to!"

PRAYER: *Father, I stand amazed at the gift of thought. Let me think thy thoughts. Amen.*

## The Aim of the Soul

By DERMONT J. REID

The name "Mount Clear" leaps at us from the immortal pages of John Bunyan's "Pilgrim's Progress." The writer has it that when "Christian," who was on a journey from the "City of Destruction" to "The Celestial City," was confronted with an argument that there was no such City Celestial, his rejoinder was, "but I have seen it from the top of Mount Clear!" Admitting now that Bunyan's story is fiction, you know as I do, that there is a depth of truth here that would serve all of us well.

"Christian" had followed in the steps of St. Paul: He had left "the city of destruction" by the way of the road called "conversion." His heart was aflame with his new found faith. He had marched up Calvary and found release from the burden of sin and the music of forgiveness sang like a thousand sacred anthems in his cleansed and purified heart.

Having made this initial commitment, he went on to make another commitment. The aim of his soul became fixed on the city called "Celestial." This called for a commitment, and it was through all kinds of trouble that his path led him. A less faithful soul would have turned back, but not this man. His lively faith strengthened and sustained him. He moved because of an inner impelling.

The lesson here is that only when we have stood in the cleansing power of Golgotha and found release from our guilt and felt the cleansing touch of the Holy Spirit are we able to be victorious over the awful onslaughts of the enemy of God. To miss this is to miss life and truth. To find it is life eternal.

The other lesson to be learned is that each of us, and all of us, need a "Mount Clear" in our life. It is from this lofty height that we may look over the low and rough places and see that beyond these obstacles there is the brighter day and the fairer land called "The City Celestial!"

"Set your affections on things above," shouts Paul. "Lay up treasures in heaven," said Jesus. All of us need a Mount Clear in our life. For you may confound and confuse me about the uncertain way ahead, you may strike fear to my trembling heart over the prospects of calamity, but you can never rob me of what the Master graciously points out to me from the top of "Mount Clear!"





# Boys and Girls

ELIZABETH WHISNER, Editor



## Thank You

Frank ran down the street where the boys were playing. He wanted to enter their play and enjoy their fun. The boys were always glad to have Frank play with them, for he had a way about him that kept the lads good-natured. There are boys who can spoil any fun by their actions, but Frank added to the fun.

"I'm glad you came over," Fred told him. "Now we'll have just that much more fun."

A few minutes later Fred's mother called to him.

"Here are some warm cookies for you boys," she said. "I know you'll find a place for them."

With these words she went back in the house. With whoops and yells the boys raced for the porch, and eager hands carried the cookies from the pan to hungry mouths. There were two cookies for each. Frank enjoyed his cookies along with the others. As soon as they swallowed the last crumb they went back to their play.

Next day was Sunday, and Frank followed his custom of attending Sunday school. The lesson was interesting.

"Boys," the teacher said, "it is so easy to forget things which seem of small importance. We have read how Jesus entered a certain village, and ten men who were lepers called to Him, asking Jesus to have mercy on them. Seeing them, Jesus told them to go show themselves to the Jewish priests, and as they obeyed him they were cleansed. When they saw they were healed, they turned back and thanked Jesus . . ."

"No," Frank interrupted. "Only one of them thanked Jesus."

"And who was he?" the teacher asked.

"A Samaritan," Frank replied.

"And nine of them went on their way without thanking Christ at all," the teacher went on with the story. "What do you think of those men?"

"They were very ungrateful," Frank said. "They should have been thankful enough to say something about it."

"You are right, my boy. Gratitude is something we all should possess; but with many folks, it is something they lack. We don't take time to thank folks for the things they do for us. We are just like those nine lepers. We take what others do for us and say nothing about it."

The teacher continued. "Do we thank God for what He has done for us? The food we eat, the air we breathe, the blessings He gives, the salvation we have—are we daily thanking Him for these things?"

Frank thought about this as he walked slowly home. Hereafter he would try to be more thoughtful about thanking people. At just that moment he looked down the

street and saw Fred's mother going home from church.

Those cookies! That was his first thought when he saw her. How good they had been! And suddenly he felt ashamed of himself, for he had eaten them and never thanked her for them. Going on a run, he reached Fred's house just as his mother was going up the steps.

"Hello, Frank," she said in a kindly voice. "What have you been running for?"

"To thank you for those cookies you gave us yesterday," he replied. "They were good, and I liked them very much. I know the other boys liked them as much as I did."

"I'm glad they did," she replied. "I was afraid they didn't like them, for you are the only one who has told me so and thanked me."

On his way home Frank had a warm feeling in his heart because he had said "Thank You" to a friend who had been good to him.—*Gospel Herald*

## OUTSIDE MY WINDOW

*The cardinal is red and the snow is white,  
The crow is black as the blackest night,  
And green is the moss on the cedar tree  
Outside my window. And a chickadee  
Is hopping around out there in the snow  
Looking for crumbs that I didn't throw.*

*But now the red bird has taken his flight,  
And the crow has flown right out of my sight;*

*But the chickadee sits in the cedar tree  
A-singing his bright little song to me.*

*"You're a brave fellow, I'll say that for you,  
To sing when you're hungry and half frozen, too!*

*Do you think, sir, that song deserves a crumb?*

*Chickadee, Chickadee! I'll throw you some."*

—SOPHIE ROWE

## YOU CAN BE A SAINT

A little boy had been fascinated with the new stained glass windows in his church, and kept his eyes on them during most of the morning services. When the sun shone he noticed that the faces of the saints were brighter than the others.

One day in Sunday School his class was asked to give a definition of a saint. Quickly he raised his hand, and said, "I know. A saint is a person the light shines through."

The little fellow spoke more truth than he realized. Someone else has said that a saint is a faithful child of God witnessing happily for Him. And always such a person has the light of God in his heart that glows like sunshine through his eyes and face.

According to this, anyone can be a saint—not a long-faced, pious person, but a happy, radiant child of God through whose life the light shines.

## REAL TROUBLES

Somebody tells the story of a lady who went to visit a children's hospital, and was surprised to see how smiling and cheerful they all were.

"That is because they all have real troubles," said the nurse, "and not imaginary ones and little everyday vexations, like the rest of us."

The lady still felt puzzled and wondering, and spoke to a boy who sat happily by a table, looking at a big book full of pictures, his crutches leaning against his crooked knee.

"I know it's hard for you, my boy," she began; but he stopped her with a sharp look as he said:

"Humph! There's lots of sittin' down things to have fun with if you can't run and jump like other fellows!" — *The Little Christian*

## CHUCKLES

"Why," exclaimed an impatient husband, "were women made so beautiful and so dumb?"

"We are beautiful," replied the wife, "so that men can love us, and dumb so that we can love them."

Granny was reminding her granddaughter to wash her hands before going to school.

"Oh, that's not necessary," the child reassured her. "I'm not one of those kids that's always raisin' her hand in class."

## THOUGHT FOR TODAY

Some families can trace their ancestry back 300 years, but haven't the slightest idea where their children were last night. —*Clipped*

## Bible Quiz

1. Who was the oldest man whose age is recorded in the Bible?.....
2. What Bible writer speaks of "putting off the old man"?.....
3. What is meant by "that old serpent" in Revelation 12:9?.....
4. Who was the first New Testament prophet?.....
5. Who said, "Thy rod and thy staff they comfort me"?.....

## Answers to Last Week's Quiz

1. Lydia—Acts 16:14
2. Joseph—Genesis 37:1-3
3. The Shunamite woman's son raised from death by Elisha—II Kings 4:12-37
4. Arabia
5. Macedonia—Acts 16:9





# Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St., Raleigh, N. C.

## The 1959 Prayer Calendar

One of the most significant and spiritually helpful publications of the Woman's Division of Christian Service is the annual Prayer Calendar. Its goal is "to unite into one fellowship our workers in the home and foreign fields with our laymen and laywomen everywhere through frequent, fervent, and effectual prayer, and thus to further the work of our missionaries and deaconesses around the world through the many projects the calendar lists."

Through its use, the Prayer Calendar serves as a guide, enabling each Methodist to have a vital part in missions. Description and practical suggestions for ways of using the Prayer Calendar have been published in the January 1959 issue of *The Methodist Woman*. We recommend the study and practice of the article.

The 1959 Prayer Calendar presents for the first time the projects and workers of all the divisions of the Board of Missions: the Woman's Division of Christian Service, the Division of World Missions, and the Division of National Missions. It also includes the names of the officers and elected staffs, thus fulfilling the objective to cover the entire outreach of the Board of Missions of The Methodist Church.

The 1959 Prayer Calendar may be obtained for 60 cents each (or three copies for \$1.50) from Literature Headquarters, 7820 Reading Rd., Cincinnati 37, Ohio

## Two District Committees Meet

Twenty-four members of the executive committee of the Burlington District Woman's Society of Christian Service met at The Elms in Siler City, with Mrs. George Ratterman, of Mebane, president, presiding.

The opening devotional was given by Mrs. Thomas Wilson of Sanford. Mrs. Bill Tidy of Siler City, and Mrs. Ralph Aldridge of Yanceyville gave some impressions of the United Nations Seminar, which they had attended as delegates. Reports were heard from other officers, including Mrs. Taylor Long, of Blanch, conference secretary of student work. Mrs. Frank Houser, Pittsboro, secretary of promotion, reported 80 societies in the district.

Immediately prior to the meeting of the executive committee, the finance committee was in session, Mrs. Bill Tidy, treasurer, presiding.

**Durham District:** Reports of officers and subdistrict leaders, devotionals by the president, Mrs. Frank Hanft, and Mrs. J. A. Warren, and discussion of plans for the spring district and subdistrict meetings were among the chief features of a recent luncheon meeting of the executive committee of the Durham District Woman's Society of Christian Service, held at Harvey's Cafeteria in Durham.

The dates for the subdistrict meetings were announced. These are April 26, Chat-

ham-Orange and Orange; May 3, Granville and Person; May 6, North Durham and South Durham.

## More Abundant Life

A pitifully thin little boy with a leg badly infected from snakebite was admitted to a hospital in Southern Rhodesia. It was almost too late for little Kambasa because the ways of white doctors were not well known to his parents, who had been pinning their hopes on the efficacy of charms. For his treatment Kambasa had to sit with his leg in an antiseptic bath. The little boy was so ill that he could not sit up alone. His father and mother took turns sitting behind him, placing their arms around him for support. The antiseptic was changed from time to time, but the tender arms of father or mother were always around the boy, twenty-four hours a day.

As soon as people of the surrounding Christian community heard of the child whose leg had to be kept continuously in the medicinal bath, they began coming to the hospital, saying, "We have heard that arms are needed to hold a little child, too weak to sit alone, to help save his life. Could our arms be used?" In time Kambasa was healed, and he grew up strong in body and spirit. He is now a teacher, helping African children to find the loving arms of God for their protection in life.

All the hospitals in Africa could tell wonderful stories of healing. There are about a dozen hospitals, with at least one in each conference, supported jointly by the Woman's Division of Christian Service and the Division of World Missions. Some are general hospitals, others specialize in maternity care, and all treat many out-patients. New hospitals are being built at Wembo Nyama (Congo) and Nyadiri (Southern Rhodesia). The maternity wing of the new hospital at Wembo Nyama has been completed and is now in use. (From a brochure "More Abundant Life-Medical Work in Africa," by Lisa McGaw.)

## Miss Stinson Reports

Miss Elizabeth Stinson, secretary of missionary education, Woman's Division of Christian Service, spent the summer of 1958 visiting mission work in Japan, Korea, Hong Kong, Taiwan, Manila, and Hawaii. Writing in a recent issue of *World Outlook*, under the headline "Methodist Missions Make a Difference," Miss Stinson gives a brief, comprehensive report of her observations.

"It seems to me," she declares, "that only superlatives can rightly be used to describe Korea—so kind are the people, so desolate the orphans, so needy the country, so eager the Christians, so co-operative are the missionaries. In Taejon there is the Kindergarten Training School, the Holston Girls' School, the Community Center, the public

health work, the National Christian Council literacy program, the evangelistic work. What a difference it makes in the lives of the people of South Korea, to have these and other church projects.

Seiwa Joshi Tanki Diagaku is the only school in Japan which exists for the sole purpose of training women as directors of religious education, social workers, and Christian kindergarten teachers. This institution merits high praise.

"I am still haunted by the poverty, the crowds, and the beauty of Hong Kong. How grateful I was for the milk which I saw being distributed by Church World Service and for the rooftop kindergarten and playgrounds which the church maintains.

"In a brief visit to Taiwan I met with officers of the Taipei Church Woman's Society, visited Soochow Law College, and saw kindergarten work at Taichung — a happy memory.

"I am grateful to all who encouraged me to make this trip."

## Jurisdiction WSCS To Meet

Approximately 200 delegates and guests representing the sixteen annual conferences of the Southeastern Jurisdiction Woman's Society of Christian Service are expected to attend the organization's 19th Annual meeting to be held at the Wesley Memorial Methodist Church, Atlanta, Ga., February 16-17. Mrs. David Cathcart, Lakeland, Fla., Jurisdiction president, will preside.

The Southeastern Jurisdiction Deaconess Association will meet on February 15-16, immediately preceding the Annual Meeting. Miss Rosamond Johnson, deaconess and head resident at Wesley Community Center, Atlanta, is the president of the Deaconess Association.

Among the chief speakers for the Annual Meeting of the Woman's Society will be Mrs. Clifford Bender, of New York, Associate Secretary Department of Christian Social Relations Woman's Division of Christian Service. Mrs. Bender will address the assemblage on her recent trip to the Methodist centers of work in Africa.

Following the Annual Meeting the entire delegation will attend a two-day sessions of the Fourth Quadrennial Convocation, February 17-19. Principal speaker will be Mrs. J. Fount Tillman, Lewisburg, Tenn., president, Woman's Division of Christian Service, using the theme, "Women and the Work of Methodism."

Delegates from the N. C. Conference Woman's society of Christian Service include Mrs. Pierce Johnson, president; Mrs. L. C. Vereen, treasurer; Mrs. C. H. Boyd, secretary of promotion; Mrs. S. A. Dunn, secretary of missionary education and service; Mrs. N. C. Newbold, secretary of status of women, and Mrs. Harriett Fralix, secretary of Wesleyan Service Guild. Also expected to attend are deaconesses Mamie J. Chandler and Ethelynde Ballance; Mrs. Hubert Davis, jurisdiction treasurer, and others.

♦ ♦ ♦

No worship service has been a failure which has made some man aware of the presence of God.—Roy L. Smith.



# Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary  
Box 6667, College Station, Durham, N. C.



## Seven Laboratory Courses to be held as a part of Christian Workers Schools

WESLEY G. BROGAN  
Director of Children's Work

The demand for laboratory courses is increasing in our conference. This is a distinctive method of leadership education for church and school teachers. It provides an opportunity for student teachers to learn teaching skills through practice in using them. The instructor, who is a person with



MISS LADONNA BOGARDUS  
General Board of Education  
Nashville, Tennessee

established ability in working with the age group and with leaders of that age group guides student teachers in planning and carrying out and evaluating learning experiences with the age group. Believing that persons "learn by doing," the laboratory method is the best way of helping persons to grow in their teaching ability.

### Schedule of Laboratory Courses

January 26-30: Cumberland County Christian Workers School

Hay Street Methodist Church

Host Pastor: The Rev. J. W. Page

Dean: Mr. Bob Buckner

Junior Laboratory Course, Miss LaDonna Bogardus, Instructor

February 1-5: Alamance Christian Workers School

Davis Street Methodist Church

Host Pastor: The Rev. D. J. Reid

Dean: The Rev. Mr. Christian White

Primary Laboratory Course, Mrs. Smith Richardson, Instructor

February 15-18: Beaufort-Morehead Christian Workers School

First Methodist Church, Morehead City

Host Pastor: The Rev. J. F. Herbert

Dean: The Rev. Mr. William Jeffries

Primary Laboratory Course, Mrs. Draper Sutcliffe

February 15-17 and 22-23: Durham Area

Christian Workers School

Christian Workers School

Calvary Methodist Church

Host Pastor: The Rev. J. H. Miller

Dean: Mr. James T. Patrick

Junior Laboratory Course, Mrs. George

W. Way, Instructor (Dates for this course are February 15-19)

February 22-25: Vance County Christian Workers School

First Methodist Church, Henderson

Host Pastor: The Rev. W. B. Petteway

Dean: The Rev. W. W. Sherman

Primary Laboratory Course, Mrs. Draper Sutcliffe, Instructor

Louisburg Subdistrict Christian Workers School

Louisburg Methodist Church

Host Pastor: The Rev. Herman Winberry

Dean: The Rev. Herman Winberry

Kindergarten Laboratory Course, Mrs.

S. M. Atkinson, Instructor

Raleigh Area Christian Workers School

Edenton Street Methodist Church

Host Pastor: The Rev. Howard Powell



MRS. S. M. ATKINSON  
Lake City, South Carolina



MRS. DRAPER SUTCLIFFE  
Baltimore, Maryland

Dean: The Rev. George Blount

Nursery Laboratory Course, Mrs. Smith Richardson, Instructor

## Crippling Blows Dealt Church in China

A series of crippling blows has been dealt to Protestant Christianity in Communist China, according to reports received by the China Committee of the National Council of Churches.

Under pressure from the Peking Government, all denominations are being merged into a single church body. At the same time a preponderance of local churches are being forced to close, recent reports from a number of sources show.

Involved are 16 principal denominations long established in the country, with a membership of nearly one million, a committee spokesman said today. Typical of local church closings, he said, was the recent shut-down of all but 12 of the 200 Protestant churches in Shanghai, while in Peking itself 61 out of 65 churches have been closed. These closed churches are being turned over to the government as "patriotic gifts," the reports indicate.

The measures are being carried out by the Three-Self Patriotic Movement Committee of Chinese church leaders, the only Protestant agency in the country officially recognized by the Peking Government.

"By leaving the churches little choice except to join the Three-Self Patriotic Movement Committee," Dr. Wallace C. Merwin declared, "the Chinese authorities are succeeding in maintaining closer controls over the churches and their members. They have already acquired Protestant schools, hospitals and other institutions as 'patriotic gifts.' As a result," he pointed out, "it is not so much a persecuted church as it is a captive church."

◇ ◇ ◇

The work is never done just because a good plan has been laid out for doing it.—Roy L. Smith.



# Youth in Action

IN THE NORTH CAROLINA CONFERENCE



## "Lack of Precedent" In Race Relations

What progress have the leaders of North Carolina Methodist young people made in the area of race relations, a field where the teenager usually treads lightly?

In an effort to dissolve the walls of prejudice separating the races of the world, the MYF Conference Council appointed a committee to study problems, answer questions, and perhaps take action.

President Francis Bradshaw asked Christian Outreach Chairman, Harold Goodyear, to lend his talents in heading the committee. Now, Harold offers his first report of the committee's activities:

"Dear MYFers,

"The Committee on Race Relations of the North Carolina Methodist Youth Fellowship is the result of a resolution adopted by the Annual Conference Session meeting in August of 1958. This resolution instructed the executive council to create a committee in order that a means of concrete recognition of Christian brotherhood regardless of race might be studied.

"The committee as appointed by the council is composed of the following youths and adults: Harold Goodyear of Lumberton, chairman; John Farmer of Elm City; Rossie Henley of Chapel Hill; Gayle Hicks of Henderson; Al Thompson of High Point College; David Harper of the University of North Carolina, ex officio; Francis Bradshaw of Durham, ex officio; Ralph Fleming of Newport, advisor; and Bob McKenzie of Durham, ex officio.

"These young people with their adult advisors have thus far confined their activities to thought and discussion. The lack of precedent upon which to guide the work of the committee has, to some measure, led to confusion as to the direction which the youth wish to take.

"This is not to say that nothing has been accomplished. The possible modes of action are gradually resolving themselves into an orderly picture as the committee members continue to probe the problem in their respective situations. It is the acknowledged intent of the committee to continue to work until some positive steps may be taken.

"The efforts of this group of concerned youth must not be undertaken in haste. Yet the importance of the efforts can hardly be overestimated. It is fortunate that the North Carolina Conference MYF possesses the youth and adults capable of facing the task ahead.

"In the opinion of the chairman, the day is not far distant when North Carolina students must adapt themselves to an educational environment in which young people of various races pursue the goals of learning in the classroom. The Committee on Race Relations is attempting to prepare Methodist young people for this eventuality.

"The Annual Conference Session—rep-

resenting Methodist Youth of the North Carolina Conference—stated its belief that questions of race and color of skin were subordinate to the doctrine of love. The Committee on Race Relations will continue to seek a manner in which Christian youth might fully realize this belief. It welcomes the assistance of any interested young person or adult.

"Yours in the love and service of Christ,  
Harold Goodyear"

## Want to Go Abroad?

What teenager would not relish an opportunity to go abroad, living for an entire year in another country? Probably none.

Thus, the International Christian Youth Exchange Program recently promoted by "KIT," the paper for Methodist Conference, district, and subdistrict youth leaders, seems to offer a delightful plan for enthusiastic MYFers.

The ICYE directs an organization that exchanges students of America with those of Europe or South America for one year.

Logically, a local church, subdistrict, district or conference would sponsor a young person in this venture. And that's to whom the ICYE makes its appeal. "Christian teenagers trading countries for one year," says the program.

According to KIT, a local church or some group or combination of groups in the local church may apply to participate in one of two programs: one-way exchange as it hosts a young person from abroad for a year; or two-way exchange as it sends an American youth as well as receiving one from abroad.

The local group enrolls a family and also a youth if it is a two-way exchange.

The local church also arranges financial support. For one-way exchange, the cost is \$400, which delivers the youth to the community with roundtrip transportation and health and accident insurance. The cost is \$1,200 for a two-way exchange which includes the \$400 (see above), ocean transportation for the American youth, inland travel and orientation in his new country, insurance, and special trips.

The exchange is for twelve months, beginning in July.

To qualify, a youth must meet the following specifications:

1. Completion of sophomore year in high school (a few June graduates from high school will be considered);
2. Have a concern for the world's people and a desire to learn from other lands;
3. Be mature and adaptable;
4. Have conversational ability in

President: Francis Bradshaw  
2000 Cedar Street, Durham, or  
Box 5010, Duke Sta., Durham  
Publicity Superintendent: David Gergen  
2803 Nation Ave., Durham  
Director of Youth Work: Robert McKenzie, Jr.  
Box 6667, College Sta., Durham

5. Be active in church, school, and community affairs;
6. Rank scholastically in the upper fourth of their class;
7. Have good physical health;
8. Be recommended by pastor, school, and friends.

To apply, write the Youth Department, P. O. Box 871, Nashville 2, Tennessee. The church sends in preliminary applications, the family sends in the host family application, and the youth sends in the application for a high school year abroad.

All applications must be approved by April 1, 1959. Churches, interested families, and youth should act now according to KIT. Only 42 Methodist churches can be accepted. Only 19 Methodist youth can be accepted for the 1959-60 program.

## NEWS FROM AROUND THE CONFERENCE

With the flow of publicity regarding the activities of the local churches, subdistricts, and districts slackening off, news from around the conference is rather light in this report. Promote your MYF! Tell others about it, especially the conference publicity superintendent!

### Durham District Officers

President Ronnie Lewis and counselor Horace Mansfield report that the Durham District officers presented "Pilate's Brethren," a dramatization done at the 1958 Annual Conference Session, at the Person Subdistrict Meeting Monday, January 12 at the Brooksdale Church in Roxboro.

Ronnie and Horace also visited the Person Subdistrict Council meeting January 4.

Mr. W. A. Graham, Durham District Director of Youth Work, will lead adult workers (counselors and pastors) workshops for the Durham Subdistrict, January 26; Granville Subdistrict, February 1; and the Chatham-Boro, Orange, and Person Subdistricts at future dates.

## First Church, Wadesboro, Plans New Sanctuary

General plans for a new sanctuary for First Methodist Church, Wadesboro, were approved by the congregation on Sunday, January 4. It is estimated the building will cost \$220,000 or more. The architect, Charles N. Robinson, states that it will require about four months to complete the detailed blueprints and specifications, after which contractors will be invited to submit bids on the construction. Actual work is expected to get under way in the early summer of this year.

The new building is to be 124 feet long and 50 feet in width. An annex 22 feet wide will connect the sanctuary with the present educational building. A tower-steeple approximately 160 feet high, capped with an illuminated cross, will crown the main entrance to the sanctuary. The seating capacity, including balcony, will be somewhat over 600 persons.

The building committee is composed of Tom M. Little, chairman, Mrs. John Cooke, Mrs. Dunlap Covington, the Rev. E. Paul Hamilton, Robert W. Huntley, and Mrs. W. Bryan Moore.



## Christ's Right to Command

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Matthew 21:1-27

It is well to remind ourselves that this lesson is the fourth in a series of eight on the general theme of "Christian Faith and Responsibility." Our sense of responsibility will not be very strong unless we have a loyalty to some authority outside of ourselves. Certainly we may assert that, if we believe Christ has a right to command our allegiance, we shall attempt our Christian duties with more determination and claim our Christian privileges with greater joy.

The two scenes which form the basis of our lesson are (1) the triumphal entry into Jerusalem and (2) the cleansing of the temple. Jesus' triumphal entry into the holy city upon the back of a beast of burden showed he was no warrior, but meant to accomplish his purpose in non-violent ways.

However, it is the cleansing of the temple which is central in our lesson. There has been much controversy about the question of whether or not Jesus used violence here. People who want to prove Jesus sanctioned violent methods sometimes cite this story. "He drove out all who sold and bought in the temple" (verse 12) does not specify the manner of doing this. Perhaps the angry and disgusted look on the face of the Master was enough, as he commanded them to leave. If they had a bad conscience about what they were doing, this also may have made it easier for Jesus to accomplish his purpose. In any case, the Teacher suddenly becomes the Reformer; the master of words turns into a man of action. There are times when words must be supplemented by action if righteousness is to reign. One can teach by telling, but this alone is a poor method. Our words have greater weight when they are backed by a life rich in actual deeds. Thousands flocked to hear Jane Addams, not because she was an eloquent speaker, but because she had given her life in service to the poor. So it was with Ghandi, and others we might name.

Jesus quoted Isaiah 56:6f in defense of his action of driving out the traders from the temple: "And the foreigners who join themselves to the Lord . . . these will I bring to my holy mountain, and make them joyful in my house of prayer . . . for my house shall be called a house of prayer for all peoples." The Court of the Gentiles (part of the Temple area) had been set aside so as to enable this prophecy to be fulfilled. Here the non-Jew might come and worship. But in the time of Jesus temple officials had allowed it to be filled with merchants and money-brokers. Jesus was filled with indignation when he saw this. To convert the sacred precincts into a market-place was surely bad enough. But, in addition to this, the way was being blocked for other nations to find the one true God. In thus standing up for the Gentiles, Jesus proclaims interest in the whole world—not alone in his own people.

Jesus' critics challenged his right to teach with the words: "By what authority are you doing these things, and who gave you the authority?" (verse 23). In the following verses (which need no special comment) the challengers are themselves challenged. Jesus evidently knew how deeply John had influenced the common people. Perhaps also he knew how these same ordinary folk trusted him. At any rate, his accusers did not press the question further. They began then to resort to trickery, bribery and the perversion of justice. It was through these that they brought about his death.

But Jesus was more powerful in death than in life. While hundreds followed him then, hundreds of millions acknowledge his authority now. "He taught them as one who had authority" (Matt. 7:29). He is still teaching that way to all who will heed.

## N. C. Council of Churches To Hold Annual Assembly

An unusually large and diversified list of speakers will highlight this year's annual assembly of the N. C. Council of Churches, meeting January 27-28 at Duke University, Durham, N. C.

Featured speakers at the Pastors' Conference which opens Tuesday morning will be Dr. J. V. L. Casserley, professor of Dogmatic Theology at General Episcopal Seminary, New York City; Bishop Hazen G. Werner, of the Columbus, Ohio area of the Methodist Church; and Dean Elmer G. Homrighausen, of Princeton Theological Seminary.

Dr. Edwin T. Dahlberg, president of the National Council of Churches, will preach on Tuesday evening in Duke Chapel.

Speakers on Wednesday morning and at the closing luncheon include Honorable J. Ernest Wilkins, president of the Judicial Council of the Methodist Church, and Honorable George V. Allen, presently director of the United States Information Agency.

Dr. W. A. Kale, professor of Christian Education, Duke Divinity School, is president of the N. C. Council of Churches. The Rev. Morton R. Kurtz of Durham is Council Director.

All pastors and interested church leaders are welcome to attend any of the assembly sessions. A small fee of \$1.50 is payable at the registration desk, Page Auditorium, Duke West Campus, for the pastors' conference. The only other charges are for meals.

Following is a condensed schedule of events: Tuesday, January 27. 10 A.M.—Pastors' Conference opens; Dr. Casserley speaks at 10:15 and 2 P.M.; Bishop Werner at 11:30 and 3 P.M.; Dean Homrighausen speaks at 12:45 P.M. at a luncheon in the Student Union; Dr. Dahlberg preaches in the evening, the service beginning at 7:30. A dinner for all attending will precede the service at 5:45 P.M. Wednesday, January 28. 9:30 A.M.—Annual Assembly of the Council in York Chapel, Divinity School; Mr. Wilkins speaks at 11:30 and Mr. Allen at closing luncheon, 1 P.M.

## E. Stanley Jones to Lead Spiritual Life Mission in Raleigh

Dr. E. Stanley Jones, world missionary, will lead a Spiritual Life Mission in Raleigh beginning on Sunday, January 25, and continuing through Friday, January 30.

On the opening Sunday he will speak at the 8:45 a.m. service at Hayes Barton Church, at the 11:00 a.m. service at

Edenton Street Church, and again at 7:30 p.m. at Edenton Street. Beginning Monday he will speak each morning at 10 o'clock at Hayes Barton, and each evening at 7:30 at Edenton Street. There will be a nursery available for pre-school children at Hayes Barton during the morning services.

Dr. Jones will also speak to the Raleigh District Conference on Friday, January 30, at the Fuquay Springs Methodist Church.

The subjects of Dr. Jones' evening messages will be: Sunday, "Conversion—What Does It Mean?"; Monday, "The Shortest and Profoundest Creed"; Tuesday, "The Dynamic of Christianity—The Holy Spirit"; Wednesday, "Christianity and Health and Healing"; Thursday, "The Outlook for Christianity in the World," and "The Next Great Step—A United Church of America"; Friday, "The Government Shall Be Upon His Shoulders."

Dr. Jones is considered to be one of the greatest Christian missionaries of all time. He is widely known throughout America, and also in every outpost of Christian missionary work throughout the world. Few living men have had the opportunity to observe at first hand in such numbers men and women with their individual problems and nations with their collective problems.

## Charlotte District Leads In College Campaign

Speaking at the recent Charlotte District Conference, Dr. Wilson O. Weldon of Myers Park Church, reported that the Charlotte District led the Conference in contributions and pledges to the campaign for Christian Higher Education in which more than \$3,500,000 was raised by the entire WNC Conference.

Other reports showed the district making great strides in Church Extension missionary and other activities. Superintendent Walter J. Miller presided over the meeting in Duncan Memorial Church, which was filled to overflowing by the delegates.

One of the highlights of the Conference was the report of the District Mission Society which has organized three new churches in Mecklenburg County during the past fifteen months and two such organizations are under way at this time at Mint Hill and St. Andrews.

The reports showed that 1,089 families are subscribers to the NORTH CAROLINA CHRISTIAN ADVOCATE.



### CHURCH FURNITURE

WRITE FOR FREE CATALOG

**SOUTHERN DESK CO.**

HICKORY, N. C.





## Gibat Views the News

### REFUSES MONEY

**GUILFORD COLLEGE** — Guilford College Mayor Clyde A. Milner wants it known, particularly in legislative circles, that his town is dry and it doesn't want wet state money.

For the past six years, he says, the town of Guilford College has been receiving checks as its share of State ABC Board profits. But since the revenue is from alcoholic beverage sales, the town has refused to cash the checks.

The present total of checks being shuffled back and forth, between the mayor's office and the ABC offices is almost \$3,500.

*The above news pickup is just one way of saying Hurrah for a town that boasts of being able to live without monies derived from questionable sources.*

### ADVICE TOO GOOD

**BOSTON** — On the blotter of a suburban police department are these two entries by patrolman Joe Falvey:

"7:30 p.m.—A woman on North Pleasant street called and said she had a skunk in her cellar. I told her to get some meat scraps and make a trail from the open cellar door to the back of her yard. Told her to watch from the window and when the skunk followed the trail of meat scraps, to close the cellar door gently.

"8:40 p.m.—The woman on North Pleasant street called again. She reported she did like I told her with the meat scraps and now she has two skunks in her cellar."

*Bats in the belfry, skunks in the cellar—ought to learn to let well enough alone.*

### STATESVILLE DISTRICT MEETING

Last week I attended the Statesville District Conference which met in the Troutman Methodist Church, R. J. Hardee, pastor. Each conference I have attended has been marked by some one thing that makes the meeting different from all the rest.

District Superintendent J. Elwood Carroll brought with him a large brass bell—one more at home in a Kiwanis meeting than at a church conference. Giving everyone an opportunity to hear the tone of the bell Brother Carroll let it be known that any speaker wearying the conference would be tolled, signifying the end of his talk. Needless to say, this conference moved briskly.

After thanking the delegates for arriving on time for so early a meeting, Mr. Carroll told of a letter he received complaining that the meeting was just too far away for him to be there on time. "Why, I'd have to get up before breakfast," the writer implied. "Shucks," drawled the D. S., "that's something I do every morning."

I'm looking forward (already) to next year, when once again I can meet with such sparkling and humorous personalities as I have met in this past round of district conferences.

"Operation Tea Party" is the plan used at Lowman Memorial Methodist Church, Topeka, Kansas, to interest church ladies in visiting shut-ins. Shut-ins are notified they will have callers on a certain day. Two ladies prepare cookies, tea bags, paper cups, and a thermos of boiling water, and with these they call and take "tea" to three different shut-ins during an afternoon.

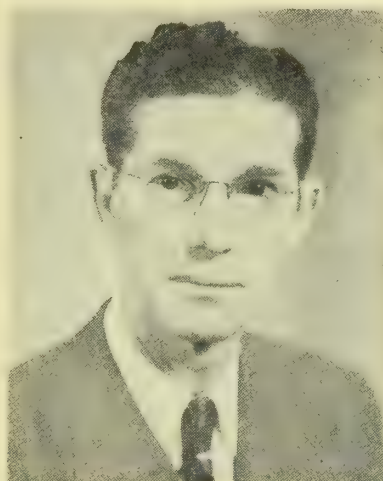
## Advocate Directors



R. P. WAUGH  
Asheville District



W. B. A. CULP  
Charlotte District



C. E. MURRAY  
Gastonia District

◇ ◇ ◇

It's a Methodist fact that forty-one buildings valued at more than \$4,460,000 have been erected for Wesley Foundations since 1956.

## New Temperance Material Offered

The General Board of Temperance is issuing some new, outstanding material on the alcohol situation. New leaflets are published every 30 days on "FACTS OF THE MONTH," which set forth relevant, important facts on temperance. Our church members should receive these revealing and well documented facts of the month. They may be ordered from the General Board of Temperance, 100 Maryland Ave., NE., Washington 2, D. C. Cost \$1.50 per 100; under 100, 2c each.

"HOW LONG THE NIGHT," a new film, 16mm, is now available in our Conference for free showing. It is very suggestive for discussion groups. Write for your reservation for the new film, or the print, "Far From Alone," and filmstrips. Address: Mrs. W. R. Lawson, 2328 Derby Dr., Raleigh, N. C.

## In Memoriam

MRS. C. T. ROGERS, SR.

WHEREAS, it has been the will of God to call to eternal life on October 22, 1958, one of our highly esteemed members of the Woman's Society of Christian Service of St. James Methodist Church, Mrs. C. T. Rogers, Sr., and we pause in our activity to pay tribute to the memory of one who devoted much of her life to Christian work; and

WHEREAS, though unable to leave her home for a long time, she will be remembered by those who were privileged to know her for her warm personality, her interest and activity in mission work, and her exemplification of high Christian principles;

THEREFORE, be it resolved that we the members of the Woman's Society do hereby record this expression of sincere sorrow, and may God in His infinite wisdom grant consolation to her beloved husband and members of her family;

And be it further resolved that a copy of these resolutions be spread on the minutes of the meeting of the W.S.C.S., and a copy sent to the family this the 15th day of December, 1958.

Mrs. J. W. Smoot, Pres.  
Mrs. H. D. Whitehead, Sec.  
Woman's Society of Christian Service  
St. James Methodist Church  
Tarboro, N. C.

## Sunday School Teacher's CLASS RECORD

(Attendance and collection only)  
25c per doz.; \$1.50 per 100, Postpaid  
NORTH CAROLINA CHRISTIAN  
ADVOCATE  
Greensboro, N. C.

New Church Windows  
RUSSELL CHURCH STUDIOS  
Box 5237 Winston-Salem, N. C.

SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA



## IN PASSING



### *A Church on the Move*

Centenary Church, Greensboro, is moving—in more ways than one.

Visiting there on Jan. 9, I found a large and responsive congregation despite the cold weather and the cool sanctuary. After the service was over, I learned that the congregation had endured hardship in the chilly atmosphere, but they didn't let on, and I kept warm enough in the pulpit. The reason for the chilly reception was to be found in the disintegration of the heating plant, which, after many years of service in this landmark of old Greensboro, has finally begun to give up the ghost, instead of heat.

But Centenary's people don't mind the recalcitrant heating plant or the falling plaster, for they are getting ready to build out in a new section of the city, and they look forward happily to the future.

Work will begin on the new church next April or May. The site of the new building is one of the best in the city and the proposed structure will be adequate to the needs of the membership of 600.

One of the interesting things about Centenary is its program of lay witnessing. Each Sunday morning during this season a layman or laywoman speaks to the congregation, telling in informal language what religion means to them. I was deeply impressed by the talk given by Mrs. Lucille Langston.

The Susannah Wesley Class was celebrating their Golden anniversary and I was interested to learn that the *ADVOCATE*'s local agent, Mrs. A. C. Sherrill, is the only living charter member of the class. Mrs. L. C. Smith is the president. (A picture of the present membership will appear in this or an early issue of the *ADVOCATE*.)

### *Preachers' Kids*

I still maintain that preachers' children are unusual, and nothing that I have seen in my travels shakes this opinion. Leo Pittard, pastor of Centenary, has three which are up at the top. One lovely young lady of sixteen, who is an artist of ability; 12-year-old Mike, who is a fine athlete and a very courteous young gentleman; and Jesse, a delightful youngster of seven with the vocabulary of a grown-up. Mike, the middle one, won't appreciate my telling this tale, but it's too good to keep.

When Mike, at the age of six, started to school it was with some misgivings and the events of the first day did little to change his mind. After the session was over, the teacher said to him, "What do you think of school?" And Mike replied gloomily, "I think the best years of my life are over."

And that reminds me that I received a letter from another young friend of mine whose picture has appeared in the *ADVOCATE* several times. Herbert Boone, one of my favorite P.K.'s is only a little past three years old, and I suspect he had some adult help in composing that letter, but I know he hasn't forgotten me and my camera.

### *"Captive Audience"*

Dr. J. Lem Stokes, president of Pfeiffer College, isn't taking any chances. Inviting me to preach at chapel on January 27, he added, "Please do not refer to the students as a 'captive audience.' We are getting a little sensitive about it."

Now that's what I call real helpful. How well I can remember the days when I sat in such an audience and heard speaker after speaker tell the same old tales and make the same fatuous remarks. If someone had warned them in advance they might have avoided the pitfalls. I remember one remark which always set our teeth on edge. That was, "I am happy to see so many bright and shining faces."

Every time they heard it, the young ladies on the front row reached for their "powder puffs" and tried to take the shine off their noses.

But the most boring experience of our young lives came regularly each semester when at the opening chapel, the president made his famous, or infamous, talk on "Paint Your Fence Posts Red and Sharpen Them at the Top." He had a rasping voice that raised the hair on the back of your neck, and his continued repetition of the catch phrase was enough to ruin the digestion, if the college cooking hadn't already.

One regular attraction, however, was the annual speech of a professor of sociology who was noted for his uncanny ability to smash unwary flies on the top of his bald pate. He was a wit of no mean ability, and when he told the same old tales that never varied for twenty-five years, faculty and students always laughed until they cried.

My favorite among them was the one about the soldier who saw his buddy shot and ran forward to rescue him. Reaching his side, he learned that the man had been wounded in the leg. He hoisted him on his shoulder and ran back to the trench with him. When he got there the officer said, "Why did you risk your life for a dead man. Can't you see his head is shot off?" The puzzled soldier took a look and then slowly shook his head. "I can't understand it," he muttered. "He told me it was his leg."

Now that, I must confess, was very funny to us then. Why, I can't imagine, for it doesn't seem so now. But the other day I heard a group of young fellows telling the latest "cruelty jokes" and I decided that humor hasn't changed very much since I was a boy. (Rushing downstairs to the press room just now, I asked our youngest employee for a sample. Here is his contribution: "Hey fellows, I don't want to go to Europe." "Shut up and keep swimming.")

That is about enough for this column, but I was just thinking about the time, some twenty years ago, in Chicago, when I was writing a mystery story and had just done away with the victim by an overdose of morphine, when it dawned on me that I ought to know how much would be an overdose. Dashing out of my apartment, I hurried into a drugstore.

"Tell me," I asked, "How much morphine would it take to kill a man?"

I almost got arrested.

See you next week, in passing.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



205 ✓  
UNIVERSITY LIBRARY  
JAN 20 1959  
DURHAM, N. C.  
DUKE UNIVERSITY LIBRARY  
JAN 20 1959  
DURHAM, N. C.

NORTH CAROLINA

# Christian Advocate

January 29, 1959

Volume 104

Number 5

—Staff Photo

## Prestbury

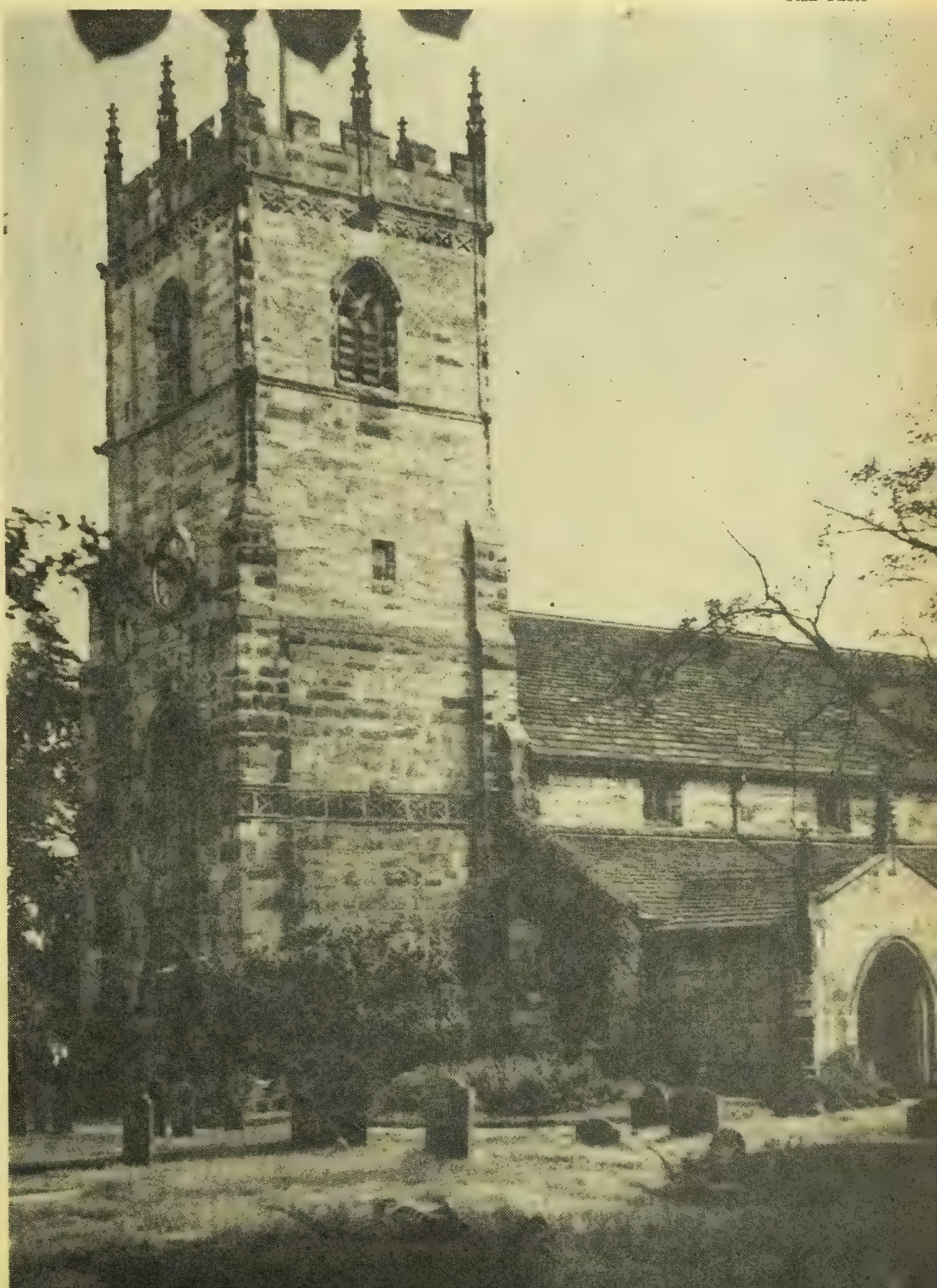
Prestbury is a little village near Manchester, England, and its most interesting features are within walking distance of each other — a black-and-white magpie-styled house which dates back at least 400 years, and, across the street, an old stone church which has seen five centuries pass.

Stopping for lunch at one of the ancient inns which are to be found in the center of the village, I inquired concerning the various attractions and was told that these were the most famous. After lunch we walked back to the church and I took the picture from underneath a great Plane tree, the leaves of which can be seen at the top of the picture. The vicar was preparing for a funeral but he was exceedingly anxious that his American visitors should be welcomed properly. Staying with us until the last minute before the service, he showed us around the ancient church and directed us finally to the cemetery outside where there are ancient graves which mean a great deal to an Englishman and very little to an American.

A few paces behind and to the left of the "modern" church is one which is very much older. Built by the Normans on the ruins of an earlier Saxon edifice, this chapel spans the history of a thousand years. (A picture of the Norman Chapel appeared on an Advocate cover last year.)

Standing in the quiet churchyard, an American is made to feel very young and inconsequential. I remembered the remark of the Prestbury citizen, who told how he had recently visited New York and gone sightseeing. After looking at the wonders of modern architecture and towering skyscrapers, he was directed to another sight—a house "more than 100 years old."

"I had to laugh," said the Prestbury man, "for I live in a house that is 350 years old." Perhaps it is this feeling of antiquity and vast experience that sometimes makes the Englishman appear to feel a bit superior in his attitude toward the younger nations.





# Carolina Briefs

An Institute on Family Relations, sponsored by the Granite Falls Ministerial Association, will be held at Granite Falls on three evenings in February at the following churches: February 15 at First Baptist Church, with Dr. G. R. Patterson of Lenoir Rhyne College speaking on "The Dynamics of the Christian Home"; February 16 at First Methodist Church, with Dr. Walter Lee Lanier of First Methodist Church, Morganton, speaking on "Alcohol and the Home"; and February 17 at Philadelphia Lutheran Church, with Dr. Wiley F. Smith of Appalachian State Teachers' College speaking on "The Church and the Family."

The Rev. John McKenry, superintendent of the Danville District of the Virginia Conference, will be the evangelist for the revival at First Methodist Church, Elizabeth City, March 8-15. Mr. McKenry is much in demand for religious emphasis periods on college campuses, for youth revivals and evangelistic campaigns.

The Editor will be guest minister for the morning service at the Carrboro Methodist Church on Sunday, February 8.

Dr. William S. Reasonover, Director of Development at Pfeiffer College, was guest speaker at the Boger City Methodist Church on Sunday evening, January 11, when he presented an illustrated message on the work of the Methodist Church in Alaska. Earlier in the evening Dr. Reasonover spoke to the youth of the church, giving a brief history of Pfeiffer College, and showing slides of the activities and work of the college. His messages were a part of the church-wide school of missions.

Believing that a church must do for others if it to be strong itself, the Boger City Methodist Church, under the leadership of the Commission on Missions, is now supporting a native minister in Holguin, Cuba (Francisco Miranda), a native minister in India (Prabhu Dayal), and giving assistance to the mission program of the Rev. and Mrs. Hans Aurbakken in North Africa. The mission special program of this church far exceeds the amount of World Service requested of it.

Miss Linda Lea, a first year student, has been chosen as Homecoming Queen at Louisville College. She will reign over the Homecoming event to be held on February 7, and will represent the college in the junior college basketball tournament. Miss Lea, daughter of Mr. and Mrs. W. V. Lea of Durham, is program chairman of the college YWCA and a member of the Women's Student Council. Having lived for two years in Pakistan, she has spoken of her experiences in several churches. She is a National Methodist Scholarship student.

The Rev. Boyce Huffstetler, pastor of the Shooting Creek Church, Waynesville District, was guest speaker at the Student Recognition Breakfast at First Methodist Church, Andrews, on January 10. Mr. Huffstetler will be the speaker on Radio Station WKRR at 8:45 a.m. during the week of February 9-13.

Chaplain B. F. Hughes, with the Chaplain Corps at Camp Lejeune, was guest minister at First Church, Morehead City, on Sunday morning, January 11. Chaplain Hughes has filled the First Church pulpit several times during the illness of the pastor, the Rev. J. F. Herbert.



The Rev. Chester Brown, pastor of the Havelock Methodist Church, was guest speaker at First Church, Morehead City, on Sunday evening, January 11.

On January 25 the young people of the Salisbury District met at Pfeiffer College, Misenheimer, for the annual Christian Vocations Conference. Twelve workshops on various vocations were held during the afternoon. Dr. Walter J. Miller, superintendent of the Charlotte District, delivered the evening message.

The Statesville District Ministers' Retreat, sponsored by the District Committee on Evangelism, under the leadership of the director, the Rev. Charles E. Bruce, will be held on Tuesday, February 3, at the new Fairgrove Church, Conover, beginning at 10:00 a.m.

Fellowship Methodist Church, Hamlet, the Rev. George C. Megill, pastor, will conduct a Stewardship-Evangelism crusade beginning at 7:30 on February 4, under the leadership of Dr. L. O. Leet and Mrs. Idalee McCuller, also an ordained minister. Much preliminary work is being done by the pastor and congregation looking toward this soul-winning effort.

Three hundred fifty attended the County Workshops on Evangelism for the ministers and commission members of the Salisbury District, January 13-15. These were dinner sessions and were held at the Main Street Church, Albemarle, Central Church, Spencer, and Kerr Street Church, Concord. The meetings were under the direction of the Rev. J. Julian Holmes, district director of Evangelism. Inspiration and discussion leaders included the district superintendent, the Rev. Paul W. Townsend; the conference secretary of evangelism, the Rev. Cecil Heckard; the Rev. Russell Young and the Rev. John Jordan.

Mrs. Annie Mae Powell and her daughter, Mrs. Tom Latimer, have given a scholarship to High Point College, Dr. Dennis H. Cooke, president has announced. The award is being made in honor of Mrs. Powell's deceased husband, William T. Powell, former president and manager of Alma Desk Company of High Point. The amount of income on \$4,000 is to be presented annually to a deserving High Point College freshman with a high school academic average of B or above. Given either to a young man or woman, the amount will be increased to income from \$10,000 in the future, it is reported. Name of the scholarship is the William T. Powell Scholarship. The first recipient will probably be announced at the beginning of the fall term this year.

The MYF of South Point Methodist Church, Belmont, has shown much progress and activity within the last several months. They purchased shrubbery for the beautification of the church grounds, and also new carpet for the pulpit, and a pulpit lamp. The group is well organized with excellent workers, counselors and directors.

The Rev. and Mrs. Donald W. Haynes of Union Grove announce the birth of a son, Aaron Douglas, on December 28, 1958. Mrs. Haynes is the former Joan Parker of Charlotte. Mr. Haynes is currently serving as pastor

of the Union Grove-Zion Charge, Statesville District.

The South Point Church, Belmont, is making plans for Holy Week Services to be held the last week of March, with Dr. Eugene C. Few, superintendent of the Gastonia District, as the special speaker.

The Mountain View, Friendship, and Union Grove Churches of the Union Grove-Zion Charge, Statesville District, participated recently in a church-wide school of missions. The opening session was attended by 111 persons. Subject matter for the week included Alaska and Hawaii for the Adult Class. For the children's classes and youth classes, the entire North American continent was studied. Graded classes were held for Primaries, Juniors, Intermediates, Seniors, and Adults. Teachers for the week were Miss Alta Lee Redman and Mrs. Juanita Williams, Miss Elizabeth Redman and Mrs. Violet Wooten, Mrs. Joan Haynes, Mr. and Mrs. Harper Van Hoy, and the pastor, the Rev. Donald W. Haynes.

The Rev. and Mrs. Robert P. Bunch of Ogburn Memorial Church, Winston-Salem, announce the birth of a son, Keith Irving, on January 13.

Mrs. Bessie Cherry Holliday, who was recently featured on the N. C. Conference Women's Page of the Advocate, celebrated her 86th birthday on January 23. She is secretary of literature and publication for the WSCS of the Enfield Methodist Church, and does outstanding work in soliciting subscriptions for the women's magazines. In addition, she is now serving as the local agent for the Advocate.

The Rev. Thomas A. Collins, executive secretary of the N. C. Conference Board of Missions, was guest speaker at St. Paul Church, Goldsboro, on Sunday, January 18.

In the news story in the Advocate of January 15 regarding the honor bestowed upon Mr. Simon M. Gardner of the Macon Methodist Church, it was stated that Mr. Gardner was chairman of the building committee when the church was being remodeled and enlarged. The Advocate has since been informed that Mr. F. M. Drake was chairman of this committee, and not Mr. Gardner.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
Henry E. Gibat	Business Manager
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
R. R. Mitchell	Production Manager
Betty Dean	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION  
C. E. Jordan, President; Wilson O. Weldon, Vice-President;  
O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



The students at the Seibi Girls' High School, Hirosaki, Japan, are now worshipping in a beautiful new chapel that was recently completed. Its simple design is enhanced by the use of the lovely stained glass windows that were transferred from the old building. In fact, these windows are now being used for the third time. They first were miraculously salvaged from a chapel that was destroyed a number of years ago, and were a part of the second building until it was condemned. Their presence in the new modern structure lends an effective reminder of the heroic tradition of this great institution.

The Rev. C. H. Pierson, a Negro Methodist clergyman, has been elected corresponding secretary of the Roanoke, Va., Ministers' Conference, the first of his race to hold a major office in the organization. A former army chaplain, Mr. Pierson has been chaplain of the Veterans Administration Hospital in Roanoke for the last two years. He is a member of the Texas Conference of the Methodist Church's Central Jurisdiction.

A full-scale vocational placement service for Methodist church personnel has been launched at West Virginia Wesleyan College, Buckhannon. Quoting from the Pittsburgh Area News Edition of "Together": "This new Christian service has a double purpose," Dr. Stanley H. Martin, president of the college, said. "We want to assist the 1,600 Methodist churches in West Virginia to obtain the best qualified directors of Christian education, choir directors, organists, clerical workers, and all other church-staff personnel. At the same time, we want to help qualified persons seeking full-time employment to locate these vocational opportunities in the churches of the conference." Persons wishing to register credentials will be able to do so on official forms, and all churches desiring help can file job descriptions. Official designation of the new agency is Conference Placement Service."

Tel Aviv, the first and only all-Jewish city in modern times and Israel's fastest-growing metropolis, is celebrating her golden jubilee this year with a series of special events that will start in March and continue until the end of 1959. Fifty years ago, this Mediterranean city was only a mound of sand dunes. Today, Tel Aviv boasts a population of some 400,000 people who have come to her shores from more than 70 lands of the East and West. The literal translation of Tel Aviv is "Hill of Spring" and in many ways this is a most apt designation. For wherever you turn, the city seems to be sprouting and budding and bursting out of her seams—there are new sections, new houses, new hotels, new cars, new shops, new movies, new theaters, new faces. A dynamic city, her streets are filled with boundless energy. Yet her tempo and mood seem a combination of Paris, the Riviera and New York intertwined.

Thanks to a Providence (R. I.) Methodist church and radio station, many shut-ins were able to take New Year's communion in their homes. The Rev. DeWitt C. Clemens, pastor of Mathewson Street church, earlier had notified all Methodist churches in the area that this New Year's communion service would be broadcast by station WJAR. At home and in hospitals, parishioners were encouraged by

their pastors to obtain a piece of bread and some grape juice and devoutly follow the radio service.

Stanley S. Kresge, Detroit Methodist layman and president of the Kresge Foundation, has been cited as the "Distinguished Alumnus of 1958" of Methodist-related colleges. The citation, first of its kind, was presented by the National Association of Methodist Schools and Colleges and the Commission on Christian Higher Education at a banquet Jan. 9 in Kansas City, Mo. Among the nearly 600 persons

## Capsule News and Comment

**More School Trouble:** Getting an education these days threatens to become more and more difficult as various interests pull and haul at the school structure. Amish children in Ohio face possible loss of their schools because of an Ohio school official's charge that these church-operated institutions do not come up to proper specifications. One complaint against these schools is that the teachers often have no more than an eighth-grade education; another is that certain state-required courses are not being taught. . . . As most of our readers know, the Amish are members of a strict group of German Baptists who are dead set against modern ideas in dress and behavior. They refuse to send their children to public schools on the grounds that they will be tainted by modern ideas. They, as a rule, do not desire more than eight years of schooling, believing that education beyond that is useless to a farmer. Despite criticism of their position by educators, it would seem that the Amish have almost proved their point, at least as far as they are concerned, for they are the best farmers in the land. But time marches on, and Amish children are not all happy to remain in the same rut as their fathers.

**Delinquent Parents:** A story in a local newspaper last week told of an unwed mother of three children who abandoned her offspring, all under six, and took her monthly "aid" check to town for a drunken spree. After a day and a night, she returned to find her children in the custody of the sheriff, who had saved them from starvation and freezing. She was arrested on charges of abandonment. Another incident involved two other unwed parents after they had left their four small children alone when they went out on a drinking party, with the result that the house caught on fire and all the children died in the flames. . . . It is easy to see that liquor is one of the culprits here, but there are others. Is there no way to avoid putting a premium on immorality and illegitimacy by "paying" unwed mothers to have more and more children? According to the reporter, Harnett County, where the incidents occurred, is spending \$200,000 a year on aid to dependent children, many of whom are unwanted except as a means to securing charity money from the county. Genuine cases of need must be cared for, but there should be a way to prevent such aid becoming an inducement to immorality.

present were alumni of most of the 117 colleges, universities and other schools related to the Board of Education. Bishop Paul N. Garber, Richmond, Va., commission chairman, presented the award to Kresge, who is an alumnus of Albion (Mich.) College and vice-president of the Kresge Company.

A \$4,000,000 institute to train ministers and laymen in the use of radio and television in spreading the gospel will be established in Atlanta, Ga., in honor of the Rev. Dr. E. Stanley Jones, veteran missionary evangelist and author. It will be known as the E. Stanley Jones Institute of Communicative Arts and will serve as a teaching affiliate of the Protestant Radio and TV Center on the campus of Emory University.

Bishop F. Gerald Ensley of Des Moines, head of the Iowa Area, left Jan. 2 on a 10-week visit to mission centers in India, Pakistan and Nepal. Mrs. Ensley accompanied him. En route to and from India the Ensleys will visit Tokyo, Hong Kong, Cairo, Athens and Rome. He will deliver several series of lectures at the various stops and will tour mission stations and projects as well as talk with governmental and church leaders.

The Rev. William Warren Sweet, 77, noted church historian, died Jan. 3 in Dallas, Texas. Author of 27 books, mostly in the field of church history, Dr. Sweet was for many years chairman of the church history department at the University of Chicago. He had also taught at DePauw University and at Perkins School of Theology, Southern Methodist University, and other universities.

Marian Anderson, renowned contralto and currently a United States delegate to the United Nations, received the 1958 Bible Award of the New York Bible Society for her "example of the principles of Christian living."

Knowing that sales of his books had exceeded three million copies made Jan. 3 a happy 75th birthday for the Rev. Dr. E. Stanley Jones. This figure puts the famous missionary evangelist up among the booksellers' immortals. Sales of his several books in the U. S. add up to 2,400,000 copies. In other lands, 665,000 have been sold. Recent paper-back reprints bring the total sales of the Jones books to 3,120,000 copies.

It is a Methodist fact that more than a half million (524,000) young people enrolled in public universities in the U. S. are Methodists.

December receipts for World Service and all other general funds of the Methodist Church were almost 356,000 greater than receipts for December, 1957, it was reported here Jan. 6 by the Rev. Dr. Thomas B. Lugg, general secretary and treasurer of the Council on World Service and Finance. Total December receipts in 10 general benevolence and administrative funds were \$2,029,272.97. This was an increase of \$355,989.98 over receipts for December a year ago, or a gain of 21.27 per cent, Dr. Lugg pointed out. Giving to the same general funds for the seven-month period—June through December, 1958—totalled \$10,076,147.39. This represents a 3.89 per cent gain over the same seven-month period last fiscal year, Dr. Lugg's report showed.



# The World's Most Unusual Missionaries

By THE EDITOR

Last year Clarence Hall, former editor on the staff of the *Christian Advocate* (Chicago) and later managing editor of *Christian Herald*, was traveling by plane over the jungles of Peru on an assignment for *Readers Digest* of which he is one of the senior editors.

Looking down into the jungle, his pilot turned to him and said, "Many young Norteamericanos are out there. You know Senor Townsend and his Instituto Linguistico?"

As Dr. Hall tells the story in *Readers Digest* (August 1958), he says that his blank look surprised the Peruvian pilot. "You should go there and see," he said. "Peruvians are proud of what the Instituto does for our country."

Hall took his advice and the article, "Two Thousand Tongues To Go," was the result. Now millions of readers all over the world have heard of the work of this most unusual missionary group, which brings the gospel into the lives of ignorant tribes people in the jungles of South America.

It all started in 1917 when Cam Townsend left college and went to Guatemala to sell Bibles. He soon found that Bibles were a drug on the market; for the Indians, which composed more than half of the population, could not speak or read Spanish and didn't care to learn.

"One day," says Hall, "an Indian to whom Cam had offered a copy of the Bible demanded, 'Why, if your God is so smart, hasn't he learned our language?' Then and there, Townsend quit Bible distribution in favor of giving God another tongue."

That was the start of the work which has occupied Cam Townsend since that day. He went to live with a primitive tribe and mastered their language. For fifteen years he labored, until at last he was able to reduce their tongue to written form. When he left in 1932, he was ill of tuberculosis but happy that the fifteen years of hardship had given the tribesmen five schools, a small hospital, a printing plant, scores of small churches and hundreds of literate converts to Christianity.

Urged by friends to do the same for other Latin-American Indians, Townsend established a pioneer training camp for the work, and in the summer of 1934 the first school was opened in an abandoned farm house in the Ozarks. Eight years later the school was moved to the campus of the University of Oklahoma.

Each year that school, known as the Summer Institute of Linguistics, teaches as many as 500 students in various parts of the world and more than 4,000 graduates are at work in 25 countries under mission boards of 35 denominations of both Protestant and Catholic faith.

The work of Townsend has attracted international attention. South and Central American governments have invited the

translators to come in and work with the illiterate tribes. In 1945 Townsend was asked to come to Peru. He spent several months in the Peruvian jungle and later brought in workers to begin what was to be



The work of the Wyckliffe Bible Translators, which is the name by which their program is usually known in this country, has attracted the attention of many Methodist laymen. One of these is Lawrence Routh of Greensboro, lay leader of Grace Methodist Church, who has given many hours of his busy life to further the interests of SIL. A contractor, whose work takes him all over the country, he flies his own plane and often this plane is used to carry representatives of the missionary movement from place to place. Mr. Routh has been instrumental in securing gifts of planes and equipment for the Bible Translators and has taken the unpaid job of regional director for the Southern states. An enthusiastic Methodist, Mr. Routh feels that SIL is doing a job which supplements that of the various denominations. In the above picture, he is shown with Robert Schneider as they study the map of South America and locate some of the stations supported by SIL.

his greatest job. But getting the workers there posed a problem, for they had to travel for weeks by canoe and raft through almost impenetrable jungle, avoiding hostile natives and enduring torture from insects.

## Air Travel

There was only one way to carry on the work and that was by plane. In the usual way, God seemed to lead Townsend and his workers into a new field, and the group soon had an old plane, bought for them by the Peruvian government, with the assistance of a friend in California.

"At this time the one plane has grown to a fleet of 19 planes, 21 pilots, plus crews

of maintenance men and skilled radio technicians," says Clarence Hall in the *Readers Digest* article. "Last year Townsend's daring pilots flew more than a million and a half air miles over the 'green hell' of Peru's Amazonia without a single injury to passengers and crew . . . As Omer Bondurant, 35-year-old veteran of a World War II night-fighter squadron, told me, 'We do our best, then leave the rest to God.'"

Radio plays its part in the operation. From the nerve center, Radio Central, the group keeps in contact day and night with workers out in the jungle. Hall tells of the time when radio was used to stop a tribal war. A tribe had heard a rumor that one of its men had been killed by members of another tribe and had set out on the war-path. They came with their grievance to the missionary, Eugene Scott, who asked them how they knew that their friend had been killed, and suggested that he would find out about the matter.

As the warriors crowded around him, he put through a call to a team living with the accused tribe. In a few minutes the missionary was able to speak with the man who was supposed to be dead and the warriors heard his familiar voice assuring them that he was not only alive but was being treated well by "our friends, the Culinas." Happily, the chief of the opposing tribe asked to speak to the Culina chief and invited them all to a big feast of friendship.

## The Method of SIL

The name, Summer Institute of Linguistics, has been shortened to SIL, and those letters mean as much to most people as the longer designation. But what do these intrepid pioneers do and how do they do it?

Although SIL is a missionary endeavor, it is different from all denominational mission work. These people are not in competition with other missionaries; they do not establish denominational churches, but seek to help all mission work. Their primary task is to reduce the spoken languages of the primitive tribes to a phonetic alphabet which can be used to translate the Bible into the native tongues. For this reason, the South American governments have received them with open arms, and the Roman Catholic Church, traditionally hostile to any Protestant missionary activity, has given friendly cooperation. This year the Papal Nuncio of Lima asked God's blessing upon Townsend's work.

I have before me a New Testament translated by SIL workers into the language of a Mexican tribe, and published by the American Bible Society. It is a book of 1200 printed pages, containing on each page two columns, one in Tzeltal and the other in Spanish. "In this way," explains Lawrence Routh, Greensboro Methodist layman and southern representative of SIL, "the people are taught to read in their own language and the language of their country, as well. They read the Bible in Tzeltal and then in Spanish and it is the hope that, in time, they will begin to use the national language and become integrated into the life of their country."

Here is the secret of the interest mani-  
(Continued on page fifteen)



# My Arrest and Rescue

By Dr. HENRY CLAY MORRISON

It was in 1929, while leading the singing for a session of the North Alabama Conference in First Methodist Church, Birmingham, that I heard Dr. H. C. Morrison tell the story printed on this page. Since then, I have told it hundreds of times, but have never seen it in print. Recently, the Rev. John Oakley, pastor of Peachland Circuit, sent me a copy of the pamphlet printed by The Herald Press, from which we have copied this article. Reading it over, I found myself transported back through the years and felt the thrill which came to me as I heard the voice of one of Methodism's greatest preachers and evangelists. I could feel again the emotional impact of the hour and hear the shouts of old-time Methodist preachers as they caught the glory of the message of redemptive love.—EDITOR.

It was during Christmas week that I was placed under arrest and dragged into court. I was a very small boy, in my fourteenth year; I would be fourteen years of age the tenth of the coming March. I was caught in the act; there was no excuse, there seemed to be no help or hope. I was guilty, I was thrust into the prisoners' dock, the gate was slammed, and a big policeman leaned on the gate, and seemed to look at me with a degree of satisfaction at the thought that he had me, and that I was sure of punishment.

I felt utterly helpless; I could not even weep, I had wept all the tears out of my system; I was dry and emotionless, except I was crushed to the very earth with a sense of my guilt and lostness. The judge was in his big chair but I did not dare look at him. I had no hope for mercy, and I knew that justice would be my ruin.

The courthouse was packed with people; they were gazing at me, as I crouched in the corner of the dock, with looks of accusation which seemed to say, Judge, give him the full benefit of the law and save society from further trouble. Finally, the clerk announced the opening of the court and my case came first. The judge asked the clerk if the boy had any one to represent him. Represent was a new word to me. I supposed my representative was to be my executioner. The clerk answered that I had no one. The judge then said to a lawyer within the bar, I appoint you to represent this boy. The lawyer rose up and walking slowly forward, picking his way among the chairs approached the dock, pushed the policeman to one side, opened the gate and stepped inside the dock. I, withered with fear, crouched closely in my corner, and with eyes wide open with horror, gazed up at my lawyer. He had a wonderful face; it was strong and calm, full of kindness and marvelous beauty. I noticed a tear hanging on his eyelashes; that tear helped me wonderfully. He sat down and slipped his arm around me. It seemed that my very bones had dropped out of their sockets and I was scarcely breathing below my collar button. My attorney drew me up to him; the pressure was so gentle, and yet so strong, it seemed to restore and readjust my bones, relax my nerves, and I commenced to

breathe more deeply. Stooping down his silken head brushed over my suntanned face, and placing his lips close to my ear, he said, "My little friend, are you guilty?" I could not have lied to him if it had been to save my life. With trembling voice I answered, "Yes sir, I am guilty of much more than they know about." "Well," said he, "do you not think it will be best for us to confess judgment and throw you on the mercy of the court?" I did not know what it meant to be thrown on the mercy of the court, but I felt sure that if he would throw me I would alight in the best place there was for me, and I at once answered in the affirmative. My lawyer gave me a gentle pat on the head, and stood up facing the judge.

He said "Please your Honor, it has been my privilege to practice for many years in your Honor's court, and I have been glad to notice that when the ends of justice can be secured, and society can be protected, it has been your Honor's prerogative to show mercy. I thank the court for appointing me to plead in the interest of this little boy. He confesses his guilt. His heart is broken, he is full of contrition; he has been an orphan from his infancy and is dependent and moneyless, and begs for compassion."

I reached out my soiled, lean fingers and caught hold of the skirt of my attorney's coat. I clung to him with the feeling that if I would hold on to him he would pull me out. I thought his speech was finished but it was a mere introduction. A deep stillness fell upon the great gathering of people and his mellow voice rose until it filled the great room with a most marvelous appeal. He spoke of orphan children, of their loneliness, of the unprotected condition, of the temptations to which they were subjected, of their desolation, like lambs without a shepherd in a world full of hungry wolves seeking to destroy. He spoke until the harsh people softened, old men groaned aloud. He spoke until the tears trickled down the policeman's cheek and looking kindly at me he whispered to know if I did not want a drink of water. I was too busy clinging to the coat-tail of my attorney, gazing into his wonderful face, and listening to his marvelous words, to want anything else. I was breathing deep, new life and hope were creeping into me. I was falling desperately in love with my lawyer.

My attorney said, "Please your Honor, if you in the spirit of mercy, will dismiss the charges and set the lad free, I pledge myself to become his guardian, to see to it that he has a home and protection. I will look after his education and I promise to give to society a good and useful citizen."

I could scarcely keep from crying aloud for joy. It seemed my heart would burst within me for gratitude. I felt as if they would let me place my ragged shoes upon the bench upon which I sat, and throw my ragged coat sleeve about the neck of my attorney and kiss his cheek one time, they

might take me out and hang me, and I would die shouting.

In the midst of his wonderful address my attorney, instead of addressing the judge as "Your Honor," said, "My Father." This shot through me. I saw that if the judge had appointed his own son to plead for me it was more than likely that he would heed his pleading and show me mercy. Men were weeping all over the courthouse. I had both hands full of the skirts of the coat of my lawyer; the policeman had laid aside his cap, had gotten out his handkerchief, and had buried his face in a flood of tears. It was a powerful moment in my trial; my attorney had reached his climax. He exclaimed, "My father, this child for whom I plead is none other than my brother." I saw at once that if the judge was the father of my attorney, and the attorney was my brother, then the judge was my father also. I could restrain myself no longer. I gave a great cry of joy, leaped out of the dock, rushed up into the judge's stand and flung myself upon his bosom. He embraced me with a long, tender pressure that seemed to make me through and through a new creature. Folding me in his arms he stood up and said "Rejoice with me, for my son who was dead is alive, who was lost is found." The entire crowd in the courthouse broke into tears and laughter. The people embraced each other; they all seemed to want to shake hands with me. They congratulated my attorney, and we laughed, and wept, and shouted together.

I hardly need tell you that the courthouse was a Methodist Church, that the trial was an old-time revival, that the Word of God arrested me and brought me, convicted and guilty, to the bar of justice; that the eternal Father was the Judge upon the throne, and that the Lord Jesus Christ was the attorney who pled my case, won my pardon, and secured my eternal salvation.

I look back with fondest memory to that great occasion when bowed and burdened with guilt, bound with sin, Jesus Christ undertook for me, broke my chains, swept away my guilt, and at the throne of the universe secured for me a full and free forgiveness, a blessed and glorious pardon, and revealed the blessed fact that the great God—the Judge of all the world—was, and is, my Father in heaven.

## American Missionaries Alerted on Tax Reports

The United States Internal Revenue Service has issued a warning that all American missionaries serving abroad must file income tax reports for the year 1958, even if their income is tax exempt on the ground that they have established a bona fide foreign residence.

Hitherto, missionaries whose income was exempt from United States taxation because of foreign residence have not been required to file reports.

Congress, however, has changed the law so as to require all United States citizens living and working abroad to file. The internal revenue service is ready to supply through United States consulates abroad Form 2555 upon which missionaries may state their claim to tax exemption.





Shown here is the new sanctuary of Reeps Grove Methodist Church, Gastonia District, North Brook Charge, which was formally opened on December 7, 1958. Dr. E. C. Few, district superintendent, preached at the morning service. Dinner was served at the church. The afternoon service consisted of roll call and special singing.

The new sanctuary is 40x68 feet, and the building includes two new class rooms and rest room facilities. Part of the old sanctuary was remodeled and made into class rooms. The WSCS placed the carpet in the sanctuary at a cost of \$997.

The following served on the building committee: M. J. Canipe, C. E. Bess, Virgil Hoyle, Lee Reep, Ezra Hartman, Mrs. Ralph Hull, Mrs. Carnie Mosteller, the Rev. Herman Billings, pastor, and Mrs. Ezra Hartman, treasurer.

During the week following the opening of the sanctuary, special services were held, with the following local pastors doing the preaching: Edmond Lynne, J. C. Kendrick, Zane Morton, A. G. Perkins, and F. G. Bottoms.

## President of Judicial Council Passes

J. Ernest Wilkins, 64, president of the Methodist Church's Judicial Council and former Assistant Secretary of Labor, died of a heart attack Jan. 19 at his home in Washington, D. C.

His body lay in state Jan. 21 at Foundry Methodist Church. Funeral services were held Jan. 23 in Chicago at St. Mark Methodist Church, and burial followed in that city.

The second Negro ever to hold a sub-cabinet post and the first to take part officially in a cabinet session, Mr. Wilkins had been under treatment for a heart condition.

He resigned his post in the Labor Department last November, but continued as a member of the Civil Rights Commission. He was appointed Assistant Secretary of Labor for International Affairs by President Eisenhower in 1954, and to the Civil Rights Commission in 1957.

Informed of the death, President Eisenhower said Mr. Wilkins was a "gifted and dedicated public servant who contributed much to the welfare of our country."

In 1948 Mr. Wilkins was elected to Methodism's nine-member Judicial Council, often called the "Supreme Court" in the interpretation of church law. He became secretary of the Council in 1948 and president in 1956.

Mr. Wilkins was a practicing attorney in Chicago for 32 years before coming to Washington, and a former president of the Cook County Bar Association. He was prominently identified with the work of St. Mark Church, and served as lay leader of the Lexington Conference from 1942 to 1948.

A native of Farmington, Mo., and the son of a minister, Mr. Wilkins was a graduate of the University of Illinois, and the University of Chicago Law School.

## WNC Regional Training For "Every Member Canvass"

In co-operation with Bishop Harmon and the district superintendents, the Conference Board of Lay Activities has arranged jointly with the district superintendents for regional training meetings to be held early in February. These meetings are to train the local charge leadership in modern techniques for "Every Member Canvass" so as to put the finances of the local churches on a firmer and more modern basis. Dr. E. A. Briggs of the General Board of Lay Activities, a specialist in this field, has stretched his schedule so as to be able to conduct three training schools for us. The district superintendents together with the associate conference lay leaders are in charge of each of these three training schools, or workshops, as follows:

Thursday, February 5, Centenary Methodist Church, Winston-Salem, with the district superintendent and Robert M. Smith, associate conference lay leader, for the Winston-Salem, North Wilkesboro, Greensboro and Thomasville Districts.

Friday, February 6, at Central Methodist Church, Asheville, with the district superintendent and J. Frank Benfield, associate conference lay leader, for the Asheville, Waynesville and Marion Districts.

Wednesday, February 11, First Methodist Church, Charlotte, with Tom Little and "Shine" Goodson, associate conference lay leader, and the district superintendents, for the Charlotte, Gastonia, Statesville and Salisbury Districts.

These meetings will run approximately from 9:00 a.m. to 12:30 p.m., and from 2:00 p.m. to 5:00 p.m., with lunch arranged at each of the churches except at Asheville. This will be a workshop or study

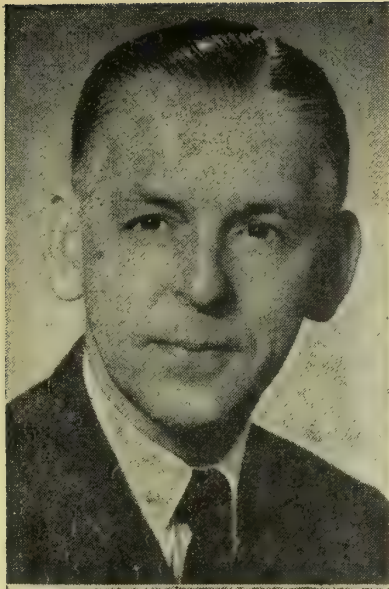
meeting. Each pastor is expected to attend and to bring with him the chairman of his official board, the chairman of his finance commission, his charge lay leader and the probable chairman of his "Every Member Canvass," and any others who might be of benefit in such a campaign in the local church. It is hoped that every church in the WNC will have a representative at one of these meetings. The emphasis on the "Every Member Canvass" and the training such as will be given in these three meetings has almost doubled the giving in the conferences where it has been given a real trial.



On Sunday evening, January 11, a Methodist Men's Club was chartered at Catawba Methodist Church, and officers installed. The occasion was also Ladies' Night, and an excellent supper and interesting meeting were enjoyed.

Shown in picture are: (back row) Charles Drum, treasurer; the Rev. J. E. Carroll, district superintendent; and the Rev. M. C. Ellerbe, pastor; (front row) Willis Arndt, secretary; Ralph Jones of First Church, Newton, presenting charter to Mike Rufty, president; and Davis Brown, vice-president.





BISHOP BRANSCOMB

## Bishop Branscomb Dies in Florida

Methodist Bishop John Branscomb of the Jacksonville, Fla., episcopal area, died in his sleep Jan. 16 at the Orange Memorial Hospital in Orlando, Fla., following a heart attack. He was 53.

Funeral services were held Jan. 17 in the First Methodist Church of Orlando, where the bishop was pastor from 1944 to 1952, and burial followed the next day in his home town of Union Springs, Ala.

Survivors include his wife, the former Elizabeth Keller; a son, John Rufus, and a daughter, Mrs. Milton Davis, Jr., both of Atlanta, Ga., and two grandchildren.

Bishop Branscomb became ill Jan. 5 while attending a Florida conference evangelistic rally in Ocala. He dismissed it as a digestive upset, but a physical examination next day revealed that he had suffered a heart attack. He was hospitalized immediately and was thought to be making a good recovery when he suffered a fatal attack 10 days later.

Friends said the bishop was physically exhausted when he returned home December 3 from a six-weeks visitation to Methodist work in South America, but that he plunged immediately into a series of district conferences.

Bishop Branscomb was widely-known for his vigorous preaching, and his interest in the church's missionary program.

He spent his entire ministry in Florida, starting in 1928 as pastor of the Boca Grande church. Later pastorates included churches in St. Petersburg, Arcadia, Tampa and Orlando.

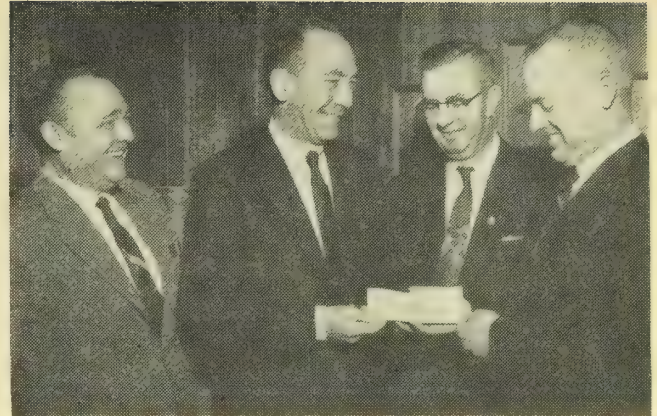
In 1952 he was elected a bishop by the Methodist Church's Southeastern Jurisdiction and assigned to the Jacksonville Area, comprising the Florida and Cuba annual conferences.

Bishop Branscomb was a graduate of Emory University, receiving the A.B. and B.D. degrees in 1926 and 1928, respectively. He did graduate work at Garrett Biblical Institute, and held honorary doctorates

This is a picture of Byron Donaldson, manager of the Goldsboro District of the Jefferson Standard Life Insurance Company, presenting a check for the first installment on a pledge of \$7,500 to the College Campaign to James C. Crone, co-chairman of the Campaign Committee for St. Paul Church, Goldsboro.

Looking on are the Rev. Leon Couch, pastor, and Rev. H. M. McLamb, district superintendent.

This brought the total pledge in the Goldsboro District to \$456,370 or 89.7 per cent of the district quota of \$509,000. Sixty-one churches have reached or exceeded their quotas.



from Emory, Florida Southern College and Bethune-Cookman College.

Bishop Branscomb was chairman of the Methodist College of Bishops, Southeastern Jurisdiction; vice-president of the Advance Committee, a member of the Methodist Board of Missions and the Interboard Committee on Christian Vocations; vice-president of the Lake Junaluska, N. C., Methodist Assembly, and a trustee of several Methodist colleges.

## 'Duke Union' Praised As Architectural Gem

By W. F. SHELTON

The new Benjamin N. Duke college union building at Louisburg College, formally opened recently, is perhaps one of the most functionally modern college buildings in the South.

Several architects have praised the new building's airiness and economical use of modern materials. Although well over half the wall area in the building is plate glass, ceiling to floor curtaining and bright-painted support members successfully break any monotony in the use of glass.

In the main dining hall the architects have separated the cafeteria serving area from the 380-seat dining area by a ceiling-high partition. This was done so that diners could be completely apart from the steam, unavoidable clatter and mixed food odors of preparation and serving.

But, in doing this, a long, high, blank wall would have faced the diners if the designers had not elected to cover this wall fully with a brightly hued ceramic abstrac-

tion that has attracted attention from artists and architects in several quarters.

The mural itself is the work of Russell Arnold of Wilson.

Another example of architectural ingenuity is found in another dining area wall where one side of the wall becomes a coat and book rack while the other side becomes shelving for the college bookstore. In a wall area in the soda shop a special geometric pattern was cast in masonry blocks, then colorfully painted.

The solid wall areas of the building are brick which often continue into the building interior, broken only by ceiling-high glossy hardwood panels over service area doors.

The exterior of the building over the brick and glass walls is of square white enameled steel sheets. All floors are cast terazzo with ceramic tile in food preparation and service areas. Ceilings are acoustical plaster with lighting outlets recessed. Heating is of the "perimeter" type with warm air outlets mounted flush with the floors. The building is completely air conditioned.

Another feature of the student union is an automatic soda shop where vending machines deliver anything from a cup of coffee (with or without—light or dark) to a ham on rye. Milkshakes are even delivered by vending machines.

Architects were Harles and Edwards of Rocky Mount. The William C. Vick Construction Co. of Raleigh held the general contract. Construction of the building was begun last April and the complete cost will total \$225,000 which includes equipment. Part of this sum was from a loan by the Federal Housing Financing Agency.



Susannah Wesley Class, Centenary Church, Greensboro



# EDITORIALS

## A Loss to Methodism

In the recent deaths of Bishop John W. Branscomb and Mr. J. Ernest Wilkins, Methodism has lost two of its leaders who will be hard to replace. Bishop Branscomb, one of the youngest members of the episcopacy, had, in less than eight years, made a record of accomplishment which has seldom been equaled. Mr. Wilkins, who was president of the Judicial Council, had served his church, as well as the Federal Government, with distinction during the past quadrennium.

The news of the death of these two men came as a shock to the delegates of the Board of Missions meeting in Buck Hill Falls. Bishop Branscomb had for many years been active in missionary promotion, and the wife of Mr. Wilkins was a delegate to the meeting when the word came that her husband had died.

On occasions such as these, we are reminded, in the midst of our sorrow, that "God buries his workmen, but the work goes on."

## Who Wants to Rent a Mink?

A sign in the Newark depot asks in staccato lettering, "Did you know that you can rent a mink stole?" and proudly informs the panting feminine prospects that it can be done without a cash deposit. After this, we suppose, there will be such a rash of fur-bearing ladies that one will no longer be able to tell the mink-owners from the ones who are only in the mink-for-a-day class.

The news of the rentability of the mink stoles is not of earthshaking importance, but it is indicative of the new mood in America, a mood which puts a premium upon ostentation and brands a man according to the clothes he wears and the car he drives. For instance, it is now a sign of something or other to be seen driving an imported car, despite the fact that most of these are inexpensive and economical. Sales are booming all over America, as we hasten to get on the bandwagon and into a "doodle-bug." But what worries the automobile makers, as they try to decide whether or not to go all out in the manufacture of small autos, is the question as to the motive which makes a man buy a Renault or an Austin in preference to a bigger car. Is it a desire for economy or is it merely a response to snob appeal and the wish to own something that will stand out in the crowd? If it is the latter, then the fad may pass and leave the market glutted with small cars as the finicky public rushes back again to the finny and beetle-browed monsters of the highways.

## A PRAYER

*My Lord, make my obedience more willing and more glad. I know that in Thy will is my peace, yet sometimes I accept this will so grudgingly. I know that Thy yoke is easy and Thy burden light, yet sometimes I take up the burden with so much of inward complaint and put my shoulders so reluctantly under Thy yoke. Help me, my Father, to give to Thee a son's cheerful and ready obedience, through the grace of Him whose meat it was to do Thy will, even Thy Son my Saviour. Amen.—Meth. Recorder*

## From "Geo" to "Ego"

We have just come through a period called the International Geophysical Year. It was a time in which scientists from many nations applied their mental resources and technical skills to learning more about "Geo" the earth. They explored beneath the oceans and soared their satellites high into the stratosphere. To the non-scientific spectator it was a period full of fascinating headlines foretelling the time when man could reach the moon and possibly explore distant planets. The information attained and new skills acquired augur well for greater achievements in the future.

Unfortunately, the Geophysical Year did not bring a greater feeling of peaceful security. If anything, it intensified the fears of humanity, for so much of what was accomplished was appraised for its military value. Competition between Russia and the United States increased. Each country stressed the need for scientists and feverish attempts are being made to train more, thereby giving the impression that mankind's salvation is to be won by the scientific method—an illusory hope if not a dangerous one.

While one does not wish to belittle or underestimate the importance of geophysics, it does seem there are other areas of exploration more important than the emphasis on satellites and ocean bottoms. The world health problem is much closer to the urgent needs of people than a trip to the moon. Millions who suffer the miseries of the common cold could be made much happier if science would get to the bottom of that disease instead of getting to the bottom of the ocean. This is not to mention the more serious ailments that are real killers. So, how about an International Health Year?

None can deny that understanding our world is an interesting and rewarding study

but how about understanding each other? Most of the world's misery today is because of simple misunderstandings. Nations suspect nations. Races fear races. Classes oppose classes. Even religions fight each other. So, with all due respect to the lovers of "Geo," how about giving a little more time just to understand each other? How about an International Friendship Year during which time the peoples of the world would get to know each other better through study, travel and mutual association?

Perhaps the greatest opportunity for exploration is man himself—the "Ego." What makes us act as we do? Why are there so many mental breakdowns, so much delinquency and crime? It was once said the "greatest study of mankind is man." In our eagerness to explore outer space, have we forgotten inner space? We know so little about the universe of the human mind that it seems reasonable to assume some other efforts might be postponed until we get to know ourselves better. So, how about an International Year of Self-Improvement when one tries to straighten out the kinks in one's personality that make one less a person than one ought to be? —Michigan Christian Advocate.

## What They Do To Me

Some give me a lift. In their presence unkind thoughts shrivel up, harsh judgments seem out of place. I seem to be warmed inside by my contacts with some individuals.

Some give me a load. Disaster seems inevitable, and righteousness and holiness seem not to have a chance. Doomsday will come before another sunrise. We close our doors against the north wind when such individuals leave.

Some seem to loosen my tongue to speak idle, foolish words. Prayer seems out of place, and to name the name of Christ seems not to be fitting, while acts of devotion seem to belong to another life.

Some make me argumentative. It must be impish, but some people say the sky is blue in such a manner, or with such a tone of voice, that I am inclined to debate the question. I seem to lose my sense of judgment and propriety.

Some cause me to clam up. Happy, holy conversation is strangled and generous deeds seem out of place or irrelevant.

Some cause me to clean up. Their company makes me want to shine my shoes, press my clothes, lift my eyes from the gutter. They instill in my soul a desire to be Christlike.

Some powerfully influence me for good while others drag me toward evil. It is all important then that I choose my companions with great care. —OLIVER C. WILSON in Wesleyan Methodist



# DEVOTIONAL

## A Double Surety

By ROY C. PUTNAM

Text: Hebrews 8:10-12. A young lad in Sunday school, when asked why we have a New Testament replied, "Somebody must've learned something new about God." Precisely! This is the thesis of the Hebrew writer. The living God has stretched out His hand to shake the old order of things and, out of shaking, to bring in something unutterably precious and permanent. God has not changed but a relationship with God has changed. A new covenant has been formed. It consists of having the laws of God written upon the heart instead of doorposts, and hands and foreheads. "I will put my laws into their mind, and write them in their hearts." (Heb. 8:10) This is seen pre-eminently in Jesus of Nazareth. He had the Divine Will transcribed upon His own will without a blurring of the letter or the omitting of a clause. In the experience of this new birth and baptism our religion is no longer a drudgery but a delight, no longer a forced pump but an artesian well, no longer a struggle and a strut but a surrender and a trust.

"And I will be unto them a God . . ." (vs. 10). This giving of Himself is concentrated in one historical act. "He that spared not His own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" But even more wonderful is the fact that God should take me for His than he should give Himself for mine. ". . . and they shall be to me a people." How wonderful that God should pride Himself in this new creation, that He should want me, need me, use me. Strange that the loftiest of Creatures is lifted higher by the poor tremulous lever of my praises. But it is so! It is a mutual self giving in which He brings forth through me in my name and I bring forth through Him in His name. And the result? ". . . for all shall know me." (vs. 11). You cannot make sure of Christ until Christ has made sure of you. The steps of salvation bring us into the witness of the Spirit.

## He Loves His Drum

By RICHARD BRAUNSTEIN

It was the drummer who attracted our attention. He was a drummer plus. A man of parts as it were. The parts surrounded him. In addition to his gadgets there was his smile, his grace, his abandon, his gestures. He loves his drum. He is in love with his work. The daring young man on the flying trapeze pales before this modern exponent of ease, style, rhythm. He is sure to go places, musically and otherwise.

When a solo was sung he thought it was his business not to relax, but to stand up and with delicate touch of stick and shuffle of foot add to the tempo of the occasion. The solo was a splendid success. But whether the applause was for the singer or the drummer we do not know. Here sure-

ly, was a man who put all of himself in his task. Perhaps he received a good salary, but we cannot think it was a monetary reward that held him. It was the task itself.

On Arturo Toscanini's 80th birthday, someone asked his son Walter, what his father ranked as his most important achievement. The son replied, "For him there can be no such thing. Whatever he happens to be doing at the moment is the biggest thing in his life—whether it is conducting a symphony or peeling an orange." If biography has any value, it teaches us that, "No man, having put his hand to the plow and looking back, is fit for the Kingdom of God." *Any Kingdom*. Because conscientious work in any realm in Kingdom building.

There are no common tasks. Each belongs to the whole. A better world is reached prayer by prayer, brick by brick, dollar by dollar. The word *servant* is one of the most significant descriptives in the English language. "Let he who would be great among you be your minister." St. Paul in his sixteenth chapter of the epistle to the Romans list some worthies. He characterizes them as *fellow workers*. We cannot help remembering certain people because they made it hard to forget them. On a tombstone we saw these words: "Do not grieve that I have died—rejoice that I have lived." The Psalmist reminds us, "I had rather be a *doorkeeper* in the house of my God than to dwell in the tents of wickedness." What have we learned about love? This: "Love vaunteth not itself, is not puffed up."

We once saw a cartoon with the caption "A Day in the Life of a Single-Note Man." It was supposed to be funny but we refused to see it that way. He rises, tubs, shaves, breakfasts, scans the headlines of the morning paper, puts on his hat and coat, picks up his instrument case, hails a taxi and goes to rehearsal. He takes his place with the other musicians and glues his eyes on the score. Finally his big moment arrives. The conductor waves his baton in his direction, all the others are muted, every head is turned his way, the spotlight focuses unmercifully where he sits. He sounds his single note. One would think that the fate of nations depended on the playing of that note. *We cannot help but think that it does*. One of our poets says something about sweeping a room as with heaven's law and making that action fine.

The single note has been played. His day's work is done. He puts himself in reverse. In other words, he goes home. Monotonous? Yes and no. Yes, if a man takes himself too seriously. No, if a man thinks his job is the most important of all tasks.

All hail to the people who love their drums—their picks and spades, their pencils and ledgers, their shorthand books and typewriters. Conscientious, scrupulous, alive, virile, ardent. The usually big mo-

ments go unrecorded. They are not history or biography but they have in them all the ingredients and elements that make history and biography.

George Jackson says "The potter loves to talk about his pots because to him his pots are the dearest things." We heard of three signs. One read, *The Best Doughnuts in the World*. Another read, *The Best Doughnuts in this City*. The third seemed nearer the heart of things, as it read, *The Best Doughnuts on This Street*.

"Well done, thou good and faithful servant," takes in a lot of territory.

## Heroes I Have Known

### THEY WERE RICH TOWARD GOD

By M. R. CHAMBERS

They had supported Etta Liverman as a missionary in China for seven years, after first sending her through Scarritt Training School in Kansas City. Yet she had never visited in their home, and they never had met her. She always made excuses for not being able to visit them. And now she was at home on furlough and was coming to visit them. She lived 200 miles away in another part of the state.

Mr. Jordan hitched Elic the mule to the buckboard and drove the four miles to the station to meet her. Etta was very quiet as they rode home. When they arrived at the unpainted farm house in its beautiful grove, with the stile over the front yard fence, she could hardly restrain her tears.

After prayers that evening she made her confession.

"I am so ashamed of myself," she said, "because I did not come to see you before I went to China. But Pa was always so poor, and I was such a plain country girl, I was afraid you would be ashamed of me. You were always so kind and generous, I thought you would live in a big, fine house, with cars and servants and everything."

"My dear child," soothed Mrs. Jordan, taking her into her arms, "I am so glad you told us that, for, frankly, we had wondered about it. No, we are not rich. Far from it. But we never were able to have a child. One night Mr. Jordan and I were talking, and we agreed that if we had a daughter we would want her to go to China as a missionary. So we told our pastor to write the Conference Missionary Secretary and tell him that if he could find the right kind of girl we wanted to educate her and then support her in China for as long as we lived."

"And," added Mr. Jordan, "We are sure he found the right girl. We have always thought of you as our daughter. We do not have much of this world's goods, but using the little we have to keep you in China has made us just about as happy as if God had given us children of our own."





# Boys and Girls

ELIZABETH WHISNER, Editor



## WHAT DO YOU KNOW ABOUT MONEY?

Ruby Lee Adams, in her interesting and informative book, "The World's Greatest Traveler," shares with her readers a great deal of information about money—its history, its uses, and some of its nicknames and expressions used in connection with it. We would like to share with the boys and girls selections from time to time, and hope you will get a copy of the book for your own library. In this issue we present:

### *Coins as Historical Documents*

All civilized nations have made coins. Copper has always been a favorite metal for coinage, but by degrees gold and silver became the chief coinage metals for the civilized world.

The coins of a nation are really like historical documents of great value. Many of the old Roman coins read like books of history. In those long ago days, before there were newspapers, the great events of the day were printed on coins. In some cases coins are practically the only reliable information now available concerning certain states and cities of the ancient world.

("The World's Greatest Traveler" may be purchased direct from Mrs. Ruby Lee Adams, 219 9th Avenue, North, Nashville, Tenn. Price \$1.45)

## A GRANDMOTHER'S RULES

Somebody's grandmother has given to her descendants these admirable rules of conduct:

"Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you.

"Speak your words plainly; do not mutter or mumble. If your words are worth saying, they are worth pronouncing distinctly and clearly.

"Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

"Think three times before you speak once.

"Have you something to do that you find hard and would prefer not to do? Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do first the thing you don't like to do, and then with a clear conscience do the rest."—*Presbyterian Record*

## BUNNY TAKES IT EASY

A hungry little girl went to the kitchen for a bedtime snack. Upon opening the refrigerator door she was surprised to see a cute little rabbit leaning on his elbow smiling up at her.

"How-do," said the rabbit.

"What in the world are you doing in here?" asked the startled child.

"This is a Westinghouse, isn't it?" asked the bunny.

"Why, yes, but . . ."

"Well, I'm just westing," smiled the little fellow.—*Clipped*

## I TALK TO GOD

By WILMA W. HORTON

*I talk to God when I arise,  
When sun appears in brilliant skies,  
And day is born before my eyes—  
I talk to God when I arise.*

*I talk to God when I'm at play,  
Molding a lifeless piece of clay,  
(The Lord created life this way) —  
I talk to God when I'm at play.*

*I thank my God while I'm at prayer,  
For life, for food, for love we share;  
For friends and strangers every-  
where—  
I thank my God while I'm at prayer.*

*I talk to God at close of day;  
I know he's there—my fears go 'way.  
He's Friend and Guide—that's why  
I pray  
And talk to God the live-long day.*



Miss Dora wasn't pretty. She wasn't stylish or clever or rich. She lived alone in a run-down little house, and spent many of her waking hours waiting on customers in the corner variety store where we children liked to buy candy after school. Miss Dora's world consisted of the store, the little house, the white church on the hill, and her neighbors.

Miss Dora wasn't outstanding, as the world reckons it. Chances are that nobody more than ten miles away ever heard of her. And yet if it hadn't been for Miss Dora, thousands of people all over the world might have missed the shining pathway to faith.

How could this be? Here's the story:

When Miss Dora heard that fifteen-year-old Joey, three doors away, would be laid up for weeks with a broken leg, she did some five-star thinking. Joey and his parents, she knew, had no time for religion. She knew, too, that Joey's dream was to be a great newspaperman some day.

The next Saturday afternoon, armed with a glass of grape jelly, a bag of molasses cookies and her Bible all packed together

in a neat gray box, Miss Dora called on Joey.

"You know, son," she said, when the jelly and the cookies had been presented and enthusiastically received, "you have a pretty famous name. Joseph was one of the greatest men who ever lived."

The boy looked at her curiously. "Joseph who?"

"He was a national leader," Miss Dora said, "and the story of what he did is one of the most thrilling in all literature."

Joey leaned forward, interest raising in his eyes. "Where did he live?"

Miss Dora took the Bible out of the box, and opened it to Genesis.

"A Bible?" Joey's voice was incredulous. "I never read the Bible."

Miss Dora made a show of looking for exactly the right place.

"The Bible's just a bunch of rules to keep people from enjoying life, isn't it?" Joey asked defensively, after a silence.

Miss Dora just disregarded the question. "You're going to be a fine writer some day, son, and every top-ranking writer knows the wonderful dramatic stories in the Bible. Want to hear about Joseph?"

She looked up. Conflicting emotions were in the boy's face. Presently he said, "Say, I would like to hear that. Go ahead and read."

So Miss Dora read. All the warmth and understanding and love that were in her heart flowed out in her voice. And when she finished the last verse, Joey turned his face to the wall and wept.

There were other afternoons of reading—when Joey came to know Elijah, Moses, Joshua and other strong and noble Bible characters. And there was the day when Miss Dora led Joey to accept Jesus Christ.

No one more than ten miles away ever heard of Miss Dora. But through the books and articles penned in later years by Joey, who became an outstanding Christian newspaperman and free-lance writer, thousands found the glory road and their lives were transformed.

And I think, somehow, that on the day Miss Dora entered Heaven, the angels must have smiled special smiles, and given her an extra-warm welcome.—*From War Cry*

## Bible Quiz

Old or New Testament Stories

(Mark "O" or "N" after each question, before looking up the answers.)

1. The story of the gleaners.....
2. The story of the little man who climbed a tree to see Jesus.....
3. The story of the burning bush.....
4. The story of Naaman the leper.....
5. The story of the raising of Lazarus from death.....

## Answers to Last Week's Quiz

1. Methuselah—Genesis 5:27
2. St. Paul—Ephesians 4:22
3. The Devil
4. John the Baptist
5. David—Psalm 23:4





Picture taken by Charlie Johnson, Star-News, Wilmington, N. C.

Shown above are members of the official board of the Wrightsboro Methodist Church. Left to right: N. W. Bond; H. L. White, Sunday School superintendent; M. B. Jordan; Mrs. M. B. Jordan; Charles Littlejohn, president Men's Club; Mrs. E. M. Mooneyham, president WSCS; N. C. Littlejohn, treasurer; Mrs. N. W. Bond; Allen Grimstead, Jr.; Don Batson; Oscar B. Flowers, Jr., lay leader and chairman; and the Rev. Allen Wentz, Jr., pastor. Ralph Bordeaux was absent when picture was taken.

## Wrightsboro Methodist Church

On Sunday January 4, 1959, Wrightsboro Methodist Church, three miles north of Wilmington, N. C. on Highway No. 117, closed its Charter membership with 51 members. The church was organized on June 8, 1958, with 34 members and reported 39 members to the Annual Conference.

The new congregation held services in the home of one of its members, Mr. and Mrs. N. W. Bond from Easter Sunday, April 6, 1958, till June 8, when it moved to the newly renovated 50'x20' building to be used as their sanctuary. Mr. N. C. Littlejohn, another one of the charter members, gave the building, and the Men's Club of Grace Methodist Church in Wilmington purchased the lot for the church. They are the new church's sponsors. In September 1958, it became evident that the congregation needed more room, so the Official Board decided to add a 48'x28' sanctuary. The men of the church are doing the labor and it is hoped that it will be completed in the next month.

An interesting note about the new congregation is that it has both an organized Women's Society and a chartered Men's Club, which according to the records of the Methodist church makes it, perhaps, the youngest church to have both of these groups set up!

The pastor, the Rev. Allen Wentz, Jr., has been serving the church since March 1, 1958, and reports that every step in the growth of the church has been a thrill. The Sunday School, organized on June 15, 1958, with 24 members, has now grown to 70 members and all indications point to further growth. Three of the 51 charter members were received by profession of faith, and the infant girl of Mr. and Mrs. Allen Grimstead, Jr., was baptized on July 30, 1958. These baptisms are only the beginning. It is the belief of all the members that the church will continue to grow and go with the guidance of the Lord.

◆ ◆ ◆

No sermon is ever quite short enough for the man who has no real interest in God.—Roy L. Smith.

## Retired Minister Reaches Ninety-Third Birthday

The Rev. Ebenezer Myers, Vance Street, Lenoir, at the age of 93 years, is still active in the service of the Lord. He reached this milestone on January 4.

Brother Myers entered the ministry of the Western N. C. Conference in 1890, and after 49 years of active service, retired in 1939. He is the only surviving member of the first class taken into the Conference when it was formed. He had a long and fruitful ministry, and many were brought into the Kingdom during his revivals.

Since his retirement he has been a power for good in his local church and community. In his home he has a group of people gathering each Friday night, to whom he preaches and teaches the Bible. He also writes religious tracts which are distributed to a large mailing list. His wife renders valuable help in this undertaking.

Dr. Henry Clay Morrison, who conducted evangelistic services in 53 of the annual conferences of Methodism, made a statement which expresses the spirit of Brother Myers; "The desire of my heart is more of His love; the one central thought and purpose of my life is to proclaim salvation full and free, for all men, from all sin, by simple faith in the blood of Jesus Christ."



The new Greensboro District parsonage was the scene of a recent open house when Dr. and Mrs. J. Clay Madison entertained the ministers and their wives on Jan. 23. On a previous occasion the district trustees and their wives were honored, and the 23 visitors took part in the dedication ceremony conducted by Dr. Madison. The beautiful new house contains nine rooms and four baths and provides two rooms for district offices. Built on the slope of a hill, there is one bedroom and an extra kitchen for outdoor entertaining on the patio.

## Evergreen Church Dedicates New Buildings

The Evergreen Methodist Church, Wilmington District, dedicated its new sanctuary and educational building at the morning worship service on November 9, 1958. The pastor, the Rev. Gerald M. Vaiden, Jr., led the service, which was attended by two-hundred people. Dr. J. E. Garlington, superintendent of the Wilmington District of the North Carolina Conference, preached and led in the act of dedication. The church, which was opened for worship on July 27, 1958, was presented for dedication by the chairman of the building committee, W. D. Brooks.

Other members of the building committee were Ralph Benton, W. O. Johnson, and Page Benton. Mrs. R. M. O'Berry was the chairman of the building finance committee. Other members of this committee were Willie Sibbett, Willie Nance, Mrs. A. P. Lewis, and Mrs. W. C. Thomas.

After the service a dinner, prepared by the ladies of the church, was served in the high school cafeteria.

## The Methodist Home Plans More Apartments

W. W. Hagood, Jr., Chairman of the Board of Managers of the Methodist Home, has announced that the executive committee of the Home has approved construction of another group of apartments to be built entirely from donor-contributed funds.

This expansion comes about as a result of continuing interest by prospective members and other interested friends of the Home. These apartments will be similar to those included in the group of ten which were completed in June, 1958. Plans call for these to be started in the spring, and just as soon as an adequate number of donors have been secured.

Persons interested in this expansion project, either for themselves or for loved ones, should contact the Rev. C. W. Kirby, superintendent of the Home, for detailed information.

◆ ◆ ◆

"Of all the things in this world with which we can afford to be generous, friendship is the greatest."



# District Conferences Meet



—Staff photo by Gibat

RECEIVE LOCAL LICENSE AT BEAUFORT: Left to right: C. Ray West, L. C. Swink, J. W. Lineberger, Jr., Needham Dunn, Glenn Tyndall, Robert Clark, Walton Parker, Francis Dail, and Dr. A. J. Hobbs, District Superintendent.

## New Bern District Meets in Historic Port of Beaufort

When the Ann Street Methodist Church opened its doors to the New Bern District Conference, it did so unaware that a significant historical anniversary would be commemorated by the gathering of Methodists in Beaufort, under the leadership of their district superintendent, Dr. A. J. Hobbs. Some three hundred and fifty to four hundred delegates assembled themselves in one of the oldest churches of the conference, and learned that just one hundred years ago, under the leadership of Bishop John Early, Methodists from all over the conference came together at Beaufort for the N. C. Annual Conference.

At that time the Beaufort Church had 272 members, 17 probationers and two local preachers. The New Bern District had a total of 18 charges with 2,983 white members and 2,135 colored members. The North Carolina Conference was made up of seven districts, ninety-eight charges and a membership of 28,378 white members, and 11,798 colored members.

Miss Amy Muse, in her book, "The Story of Methodists in the Historic Port of Beaufort," says "... guests came to conference neither by stage over the old New Bern Road, nor by buggy ... nor by automobile or bus as they would today, but over the Atlantic and North Carolina Railroad (est. 1858) to Morehead City ... from there to Beaufort by 'steam ferry boat.'"

This year the Beaufort Church, led by the pastor, John Cline, enthusiastically prepared for this occasion down to the finest point. Laymen and laywomen did everything in their power to create an atmosphere of warmth for travelers, some coming more than 250 miles. Coffee and doughnuts were served to guests as they arrived and, needless to say, that when the conference convened, not just delegates to a meeting sat down, but friends who had become acquainted through the breaking of bread. Not satisfied to open their church only to the conference, the people fed the conference barbecue dinners at their own

expense. Hospitality was exemplified in the true Southern manner at Beaufort.

Highlights of the meeting were two scheduled events. Dr. A. P. Brantley, Burlington district superintendent, brought an inspiring message lifting the cause of Christian Higher Education; and in the afternoon session eight men received their local preacher's license (see picture).

## Charlotte District Conference Emphasizes Progress

By REV. E. PAUL HAMILTON

The Charlotte District Conference unfolded a record of progress and achievement as it met on Tuesday, January 10, from 9:30 a.m. until 3:30 p.m. at the Duncan Memorial Methodist Church, Charlotte, with the Rev. C. W. Russell, host pastor. Under the capable and understanding leadership of Dr. Walter J. Miller, Charlotte District superintendent, the smooth guidance of reports enabled the Conference to be interesting as well as informative.

The opening devotional was led by the Rev. Thor Hall, Methodist minister from Norway. Following the devotional period the Rev. E. Paul Hamilton of Wadesboro was elected secretary.

The financial report for the district, compiled by the Rev. O. L. Easter, statistician, revealed seven months of marvelous progress, over half of most apportionments and acceptances having been paid.

Other statistics revealed 1,677 new members added to the membership of the churches in the past seven months, \$2,120 paid to Church School Day offerings, 1,162 Methodist Builders' Club members, and \$545,700 pledged to Christian Higher Education—the largest amount of any district in our Conference. The average church school attendance for the first seven months of this conference year in the Charlotte District increased by 2,032 over the same period last year.

An interesting note is that one charge in the district, Faith Charge, had paid all Conference obligations in full for the year

while one other charge had paid all items but one in full. A third charge had paid all Conference obligations except for two items in full for the year and a fourth charge had paid all but three items in full.

The main sermon of the morning was delivered by the Rev. George P. Robinson. He spoke concerning the need of "Having More Faith in Ourselves."

During the business sessions representatives of the Western North Carolina Conference agencies and institutions spoke.

District causes were represented by well informed speakers.

Dr. Miller called attention to the need to be Christian stewards in every area of life. A motion was made and passed that Sunday, May 24, be observed as Every Member Canvass Sunday within the district. Tom Little, Associate Conference Lay Leader, spoke about the Every Member Canvass and announced the training school to be held at the First Methodist Church, Charlotte, on February 11.

The three men licensed to preach by the Conference were Joe Daniels, Charles W. Pearce, and William Latham.

During the afternoon session the Conference accepted the invitation of Central Methodist Church, Monroe, to hold the 1959-60 District Conference there.

## Highlights of The Statesville District Conference

By REV. C. MARVIN BOGGS

The Statesville District Conference was held Thursday, January 8, in historic First Methodist Church, Troutman, with the Rev. Horwood P. Myers, Jr., pastor of Central Methodist Church, Mooresville, presenting an inspiring devotional message, "Silence in the Earth."

The program, arranged by the district superintendent, the Rev. Dr. J. Elwood Carroll, provided opportunities for the various directors of the lines of service to speak to their reports which were contained in a attractive brochure distributed to the delegates upon their arrival at the seat of the conference.

The statistical reports included the following facts: World Service, apportioned \$48,356, accepted, \$48,894, paid-to-date, \$25,122; a total acceptance of Advance Mission Specials in the amount of \$43,584, paid, \$12,974; received on profession of faith, 105, received otherwise, 465, total accessions, 570.

Beyond the routine reports were the following special features: "All-in-One Evening," the Rev. Julian A. Lindsey, minister, Broad Street, Statesville; "Together Plan," the Rev. W. C. Cockman, Trinity Charge; "Camping," the Rev. Herman F. Duncan, minister, First Methodist, Lenoir; "Our Newest Church: St. Luke's, Hickory," the Rev. Dr. Jacob B. Golden, minister; and "Record Attendance at Training School," the Rev. Howard Benfield, South Fork Charge.

Five candidates were granted license as local preachers: Charles William Dorton, McKendree; Phyllis Ann Hornbuckle, Wesley Memorial, Statesville; James Bruce Lloyd, Broad Street, Mooresville; Phillip



Allen Pharr, West Iredell; and Thomas Ralph Sigmon, Fairgrove Church.

The Rev. Dayle Groh, student at Duke Divinity School and member of Wesley Memorial, Statesville, who recently transferred from the Kansas Conference, was recommended to the Western North Carolina Annual Conference for Admission on Trial; the Rev. Charles E. Bruce, pastor of West Iredell Charge, was recommended for full connection; the Rev. Levi Eugene Paschal, pastor of Shiloh Church (Catawba County), was recommended for election to elder's orders.

Mr. James E. Pugh, president of the District Camp Council, reported that a campsite in Caldwell County consisting of 74 acres had been acquired. He stated that he believed that we should have a well-developed camp by the summer of 1960, with facilities available for small groups before the end of the camping season of this year.

Miss Elizabeth Callis, recently returned from three years' service in Rangoon, Burma, delivered the feature address, "Missions Today," in which she lifted up Burma and its needs. Mrs. W. E. Marlowe, district president of the Woman's Society of Christian Service, presided and presented Miss Callis to the Conference.

An offering for erecting a historical marker at Rehobeth Church (Terrell Charge) in commemoration of the first campmeeting was received in the amount of \$76.52.

The Rev. Donald M. Haynes, Union Grove Charge, and the Rev. T. C. McLean, Rhodhiss, were presented silver dollars as a token of the birth of their children, youngest in the ministerial family of the district.

Mr. E. M. Dudley, District Lay Leader and lay chairman of the District Committee on Christian Higher Education, revealed the fact that our district had pledged \$5,856 over the suggested goal of \$255,000, and recognized the several churches which had over-pledged or reached their goal.

The conference stood in respect to the memory of two of its members who had entered the church triumphant: The Rev. Van B. Harrison and the Rev. J. G. W. Holloway.

## The Salisbury District Conference

By J. F. HARRELSON

This body met in annual session in Midway church, Kannapolis, on Saturday, Jan. 3. The conference was called to order at 9:30 a.m. by Rev. Paul W. Townsend, district superintendent who presided during the entire session.

The singing was directed by Douglas Franklin, minister of music of Central Church, Concord. He also favored the conference with a beautiful solo. Devotions were conducted by the Rev. Harold Simpson, pastor of Coburn Memorial Church, Salisbury. He based his remarks on a part of the fortieth chapter of Isaiah and drew from this scripture some very challenging truths.

The Rev. Ralph Reed, the host pastor,

spoke some very warm words of welcome.

Reports were read and comments made on Missions by Rev. Harold Robinson; Evangelism by the Rev. Julian J. Holmes; Education by the Rev. George W. Rudisill. Others speaking to the report on education were Dr. R. A. Smith of Greensboro College, Dr. Peterson of High Point College, and Dr. Fletcher Nelson, Executive Director of the Commission on Higher Education.

The Rev. William Bingham and wife, who are soon to sail for Brazil and will do missionary work there, were recognized.

The work and activities of the various conference and district boards, agencies, and courses were reported by representatives from each.

Wade Wilhelm Benson, of Woodleaf, was granted local preacher's license.

Jimmie Faggart, Carlton Eugene Simpson of Trinity Church, Kannapolis, and Theron Paul Starnes, of Royal Oaks Church, Kannapolis, were recommended for admission into the annual conference.

Harold S. Melton, district treasurer, reported funds on hand in the District Missionary Society of \$12,337.37; and in the District Fund \$1,791.22, and a balance owing on the District Parsonage of \$8,000.

All nine of the district trustees were re-elected. However, a motion was passed that beginning with the conference of 1960 the district trustees will be rotated in office.

The Youth Activities Committee report-

ed and recommended that the conference buy and develop a campsite adjoining Morrow Mountain. This site is near Stony Hill Church. It has running water and contains 38 acres and is beautifully situated for development. If the site is bought a gift of fifty acres may be available that joins on the south side. It also recommended that two or three acres be bought on the west side so that more privacy be had to the building site. If the property is acquired, the district superintendent is to appoint a Campsite & Development Committee. This committee to be composed of representatives from each subdistrict within the Salisbury District; a representative of each age group and the pastor of Stony Hill Church to be a permanent member of this committee.

After some discussion the conference voted to accept the report and to buy this property.

◆ ◆ ◆

During the 11 o'clock worship hour in the Sandy Grove Church on Sunday, January 18, an impressive christening and baptismal service was held for fourteen infants and youths, whose names were added to the preparatory roll of the church. They are: Margaret Burgess Baker, Patricia Jo Baker, Donald Thomas House, Linda Gale Jones, Sheila Faye Jones, William Larry Jones, Ava Doris Joyner, Lancey Ray Joyner, Jr., Philip Wayne Joyner, Cheryl Ann Sanders, Dennis Michael Sanders, Ronald McCray Sanders, Mildred Jane Willey, and Thomas Edward Willey.



The Jean Austin Worley Memorial Chapel at St. Paul Church, Goldsboro, was dedicated on Sunday morning, January 25, following the worship service. The pastor, the Rev. Leon Couch, was assisted in the dedication service by the Rev. H. M. McLamb, superintendent of the Goldsboro District.

The chapel was given by C. Edward Worley in memory of his wife who died May 12, 1958. It has a seating capacity of 40, and is designed as a prayer room for private or group devotions, and has already been used for christenings. The altar, bearing a pair of brass candlesticks containing white electric candles which burn perpetually, is covered with a white altar cloth on which is inscribed "In Remembrance of Me." Back of the altar is a red brocade dossal cloth and bronze cross. A piano of antique oak, the same wood used throughout the chapel, with organ attachment, and soft music that is piped in, are available as desired. The white cloth on the lectern is embroidered with a Latin cross in gold. The four stained glass memorial windows represent the four gospel writers. A bronze marker on the door bears the inscription, "Jean Austin Worley Prayer Chapel."

The room is an appropriate memorial to Mrs. Worley, who loved beauty, her church and her Lord. She was much loved in Goldsboro and that section of the state for her friendliness and interest in people.

The advisory committee which assisted in planning the chapel were: Miss Hattie Dewey and Mesdames Ralph Bolster, T. B. Dameron, H. B. Ivey, Edna Earl Saintsing, and R. T. Cozart.



## Two Kinds of Citizenship

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Luke 20:19-26

The scene of this lesson is in the temple during the last week of his life, when Jesus was discussing various issues with those who were planning to destroy him. The particular question raised here is: what attitude should one take toward the Roman government? Its power has been felt particularly since 6 A.D. when a Roman procurator had been sent in to succeed Archelaus, one of the sons of Herod the Great. At that time a poll tax was imposed. The specific question asked Jesus was whether or not one should pay this tax. A more controversial question could scarcely have been asked. Among the Jews there were some (like the Sadducees) who seemed to find nothing wrong about all-out cooperation with Rome. At the other extreme were those of the Zealot party who believed in outright resistance. Where did Jesus stand? To say "Yes, one should pay the tax" would put him on the side of the occupying forces. To say "No, don't pay it" would have laid him open to the charge of disloyalty to Rome. The now famous answer was given: "Then render to Caesar the things that are Caesar's, and unto God the things that are God's".

Note that in order to illustrate his point Jesus had to ask someone for a coin. This piece of money was a denarius, worth about twenty cents. Made of silver, it had the image of the emperor stamped on it. Besides that ruler's name there was a suggestion in the title of his divinity. This is not true of the less valuable coins of bronze or copper issued by the procurators of Judea. These latter contained only some harmless decoration. It should be noted also that in ancient times all the money was thought to belong to the sovereign. When Jesus made his statement, "Render to Caesar the things that are Caesar's," it was like saying, "It is his; let him have it."

But "Render unto God, the things that are God's" means that worship is reserved for God alone, and is not to be given to any earthly ruler. Many rulers of the world have been deified by their subjects. We are all familiar with the Japanese theory that the emperor was divine—a belief that was repudiated by the emperor himself after World War II. But even Stalin, in the days of his greatest popularity, was given titles which are ordinarily reserved for divine beings. The early Christians went to their deaths rather than worship the emperor of Rome.

How are modern Christians to reconcile the fact that they are citizens at once of an earthly state and also of the Kingdom of God? The Interpreter's Bible (p. 352) makes a suggestion that is worth our consideration when it says: "May it not be for God's sake that we *render unto Caesar the things that are Caesar's* and for Caesar's sake that we *render to God the things that are God's!*" That is to say that greater loyalties never betray lesser ones, but lesser ones do betray greater ones. A man can be a better citizen by being a Christian. He can be a better Christian by being a good citizen. To do this he has to protest against the things in politics that he thinks are wrong. He must make his Christian witness at the risk of being misunderstood as disloyal. But isn't it true that he who would hold his government up to the highest standards is, in the end, the best citizen? We need to remember that we have an obligation here. It is not Christian to fold our hands and say of all political wrongs, "I can't do anything about it." If we lived under a dictator or despot that might be true. But as

citizens of a free republic we have an obligation to vote and to register our opinions on issues confronting our country. Only in doing so can the state profit by our Christian commitment.

◇ ◇ ◇

In the years when the Koreans writhed under the heel of Japanese occupation a Methodist pastor said to a missionary, "There must be something wrong with our church. There are thirty-seven Presbyterians in jail and only one Methodist. I fear the Lord does not count us worthy of suffering persecution."—Frank S. Mead in *Tarbell's Teachers' Guide* (Fleming H. Revell Company).

## PASTOR'S CALLING CARDS

2 x 3½ in., boxed in 100's  
100 ..... \$3.95  
Each additional 100 ..... .75

**The Piedmont Press**  
Box 508  
Greensboro, N. C.

The Piedmont Press, subsidiary of the North Carolina Christian Advocate, operates under the auspices of both Methodist Conferences in N. C.

Bulletins That Are Planned,  
Written and Produced For You



## WEEKLY CHURCH BULLETIN SERVICE

Begin the new year by subscribing to the Methodist Weekly Church Bulletin Service. You'll have a new, fresh bulletin every Sunday with pages 2 and 3 left blank for your printed matter. Page 4 has a Methodist centered message or may be left blank if you prefer. Page 1 always carries a two-color illustration and as a regular subscriber to this service you receive Christmas and Easter bulletins in four colors at no extra cost! You'll like the low, attractive price, too.

**They're Easy to Subscribe For—Easy to Use**

Your subscription to the Weekly Church Bulletin Service will insure your receiving the same number of bulletins each month and is a continuous or standing order. You may order as few as 50 bulletins per Sunday or as many as you need. Order in multiples of 50 and orders must be for the same quantity for each Sunday. Extra quantities may be ordered for Christmas, Easter, Palm Sunday, Mother's Day and Communion Sunday at no increase in price to regular subscribers only. All bulletins come to you a month in advance. Easy to use for mimeographing, multigraphing and printing. Size, 8½x11 inches; when folded, 5½x8½ inches. Send for your free copy of our full-color bulletin Catalog. (AP) Per Hundred Bulletins, To Subscribers ..... **95¢** postpaid,

Add state sales tax where it applies

**Fill In—Mail Today**

Order from Dept. SP  
**THE METHODIST PUBLISHING HOUSE**

Please order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2  
Dallas 1 • Detroit 1 • Kansas City 6  
Nashville 2 • New York 11 • Pittsburgh 30  
Portland 5 • Richmond 16 • San Francisco 2  
Please send me, free, the catalogs checked below:

☐ Bulletin Catalog  
☐ Supply Catalog

SEND TO \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ ( ) State \_\_\_\_\_

Shop at our **COKEBURY BOOK STORES:**  
Atlanta, 72 Broad St., N.W.  
Boston, 577 Boylston St.  
Los Angeles, 5244 Santa Monica Blvd.  
Nashville, 417 Church St.



**WRITE FOR FREE CATALOG**

Check the square above and we'll send you, free, a copy of our Supply Catalog—a complete catalog of church and church school supplies.



Book Reviews

**A Woman Wants God**, by Mary Lou Lacy. John Knox Press, Richmond, Virginia. Price \$2.00.

In this small book of 77 pages Mrs. Lacy talks in an understanding, heart-to-heart way with women about something that most of us do not easily admit, or perhaps realize—our longing for God.

She says that a woman wants God "because she knows deep within herself that she cannot live alone." In the midst of family ties and friendships, there are times of aloneness, and only God is always there, a constant companion in every fear, and doubt, and aspiration.

Mrs. Lacy records many of her own searchings for God, and sums them up in the question, "Have you, have I, any right at all to expect to have God if we won't let Him have us?" Therein lies the secret—complete yielding of our lives in dedication to Him.

In chapters titled "A Calendar, A Stocking, and An Armful of Flowers," "Me? Grow Up?" "God's Interruptions," "A Hatful of Joy," the reader discovers the joyous ways of finding God for her own, thus satisfying her greatest longing.

This book is excellent for personal spiritual enrichment and for devotional messages for women's groups.—E. Whisner

**Bible Women Come Alive**, by Hazel M. Nelson. Abingdon Press, Nashville, Tenn. Price \$2.00.

Here is a book containing 40 dramatic monologues in which women of the Bible step out of its pages and express their elemental emotions and speak of the experiences and incidents which were a part of their lives in those long ago days.

Hagar expresses her anguish as she sees despair and death for herself and her son Ishmael in the wilderness. Naaman's wife pours out her heart in gratitude to the captive maiden who figured so largely in the restoration of her husband from the curse of leprosy. Mary, the mother of Jesus, opens her heart and tells of the mystery and wonder of her experience, of tender, homey incidents in the life of her Son. And so on through the Old and New Testaments.

Mrs. Nelson has shown a remarkable insight as she has gained entrance into the hearts of the women of Bible times and found there depths of personality which are not revealed in the Scriptures.

"Bible Women Come Alive" is ideal for both personal and group enrichment. It provides unique program material which can be presented either by a reader or in tableau form, with or without costume.—E. W.

**I Believe in Jesus Christ**, By Walter Russell Bowie (Abingdon. \$1.25)

**I Believe in Immortality**, By John Sutherland Bonnell (Abingdon. \$1.25)

These are two books of the Know Your Faith Series, published by Abingdon, and written by outstanding preachers and writers. Already published is an excellent treatment of the first phrase of the Creed, "I Believe in God," by Bishop Costen J. Harrell. Following this comes the two books listed above. Each one is addressed primarily to laymen, although ministers will gain much from reading them and from using them as guides to similar sermons to their own people.

In his treatment of faith in Jesus Christ, Dr. Bowie follows the pattern which has brought him so many readers. He begins simply—with the story of his own dawning knowledge of Jesus, first, as a little child, lulled to sleep by the sound of his mother singing, "O How I Love Jesus." Then he tells about the life of Jesus and how it affected those who knew him. The natural development of the theme brings him to a practical discussion of the power of the living Christ in the lives of men.

"I Believe in Immortality" is characteristic of the style of Dr. Bonnell. Full of short, pertinent quotations and illustrations linked by keenly intelligent reasoning, this little book is an argument for immortality, but it is much more than an argument. It is interesting and inspirational in the highest sense.—R. P. M.

Most Unusual Missionaries

(Continued from page 4)

festated by the various governments in this work. What they have not been able to do in all these years, SIL is doing in a few months, for not until recently has anyone seriously tried to civilize the primitive tribes, and often they are in constant warfare against the governments. Not only do the missionaries bring God to the native tribesmen; they bring peace to the country.

Townsend carries on his work by faith. His motto is "Go nowhere God doesn't lead; go anywhere he does." When in doubt, SIL workers ask God to lead the way; if support comes, they know that the door is open by God's hand.

There are no campaigns for funds, and Townsend claims that he has never asked a man directly for a dollar. With a budget of over a million dollars a year, he trusts God for the day-to-day expenses. No worker receives a salary, and there is no guaranteed allowance.

What motivates men and women to such a task? Ask Betty Elliott, whose husband was killed by the Auca Indians two years ago, along with four other missionaries. Betty is hard at work in the jungle, and recently a friend of hers wrote home that Betty and Rachel Saint were at the station, and had brought with them three Auca women, one of them Dayuma, whose name is familiar to many Americans who have heard the

story of the Auca tragedy. *Life* magazine had sent reporters and photographers to the station to interview members of the mission. Betty and Rachel were famous; they could have gone to America and made big money on television, but they stayed in the jungle to do the work that they believed the Lord wanted them to do.

◆ ◆ ◆

God's Spirit has always been, too: the Spirit "moved upon the face of the waters" at the time of the beginning of the world. And the Holy Spirit visited the mother of Jesus and brought forth our Lord as the Christ Child, in the manger . . . Christmas is always. It has been always. But we have not always understood it!—Dale Evans Rogers in *Christmas Is Always* (Fleming H. Revell Company).

**Quality Church Windows** since 1906

**HIGH POINT GLASS & DECORATIVE CO.**  
A. W. Klemme, Pres. & Mgr.  
Box 101 High Point, N. C.

**CHURCH, CLASSROOM FURNITURE**  
Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write  
**SCHOOL EQUIPMENT, INC.**  
P. O. Box 586 Siler City, N. C.



*The Upper Room*  
Daily Devotional Guide  
MARCH - APRIL 1959

to help you know  
the Joy of  
**Easter**

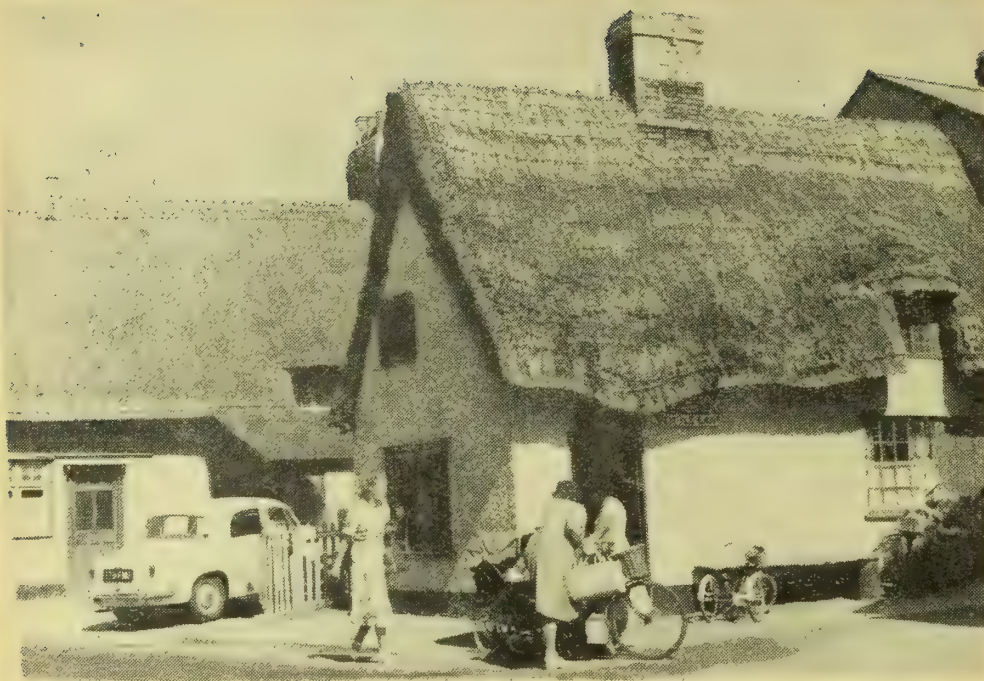
Written especially for the coming Easter season, the March-April number of *The Upper Room* will help you to appreciate more fully the glory of this, the most meaningful of all Christian holy days.

Use of *The Upper Room* will stimulate prayer and meditation in Lenten days, and lead up to the high point of Christian worship at Easter. At the same time, using *The Upper Room* during the Easter season will strengthen the habit of daily devotions in the lives of those who use it.

Order your March-April number of *The Upper Room* NOW. Ten or more copies to one address, 7¢ a copy. Individual subscriptions (by mail) \$1 a year, three years for \$2. Air Mail edition, for servicemen and youth, same price. Address

**The Upper Room**  
The world's most widely used devotional guide  
37 Editions — 30 Languages  
1908 GRAND AVENUE NASHVILLE 5, TENNESSEE





## Going Shopping in England

How can the English housewife get along without refrigerators? That is the usual question of the American tourist. (Of course, it isn't polite to ask it, but curiosity got the better of us.) The answer is rather simple: There is no great hardship involved, for in a land where the average summer temperature hovers around 70 degrees, the need for mechanical refrigeration is not great. The cellar stairs does very well, indeed. Some get along with a cupboard in the kitchen. Then there is the further explanation that English cooks never stock up for more than a day at a time.

Look at the accompanying picture of a group of shoppers in an English village. I took the picture one day as I journeyed from Cambridge down to London, and I don't remember the name of the village. What I wanted was a photograph of the delightfully quaint thatched houses, but I got more than I expected, for you will notice that in the picture we have six different modes of transportation: bicycling, motoring, tricycling, baby-buggy, wheel-chairing and just ordinary hoofing.

Now that little group in front of the "fruiterer's" store is a pretty good illustration of English village life. When shopping you don't jump in the automobile and rush down to the super-market. There isn't one, except in a very few places. Instead, you will probably wheel out the family bicycle and pedal sedately around the block to whatever establishment will meet your needs. It may be the green-grocer's (for vegetables), the meat market, the grocer's for general foodstuffs and cooking needs, the chemists (where you can buy medicine, kleenex and toilet tissue, but not sodas), the fish market or the bakery. You will not find what you want in any one establishment, and so you take along your little

"string bag" in which to put your purchases. It isn't large, but as you are buying only for a day, it will do nicely.

Now you see why the English do not really need refrigerators.

My hostess in Potters Bar, a suburb of London, never failed to go shopping every morning and I never saw her bring back more than a few pounds of supplies at a time. But she concocted some delicious and ample meals from the contents of that little net parcel carrier.

A view down the main street of one of the modern English suburban towns might seem at first very much like that of an American town. There is Woolworth, just as in the States, and there are the dry-cleaners and the smoke shops and the clothing stores. But there are few department stores outside the large cities, and when you come to look closely at the various establishments you will see that almost every household need seems to be met by a specialty store. For instance, you may have to walk for six blocks to make the day's purchases of meat, fish (the English eat an enormous quantity), bread, vegetables, serviettes (they abhor our word, napkin), tobacco, etc. Each of these must be sought in a different store.

When it comes to buying the roast, then it is that the famous English patience and dogged determination shines brightest, for it is a real accomplishment to be able to stand in line for an hour to give your order and then come back later and stand in line for the same time to get it. When it comes, it will not be neatly wrapped in cellophane, but carelessly turned out onto a sheet of newspaper without benefit of string. No wonder they appreciate meat so much; it is worth its weight in gold, not because it costs so much money, but because it takes so much effort to get it.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



AS  
NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY  
LIBRARY  
DURHAM N.C.

February 5, 1959

Volume 104

Number 6

Photo by O. L. Simpson





# Carolina Briefs



The series of revival services at First Methodist Church, Elizabeth City, announced for the week of March 8-15, with the Rev. John McKenry of the Virginia Conference as guest evangelist, has been re-scheduled for the week of March 15-20.

The memorial windows in Ebenezer Methodist Church, on the Tar River Circuit, were dedicated in a special service on Sunday morning, January 11. The message was delivered by the pastor, the Rev. Aaron G. Tyson, and a solo was sung by Miss Ruth Allen of Henderson. Flowers were placed in the church by Mrs. Belle Hawkins.

Mrs. J. H. Brendall, Sr., mother of the Rev. E. H. Brendall, pastor of Central Church, Mount Airy, and of the Rev. J. H. Brendall, pastor of First Church, Elkin, passed away on January 22, at The Methodist Home in Charlotte.

The North Morganton Methodist Church, the Rev. W. Grady Burgin, pastor, will conduct a series of revival services beginning on March 1 and continuing through Friday of that week. The Rev. Joe S. Johnson, pastor of the Bryson City Church, will be guest evangelist.

On the evenings of February 6, 7 and 8, the Hookerton Methodist Church will be host to an adult Bible conference sponsored by the Hookerton, Rainbow, Maury, Mount Hermon and Snow Hill Churches. Leaders in the conference will be Dr. Clyde Manschreck of Duke University, and Mr. John Meares of Raleigh. The Book of Isaiah will be studied, and the WSCS in each participating church may receive credit for its Bible study on "Isaiah" by attending this conference.

Mr. Edwin L. Jones, prominent layman of Charlotte, was guest speaker for the evening service at Wesley Heights Church of that city, on Sunday, February 1.

On Sunday afternoon, January 25, at 1:00 p.m., Dr. Marcus T. Collins, chairman of the sociology department at High Point College, began a new weekly series of radio broad-

casts over station WMFR, High Point. The title of the series is "Your World Today and Tomorrow," and will include a discussion of world affairs. The first ten minutes of the 15-minute program will be devoted to a commentary on current events, and the last five to Dr. Collins' personal predictions of things to come.

Sunset Park Church, Wilmington, engaged in a refreshing week-end revival, January 16, 17, and 18. Mr. Matt Howell, Winston-Salem, an outstanding Christian business man, spoke at each service, and Professor Glen Draper and his wife of Pfeiffer College led the musical program. The attendance was excellent and increased with each service. It was the best attended revival the church has experienced, and the altar was filled to overflowing at each service. The spirit was excellent, and the church and community were greatly strengthened.

Dr. Henry Hitt Crane, retired Methodist minister of Detroit, and long-time trustee of Bennett College, was guest speaker in the college's Pfeiffer Chapel on Sunday, February 1.

In reference to the cover picture on the January 22 issue of the Advocate, the Rev. Garland Stafford, superintendent of the North Wilkesboro District, has informed us the church in the center of the picture is the Sutherland Methodist Church on the Creston-Green Valley Charge in Ashe County. The Rev. A. B. Pearce, Jr., is pastor, and the Rev. P. E. Bingham, associate pastor. This church was pictured on the front of Methodist Bulletin Service bulletins for Rural Life Sunday recently.

Dr. Henry Hitt Crane, retired Methodist minister of Detroit, was guest speaker at West Market Street Church, Greensboro, on Sunday morning, February 1. He was also speaker that evening for the opening service of "The Lenten Series on Christian Living."

The new Clay County Rural Life Center near Hayesville, is fast becoming a busy center of activity in this mountain area, where, in a wholesome atmosphere, under Christian supervision, there can be training, special programs, worship experiences, and recreation for youth. For example, on February 14, Methodist youth from Clay, Cherokee and Graham counties will have their annual Sweetheart Banquet at the Center. On April 6-7-8, the North Carolina Extension Service will hold a Recreation Workshop there for all youth and adults of the county.

The Rev. Robert McKenzie, director of youth work for the N. C. Conference, was guest minister for the morning service at Queen Street Church, Kinston, on Sunday, January 25. That evening Mr. McKenzie brought the opening message for the church's National Youth Week observance.

The choir of Lycoming College, a Methodist institution located in Williamsport, Pa., gave a sacred concert on the program of the Men's Fellowship dinner at First Church, Gastonia, on February 5.

On Boy Scout Sunday, February 8, at the evening service, First Methodist Church, Franklin, will present to fourteen of its boys the God and Country Award, the highest award the church can present in the Boy Scout program. This service will be of a community nature, with other scouts and scouters from across the area in attendance.

The Western N. C. Deaconess Board is meeting today, February 5, in Asheville, with luncheon served at the Allen High School at 12:30, and the business session held at the Brooks-Howell Home for Retired Workers at 1:45.

Dr. and Mrs. E. L. Rice, missionaries on furlough from Pakistan, were guests of Dilworth Methodist Church, Charlotte, on Sunday, January 25. They both spoke at the morning service. Mrs. Rice spoke to the young people that evening, and Dr. Rice showed slides at the evening worship service. Mrs. Rice spoke to the Wesleyan Service Guild the following Tuesday evening.



Not content to bask in the glory of past accomplishments, Bethesda Methodist Church, Route 1, Lexington, North Carolina, of the Thomasville District, is looking forward to greater accomplishments in 1959.

Bethesda recently completed and dedicated a new sanctuary which cost approximately \$90,000. On October 9, 1958, Sunday afternoon, a new eight-room brick parsonage (pictured above), built at an estimated cost of \$18,000 plus free labor donations, was formally dedicated by Dr. Ralph Taylor, pastor of First Methodist Church, Lexington, in the absence of the Rev. John H. Carper, district superintendent, who was ill. During 1958 there was organized a very active Methodist Men's Club of forty-eight members. Also a Senior MYF group of eighteen members was organized. Fifty-three new members were added to the church roll, making a total of four hundred members. Now, under the capable leadership of the Rev. A. T. Tuttle, the construction of an additional fourteen classrooms is being completed at an approximate cost of \$65,000. The other picture above shows the Men's Club Charter being presented to Reuben Essick, president, by Ira Shamel, with Mr. Tuttle looking on.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
Henry E. Gibet	Business Manager
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
R. R. Mitchell	Production Manager
Betty Dean	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



The national organization representing 1,800,000 Methodist women has called for an end to the draft, a greatly expanded foreign aid program, federal aid to education and a complete revision of U. S. immigration policy. In resolutions adopted at its annual meeting at Buck Hill Falls, Pa., Jan. 17, the Woman's Division of Christian Service of the Board of Missions also outlined a housing program which it said would provide "a decent home and suitable living environment for every American family." Most of the resolutions asked that the Woman's Division president, Mrs. J. Fount Tillman, Lewisburg, Tenn., communicate the Division's views to President Eisenhower and other government leaders. Methodist women in 31,000 local Woman's Societies of Christian Service were urged to write their congressional representatives.

More than \$11,250,000 is being asked by Protestant churches in America for their 1959 programs of assistance to homeless, hungry and destitute people abroad. Announcement of this goal for the 1959 United Appeal for Overseas Relief and Reconstruction—an \$850,000 increase over 1958—was made today by Harper Sibley, chairman of Church World Service. Highlight of the 1959 United Appeal will be the "One Great Hour of Sharing" observances on Sunday, March 8, when designated offerings for overseas aid will be made at special simultaneous services in thousands of American churches.

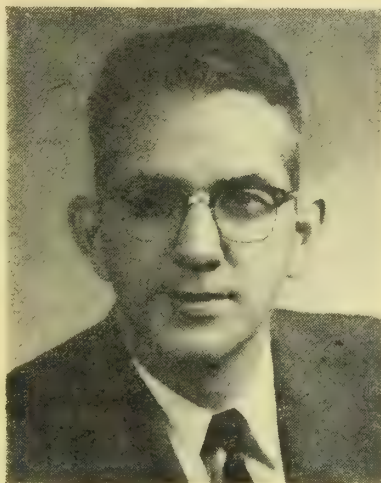
To help the official board in the local church to carry out its responsibility for the creation of a music committee is one of the purposes of the new leaflet, "The Music Committee in the Local Church." The structure, responsibilities, and functions of the music committee are defined. The leaflet was prepared by the Ministry of Music of the Division of the Local Church, General Board of Education, in cooperation with the National Fellowship of Methodist Musicians. The leaflets are available free through the Service Department of the Division of the Local Church, General Board of Education, P. O. Box 871, Nashville 2, Tenn.

The rapid transit of leadership from missionary to national (native) hands in Christian churches overseas and the need for increased numbers of missionaries were stressed by three missions executives at the annual meeting of the Board of Missions at Buck Falls, Pa., Jan. 19-23. The speakers were Miss Lucile Colony, Woman's Division executive secretary for India and Pakistan; Miss Ruth Lawrence, executive secretary for Africa, and Miss Margaret Billingsley, executive secretary for Japan and Korea. Miss Lawrence noted that the problem which gave her the greatest concern was the lack of missionary personnel. Africans are begging for more missionaries, she said, and the opportunities for Christian advancement have never been greater.

The Southeastern Jurisdiction's College of Bishops has picked two of its number to fill the vacancy in the Jacksonville (Fla.) Area occasioned by the recent death of Bishop John W. Branscomb. Bishop Arthur J. Moore of the Atlanta Area will be in charge of the Florida Conference, and Bishop Roy H. Short of Nashville will supervise the Cuba Conference until the assignment of a bishop in 1960. Each of the bishops has previously served the con-

ference he will be temporarily administering. This arrangement reverts to the pattern followed in 1940-44 before the creation of the Jacksonville Area when Florida was part of the Atlanta Area and Cuba was attached to the Nashville Area.

## Advocate Director



REV. HARLEY WILLIAMS  
Winston-Salem District

## Capsule Comments

**Catholic Cardinal Opposes Gambling:** Cardinal Cushing of Boston is quoted as opposing proposals for a state lottery in Massachusetts and for the increase of pari-mutual racing facilities. The use of a lottery he considers "economically unsound, socially disintegrating and morally dangerous." Another indication of a new attitude on the part of many Roman Catholic authorities.

**Slow Down Billy:** Marse Grant, editor of *Charity and Children*, N. C. Baptist weekly, recently editorialized concerning Billy Graham's illness and suggested that the famous evangelist needed to slow down his pace . . . Dr. Graham has made a fantastic record of continuous and strenuous work during the past ten years. Perhaps it will be necessary for him to cancel many speaking engagements and TV appearances in order to conserve his strength. Ministers, as well as laymen, have heart attacks and strokes and doing the Lord's work can sometimes become a form of burning the candle at both ends. The recent death of Bishop John Branscomb of The Methodist Church illustrates this thought.

**Cuban Missions Look Ahead:** Word from Cuba indicates that the Methodist mission churches are encouraged by the attitude toward their work on the part of the new regime. Many Methodist laymen and preachers have been victims of oppression under the Batista government and now look forward to greater liberty . . . Missionaries stress, however, the fact that the churches do not take sides on political arguments.

A record \$119,515 was spent on Methodist church construction projects during 1958, it was reported at the annual meeting of the Board of Missions in Buck Hill Falls, Pa., Jan. 19-23. The Rev. B. P. Murphy, Philadelphia, staff member of the Division of National Missions, said this was more than \$10,000,000 over the 1957 total. "Methodism," he observed, "has made a prodigious effort to build its share of churches to meet the expanding and shifting population." He also cited evidence of an apparently growing interest in good church architecture.

Pfeiffer College has received a special grant of \$25,000 of which \$19,000 is to be used in a program of science scholarships next year, it was announced on Tuesday by Dr. J. O. Manly, Chairman of the Division of Natural Sciences.

Dr. Manly said that notices are being mailed this week to high school principals giving complete information on this special scholarship program which has been made available because of the generosity of an anonymous donor. The gift has been specifically designated for this purpose.

High school principals are being asked to contact students in their senior classes who are promising in the field of science and who plan to make careers of science work. A total of 42 grants will be made ranging in size from \$250 to \$1,000 each.

Many churches are already planning for National Family Week, May 3-10. The Local Church Division of the Board of Education is sending to pastors a free leaflet, "Plans for National Family Week." The theme for this year is "The Bible and the Family." The following new materials are available from the Service Department of the Board of Education, Box 871, Nashville, Tennessee:

"Discovering the Bible as a Family," (3079-C). A leaflet related to the theme. 20 cents a dozen, \$1.00 a hundred.

"The Second Look" (3101-C). A new play by Nora Stirling on the family's use of time. 25 cents each. Production packet, \$1.00, with eight scripts and a discussion guide.

"A Family Life Score Sheet" (3099-C). A simple scoring device for evaluating one's family life. 20c a dozen, \$1.00 a hundred. "Poster" 11 x 17 inches on the theme for National Family Week. 10 cents each, three for 25 cents.



One may be as straight as a gun barrel theologically and as empty as a gun barrel spiritually. So often it turns out that fundamental and orthodox Christians become so severe in condemning false doctrine, gnashing their teeth at every sniff of heresy, that they end up without love. One may do a right thing in a wrong way. The same Paul who wrote, ". . . though we, or an angel from heaven, preach any other gospel . . . let him be accursed," also wrote the love chapter of Corinthians. Unless we can get that combination we shall be theological Hawkshaws and doctrinal detectives, religious bloodhounds looking for heretics with hot heads and cold hearts.—VANCE HAVNER in *Repent or Else!* (Fleming H. Revell Company).



# Adequate Architectural Provision for the Handicapped

By DALLAS MALLISON

(Editor's Note: In this article, the second and last in a series on church and school architecture, Dallas Mallison answers the question he posed in a recent article in *The Advocate*: "What is adequate provision for physically handicapped persons?" Mr. Mallison, himself a victim of rheumatic arthritis, evidently has given considerable thought to this subject. He presents here some definite ideas on the subject.)

By "adequacy" I mean the provision of such auxiliary or additional facilities as are found necessary to enable the handicapped person to enter, leave and move about a building with a maximum of ease and safety and a minimum of assistance from others and any disturbance or notice he might cause.

## *A Fine Example*

Perhaps a specific example of what one recently-built sanctuary-educational unit has done along these lines will illumine the subject more clearly and graphically than many words used objectively and impersonally.

I recall most distinctly and with much pleasure my visit several months ago to the beautiful and practical new Trinity Church building on the southwestern outskirts of New Bern. Pastor Hill was obviously proud to show me around. I was proud for him and the good people who had had sense and thought enough to erect a modern plant with maximum consideration for the physically handicapped.

Parenthetically, it is well perhaps that I choose this church as an almost ideal example of what "adequate provision" is, since I used another and older church in the same town—venerable Centenary Methodist Church—as an example of what it is NOT.

Every unit of Trinity church—the sanctuary or chapel, the educational section and the rest—is on one floor. The floor level is as near the level of the surface of the land outside as is consistent with drainage and land elevation.

The steps at Trinity Church are so small that it can truly be said that in the usual sense at least this is a church with no steps whatever. It would be a most severely handicapped person indeed who could not get over the steps at this church either with his crutches or in his wheelchair.

Every door—the outside doors and the main inside doors in particular—are large and wide. Wheelchairs could easily move through any of the doors I saw at Trinity Church.

## *Safety and Convenience*

Whoever planned the Trinity Church building certainly had safety and convenience in mind. Everything leads to this conclusion.

Inside there are NO kinds of elevation—split or otherwise—that are sudden, great or sharp. In fact, there are only a few and

these are not bad at all. The incline in the chapel is most gradual.

I also noticed that the main and auxiliary halls and all the aisles were wide and clear of obstacles. In fact, the main hall is one of the most spacious and centrally-located I have ever seen. It runs clear through from one side of the building to the other and is almost in the very center of the building.

Every other hall or room leads to or from this main hall, and it would be difficult for even a blind person to get lost once he had found his moorings.

I also was struck by the floors. They were beautiful, substantial and carpeted where expedient, but they are not sharp, glazed, or slippery. Persons on crutches have to be particularly careful of the floors they walk on. Certain polished hardwood floors, albeit lovely, are quite dangerous for them. Carpeting of the "scatter-rug" type is quite difficult and dangerous. None of these are found at Trinity Church.

## *Most Unusual Lighting*

Being a near-blind individual, I am most acutely aware of lighting or its absence. I continue to marvel at the lighting effects Trinity Church has achieved.

Trinity has, as Pastor Hill pointed out, two lighting systems—one artificial and the other natural. In all the rooms in the educational unit at least, there are large overhead skylights. There is also a fluorescent lighting system. Either system provides natural white light, and even in the corners one can see quite well. Even I could.

## *Some General Rules*

Perhaps it would be well to list some basic, general rules that could be used as guides in providing adequate and safe physical arrangements for us handicapped persons.

(1) All steps should be reduced to a minimum in number, should be wide, broad and not too far apart, and all should have railings of some sturdy type. Especially with outside steps are railings necessary. Simple railings made of strong iron piping are inexpensive and easy to install.

(2) Where there are steps, there should be one or more ramps provided. These ramps should be wide, broad and gently inclining, and have railings. Each major unit—sanctuary chapel or educational—should have its own ramp.

(3) Floors should not be overly polished, or sharp or slippery. "Split" and other sharp elevations should be avoided.

(4) Rugs should be large and heavy, securely placed so that they will not slip or roll up. The "scatter rug" is out!

(5) Doors should not be too heavy, or hard to open, or too easily shut, or slam in closing. The ideal arrangement is to

have main or entrance doors which open with automatic "electric eye" devices.

(6) Folding type chairs should be avoided as much as possible and where used they should be secured either to each other or to the floor. This goes for all chairs in general. The heavy, sturdy modern benches or pews are most preferred.

(7) In general, the lighting should be strong, well-distributed, overhead, natural in color and indirect. Subdued lighting, especially candles, should be avoided.

(8) Tables should be strong and sturdy so that they will not slide or move out from under or away from the person.

(9) Be sure that all inside doors are wide enough, as well as all other doors, for wheelchairs. Lavatories and toilet facilities can be adjusted so that they can be more convenient for those on crutches or in wheelchairs.

(10) As far as possible, only one-story buildings should be constructed. Where two or more stories are used, automatically-operated elevators, timed most slowly, should be provided. When there is more than one floor, the worship center or chapel should be on the first floor.

All stairways should have strong railings on both sides and steps which are broad, wide and not too steep, and with no turns involving varying size steps. Avoid carpeting on stair steps.

## *Common Sense*

The above rules are, of course, suggestive and incomplete. Also, they have to be adjusted to circumstances and money.

However, the basic one, if it can be reduced to one simple rule, is plain common sense. It works here as in all other circumstances or situations.

The main difficulty is that most people never seem to think in terms of the ill or handicapped person. Once they do, the reasonableness and common sense of the rules here given becomes apparent.

It should be said, finally, that it does not cost nearly as much as might be thought to provide the right kind of facilities for the handicapped. Elaborate provisions or costly devices are not required.

Much cost can be avoided if plans for a new building are based on the above principles. The main point is to get those erecting new buildings—all public buildings, particularly—to do just this.

## G. C. Trustees Approve Athletics Building

Approval for the construction of a physical education building for Greensboro College has been given by the school's board of trustees.

The \$400,000 building will be constructed on a wooded site between the college's heating plant and McGee Street. It will include a basketball court with a seating capacity of 700, a 75-foot swimming pool and facilities for handball, volleyball, badminton, squash, dancing, and gymnastics. It is being planned as a teaching gymnasium, and an intramural program will involve all students and all members of the faculty, the trustees said.



# Revival of the Laity

By ART BRANDENBURG

The church is the community which God plans to use to bring the world into a right relationship with Himself. If the life and mission of the church are to be fulfilled, the whole people of God, the laity, must take on the ministry which our Lord began, and work in the world where the "professional" minister is less capable of working effectively. A clericalism like that of the Roman Catholic church prior to the Reformation has crept into Protestantism. In most of our churches the minister does the thinking, runs the church, and answers all the questions. Since thinking and planning are hard work, and since laymen also have to be business men, doctors, etc., they tend to give up their privilege of being ministers of Jesus Christ. Since ministers, too, are sinful men who enjoy positions of authority, they tend to accept the status of a professionalized ministry, doing the "work of the church" rather than preparing the lay people to do that work.

This situation where the minister does all the church's thinking must be rejected and counteracted. Nothing short of a vast effort to educate laymen in the Christian faith will suffice to restore the view of the church as the "whole people of God," the priesthood of *all* believers. Laymen must be able to witness to the saving power of God in terms which are informed and compelling. In this educational task the role of the Protestant pastor must be understood primarily as that of educating the laity so that they may witness to the gospel in the places where the gospel is not being proclaimed—in office, factory, field, hospital, government, etc.

The lay Christian movement is literally sweeping the world. No church that is in touch with the frontiers of ecumenical Christianity at mid-century can fail to respond to what God is doing. The communities such as Iona in Scotland, Terzé in France, Freundschaftsheim in Germany, and the House-Church movement throughout Europe are dramatic evidence of the Holy Spirit at work re-creating the "whole people of God." In this country one of the most dramatic examples of this movement is the Christian Faith and Life Community in Austin, Texas.

In response to what God is doing in the lay movement throughout the world a "Community of Lay Scholars" has been established within the program of the Methodist Student Movement at the University of North Carolina, Wake Forest College, and Duke University. Twenty students have covenanted together to participate in two years of rigorous theological study. The only qualifications for admission to the community is that the student plans *not* to enter a so-called "church vocation," and that he has a desire to know and understand the Christian faith. Amid all our attempts to recruit young men and women for church vocations, this is a pioneering effort to send trained lay theo-

gians out into the churches and into the world.

The program of training will encompass philosophy of religion, classical theology and Christology, contemporary theology, and Christian ethics. Students join the community as sophomores or juniors. There are two meetings each week on the three separate campuses. At one meeting a formal presentation is made by the pastor or some member of the group and discussion is limited to this lecture and/or the reading assigned for the week. The other meeting is a common meal at which "controlled conversation" is led and directed by one of the students who brings a particular idea or topic for group consideration. This idea may be related to the week's seminar or to something that has happened to this particular person. Three times each year the entire community (20 students plus three ministers) meet together for common worship, study, and fellowship.

The membership of the community consists of students in many fields who do not have the opportunity to study religion extensively in the college curriculum because of their commitments in their own field of study. The present group includes students of history, English, drama, chemistry, math, and political science. These students plan to enter professions in dentistry, medicine, public school and college teaching, research chemistry, law, and politics.

The first meeting of the whole community was a private luncheon meeting with Professor Paul Tillich, noted Harvard theologian, at the Wesley Foundation at the University of North Carolina last fall, during Dr. Tillich's visit to Chapel Hill for the inauguration of the Wesley Lectures. Dr. Tillich spoke to the group on the meaning of the phrase "priesthood of all believers."



Community of Lay Scholars from UNC, Wake Forest, and Duke at recent meeting with Dr. Paul Tillich in Chapel Hill.

The ministers in the Community of Lay Scholars are members of the North Carolina and Western North Carolina Conferences who are directors of Methodist student work on these three campuses, Robert L. Johnson (UNC), Robert Younts (WF), and Arthur Brandenburg (Duke).

## Rocky Mount First Church Opens New Buildings

First use of the new sanctuary and Gravely Memorial Chapel of the First Methodist Church of Rocky Mount took place Sunday January 25, with special services led by Bishop Paul N. Garber.

Formal presentation of the building was made by E. E. Adkins, chairman of the building committee. Taking part in the service besides the pastor, the Rev. Leon Russell, and Bishop Garber, were Bishop Ralph S. Cushman, Dr. W. C. Ball, a former pastor, now superintendent of the Rocky Mount District, and Dr. E. L. Hillman, a former pastor.

Approximate cost of the new construction and furnishings is \$625,000.

Methodism came to Rocky Mount more than 100 years ago. In 1856, under the leadership of the Rev. Thomas G. Lowe, a society was formed in a small school building. First members of the group were Mrs. Eliza Lindsay, Mrs. Mary Edwards, Dr. James P. Battle, and Mark J. Battle.

Construction for the Society's first church took place in 1858, and in a short time had outgrown its quarters, and the Ladies' Aid Society purchased the land where the new church is now located for \$250 in order to build a larger sanctuary.

For more than a year Sunday services have been held in a local theater due to the fact that the old church had been torn down to make way for the new edifice. The cornerstone was laid for the new church April 21, 1958.

On Sunday afternoon, delegates from the Rocky Mount District met for their district conference in the large sanctuary under the leadership of Dr. W. C. Ball, district superintendent.



## Tenth Anniversary — Week of Dedication

For the 10th successive year, Methodist churches will observe the first Sunday of Lent (February 15) as the Day of Dedication.

The service for that day will climax the Week of Dedication which will have begun the preceding Sunday.

As an important part of the spiritual observance, a special freewill offering will be received in most churches on the Day of Dedication.

Since by special arrangement with the Week of Dedication Committee, the same period is also the Week of Evangelism, in many churches the two programs will be combined.

In local churches this will call for close co-operation between the Commission on Missions and the Commission on Membership and Evangelism.

The illustration on our cover shows the altar and pulpit of the Upper Room Chapel in the headquarters building of the Board of Evangelism in Nashville, Tenn. The illustration has been reproduced on the Week of Dedication poster with the words "We Have an Altar" and "We Witness" helping to explain the symbolism for both the Week of Dedication and the Week of Evangelism.

Among the special projects supported entirely or in part by Week of Dedication offerings, is the Crusade Scholarship program through which, since its beginning, nearly 1,000 students from 56 foreign countries have received special training in the U. S.

The Crusade Scholarships, begun in 1944 with an allocation from the Crusade for Christ funds, were reassigned in 1948 to the Advance for Christ and His Church, and continued in the present quadrennium under the general supervision of the Advance Committee.

Last year the Woman's Division of Christian Service contributed \$50,000 to this



Groundbreaking services for the new educational building of Calvary Methodist Church, High Point, were held on Sunday, January 18. The two-story building, forty-five by eighty feet, will include twelve classrooms to be used by the children's division of the Church School. The entire project will cost \$65,000.

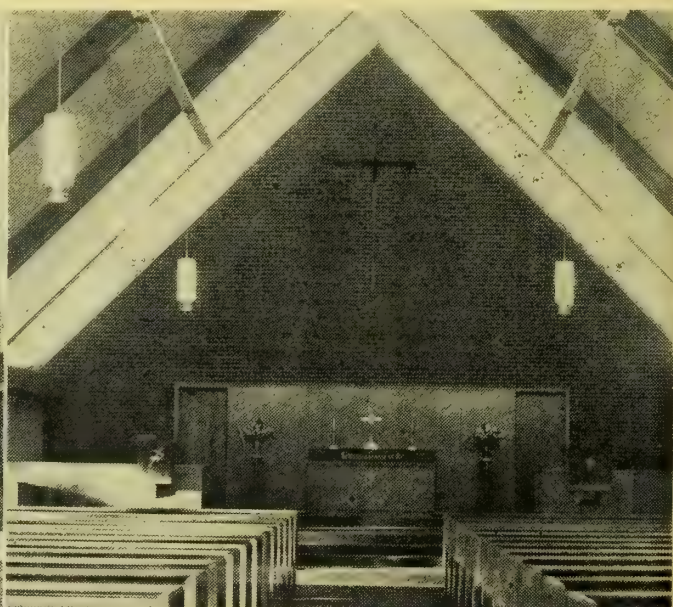
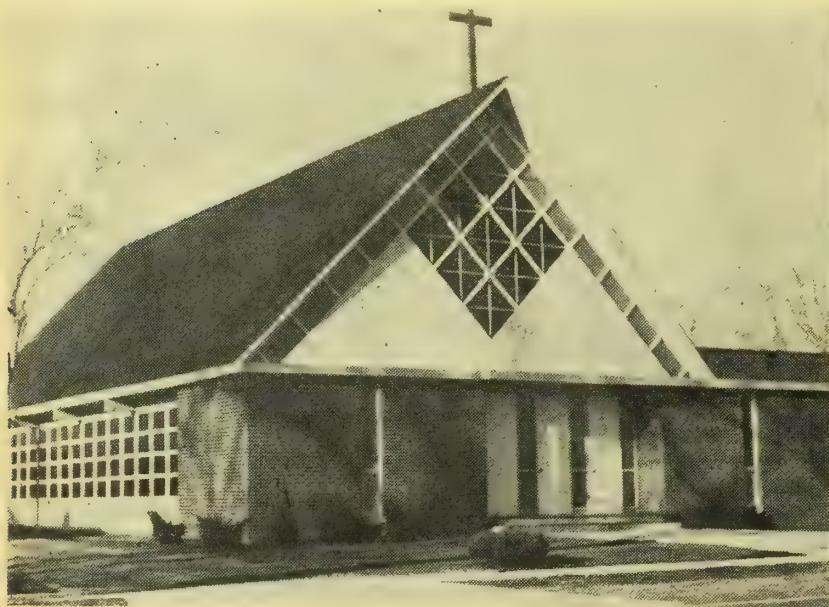
Pictured above are some of the persons taking part in the ceremony. In the foreground is Mrs. Rosa Sparks, the only living charter member of Calvary Church. She turned the first shovel of earth for the new building. On the back row, left to right, are: Hoyle Morgan, chairman of the official board; George Connor, architect; W. H. Graham, general contractor; Jesse Lowe, chairman of the building committee; Dr. J. C. Madison, superintendent of the Greensboro District; and the Rev. Vernon A. Morton, pastor.

program. This co-operation is being continued, but the main support for the program is still provided by Week of Dedication offerings.

Week of Dedication projects, for which funds are urgently needed, are:

Division of National Missions	
Crusade Scholarships	\$ 50,000
San Juan, Moderno, Puerto Rico Church and educ. building	35,000
Kenai, Alaska, church and parsonage	20,000
Mobile Units	20,000
Indian Mission churches and parsonages	25,000
Waianae, Oahu, Hawaii, church	20,000

El Paso, Texas, Wesley Church	10,000
Division of World Missions	
Crusade Scholarships	100,000
Gothenburg, Sweden, Gothenburg Theological Seminary dorms.	50,000
Seoul, Korea, Severance Medical College and Hospital	50,000
Manila, P. I., Union Theological Seminary	60,000
Monrovia, Liberia, College of West Africa	75,000
Methodist Committee for Overseas Relief	
Disaster Relief	50,000
Homeless in Hong Kong	20,000
Fighting Disease in India	30,000
Rehabilitation of Korean Farmers	25,000



Shown above is the new sanctuary of the St. James Methodist Church, Newport, the formal opening of which was reported in a recent issue of the ADVOCATE. More than 400 persons attended the opening service held on November 16, 1958. Later information indicates that the final cost of the new sanctuary, which seats 290 persons, was \$70,000.



## 74 New Missionaries Are Commissioned

Seventy-four new Methodist missionaries were commissioned for service in the United States, Hawaii and 17 countries of Africa, Asia and North and South America.

The commissioning service was the climax of the twentieth annual meeting of the Board of Missions of the Methodist Church. About 400 persons heard Bishop Arthur J. Moore, Atlanta, Ga., board president, speak the words of commission to each candidate:

"I commission you to take the gospel of our Lord Jesus Christ unto all the world, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen."

The new missionaries included 42 women and 32 men. The women wore white robes and the men black. The group represented 30 states, Hawaii, Malaya and Southern Rhodesia. Nine were from North Carolina, six from California and five from Missouri. Among those from North Carolina were a State Senator, Seavey A. W. Carroll of the Tenth Senatorial District, and Mrs. Carroll. The Carrolls live in Fayetteville.

The new missionaries will do a variety of jobs on the mission field, including work in evangelism, religious education, student counseling, engineering, agricultural demonstration, social work and teaching from kindergarten through college.

North Carolina missionaries commissioned at this service were: The Rev. and Mrs. William O. Bigham of Greensboro, Mr. and Mrs. Seavey A. W. Carroll of Fayetteville, Mrs. James L. Wiggins of Greensboro (wife of the Rev. James L. Wiggins of Florida, also commissioned), Mr. and Mrs. Ernest D. Eppley of Greensboro and High Point, and the Rev. and Mrs. Edwin Hackney of Charlotte.

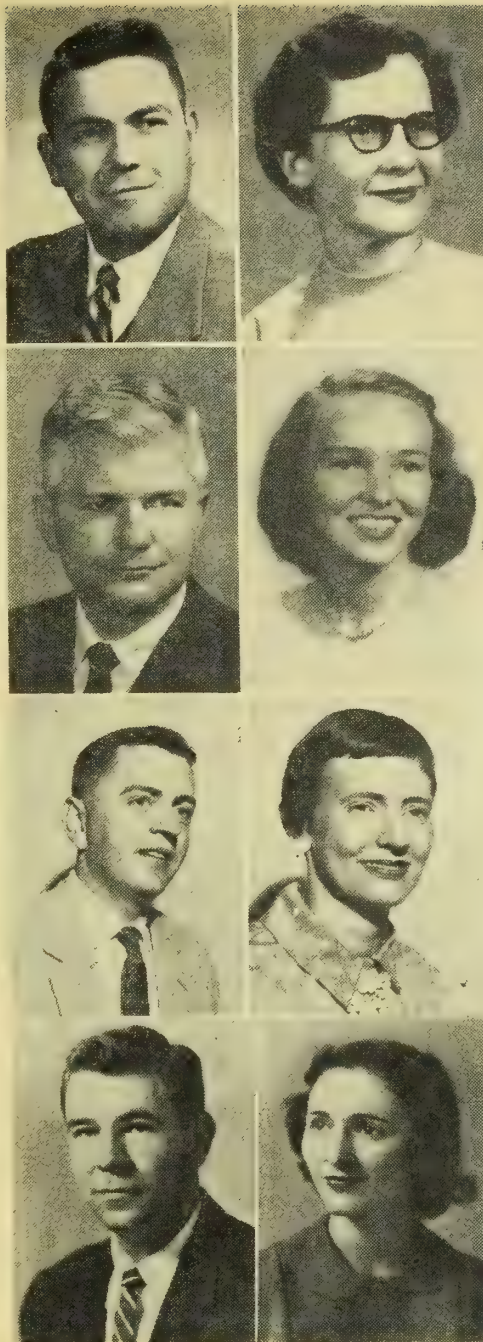
The missionaries were presented to Bishop Moore for commissioning by the officers of three of the board's divisions—Bishop A. Frank Smith, Houston, Texas, president of the Division of National Missions; Bishop William C. Martin, Texas, vice-president of the Division of World Missions, and Mrs. J. Fount Tillman, Lewisburg, Tenn., president of the Woman's Division of Christian Service.

Areas to which the new missionaries have been assigned include the United States (including Alaska), Hawaii, Okinawa, Brazil, Southern Rhodesia, Sarawak (Borneo), the Belgian Congo, Malaya, the Philippines, Bolivia, Pakistan, India, Korea, Chile, Burma, Costa Rica, Japan, Uruguay and Mexico.

## New Name, New Building For West End, Greensboro

West End Church, Greensboro, will soon have a new building at a new location and a new name. Last Sunday, Feb. 1, Dr. J. Clay Madison, superintendent of the Greensboro district, and the pastor, the Rev. L. F. Strader, presided over groundbreaking ceremonies for the edifice which will go under the name of St. John's and will serve the rapidly growing Hunter Hills section of the city.

Organized as an offspring of Grace Meth-



*Pictured above are eight of the nine new missionaries from North Carolina: top to bottom, the Bighams, the Carrolls, the Hackneys, and the Eppleys. A picture of Mrs. Wiggins was not available.*

odist Church in 1917, the present site at the corner of Spring Garden and Granite streets was selected and a building erected, costing \$5,861. The first pastor, the Rev. R. A. Hunter, served three years at that time, and again for five years beginning in 1949. Ten ministers have served during the interim of the Hunter pastorates, and two since.

In 1926, under the ministry of Dr. J. D. Williams (deceased), the education structure was added at a cost of approximately \$14,000. Struggling through the depression years of the 1930's, the members witnessed the fruition of their labors and sacrifices in 1943, when the indebtedness was liquidated and the church dedicated by Bishop Clare Purcell. The Rev. B. W. Lefler was pastor at this time.

Three years later, funds amounting to \$5,000, and the gift of a lot on Madison Ave. by Ogburn Stafford (a member), made it possible to proceed with the parsonage project, which was consummated in 1949. At that time, the valuation of the furnished house was estimated at \$16,500. The Rev. Roger W. Tucker and wife were the first occupants. Five years later, the parsonage was dedicated.

In recent years, the section in which the present church edifice is located has been largely taken over by business enterprises and church officials realized that future growth and effectiveness were handicapped. So last year, by official action, a new location was agreed upon, this being a three-and-a-half acre lot in the Hunter Hills section, costing \$19,000, which has been paid.

A nucleus of members was assembled in the new location, and the Rev. F. R. Barber, director of the Mission Society, was appointed associate to the Rev. Mr. Strader, in charge of this new group of members.

On last September 21, with the assistance of Rev. R. P. Gibbs, director of Field Service and Finance, church groups and individual members placed on the altar \$9,000 in cash and pledges. To date, \$38,000 has been raised toward an estimated cost of the first unit of \$127,000. The long range plans call also for relocating the parsonage on the southwest corner of the new lot.

Former pastors not heretofore mentioned include: N. M. Harrison, 2nd; E. Lester Ballard, 3rd; P. E. Lindley, 5th; Geo. L. Curry, 6th; T. J. Whitehead, 7th; N. G. Bethea, 8th; R. M. Andrews, 9th; J. W. Crawley, 13th. (Lindley, Curry, Bethea and Andrews are deceased).—E. LESTER BALLARD

## Louisburg College to Observe Homecoming

Homecoming at Louisburg College has been announced for Saturday, February 7, according to Miss Zelda Coor, Alumni Secretary.

Events for the day are to include a parade to begin at 2:00 p.m.; an informal social hour in the Faculty Parlor from 4-5 p.m.; dinner in the Benjamin N. Duke College Union Building; a basketball game between the Louisburg and Oak Ridge teams; the formal presentation of the Homecoming Queen, Miss Linda Lea of Durham, at the half-time period of the game; and an informal social and dance hour in the basement of the Holton Gymnasium following the game.

Reservations for the evening meal should be in the alumni office by January 28.

Immediately following the evening meal, there will be a short business meeting of the Alumni Association presided over by Rev. Troy Barrett of Zebulon, president of the Association.



## IN THE HOUSE OF GOD

Before the service, speak to God; during the service, let God speak to you; after the service, speak to one another.



## The Church's Global Strategy

Delegates and visitors to the annual meeting of the Board of Missions at Buck Hill Falls, Pa., recently were impressed by the fact that missionary effort is inextricably tied up with the problems of nationalism and Communism around the world. The rising tide of independence which is covering the earth has brought problems which are difficult indeed. Missionaries are caught between two fires. Often they are working on sufferance under a government which is attempting to hold its own against revolutionary forces. Often their own workers are under suspicion because of their efforts to serve people regardless of political opinion.

Increasingly, the Church is forced to deal with governments on a diplomatic level. More and more our work is being handicapped by reports of speeches made in this country by government officials and, sometimes, church leaders who sometimes speak without thinking of the long arm of the press and radio. The recent statements concerning the Cuban revolution made by certain congressmen immediately had an effect in that land, causing resentment against all Americans. Each distorted racial incident is played up by those who would portray us as enemies of certain races and the oppressors of the poor.

As we talk with returned missionaries we are reminded that we no longer live under a government which is respected and admired by other nations. We are hated by three-fourths of the world. But these are the people we must help, if we are to fulfill our Christian duty. We must make friends or fail in our attempts to make Christians.

One observation comes to mind as we review the speeches and interviews at Buck Hill Falls. This is that there is a great danger in thinking that Christianity and democracy are two faces of one coin. Democracy has become a religion, just as Communism has become a faith for which men die. But democracy often cannot succeed until the ground is prepared, and nations which have lived for centuries under tyranny are usually unfit to govern themselves until they have worked out for themselves some form of government which they can accept and operate. Merely taking away their old way of life will not make them free.

There is danger that we may confuse the issue here. For some earnest Christians there is no gray, only black and white. If a government is corrupt, they say that the church must attempt its overthrow and give all aid to the revolutionary movement. They do not believe that it is possible to be Christian under certain forms of govern-



## A Sacred Pledge

By ERNEST C. DURHAM

*There are so many friends in need  
Of loving word and kindly deed;*

*There are so many loved ones who  
Are so much needing me and you;*

*There are so many people sad,  
Who're needing friends to make them glad;*

*So many people, every size,  
With tear-drops falling from their eyes;*

*And there are multitudes who feel  
Our love for them would make God real;*

*So, thinking of all these today,  
Let's make a sacred pledge, and say:*

*"You'll never walk alone, for we  
Shall give you love and loyalty."*



ment. Yet Christianity arose in a time when there was nothing but tyranny, when democracy had been tried and discarded, for a time, and when Rome ruled the world by an iron fist. Christians could not be satisfied with oppression, but they fought it in the only possible way, by practicing Christianity—not by trying to overthrow the government by force.

This is merely to say that missionary work in many lands must in these days be more concerned with the eternal verities and less embarrassed by political changes, which may be good advice, but very difficult of achievement.

One comes from such a meeting as this with a great respect for the leadership of our missionary work, and for the devotion of our missionaries.

## The Advocate Campaign Continues in N. C.

Materials have gone out to the pastors requesting them, and all is set for a great subscription campaign during February. District superintendents and district directors have assured us of their support. Now the job is in the hands of the pastors and the ADVOCATE agents of the various charges.

Our readers are asked to make sure that their subscriptions are in our hands as soon as possible in order that they may not miss a copy of the issues for this year.

## A Correction

Recently the ADVOCATE called attention to the proposed increase in the price of *Together* and *The New Christian Advocate*. The announcement in *The New Christian*

*Advocate* did not state when those increases would take effect.

A letter from Pat Beard, executive vice-president of The Methodist Publishing House, clarifies the situation. Says Mr. Beard, "The subscription rate changes are not effective immediately. The individual subscription rates for *Together* and *The New Christian Advocate* are not effective until April 1. Subscriptions received before that date will be accepted at the old rate. The All Family rate for *Together* becomes 65 cents quarterly on September 1. All Family subscriptions billed prior to that date continue at the old rate."

Now that the matter is cleared up, our readers who wish to subscribe to these fine magazines should send in their subscriptions as soon as possible.

## Read Your Church Paper

(The following letter was sent to the ministers of the Fayetteville District by the ADVOCATE director for that district. We reprint it with appreciation.)

"The light is still shining in the darkness, for the darkness has never put it out." Thus Goodspeed translates the 5th verse of the first chapter of John's Gospel. There is grave danger that some may forget all that we owe to our NORTH CAROLINA CHRISTIAN ADVOCATE which today is a beacon light shining across our North Carolina Conference, pointing to happiness and peace, and holding up the great program of our Church.

The greater the number of our people who read the ADVOCATE the easier our task will be. Now, we all have learned the old arguments for not subscribing. One being, "Why should I take it, I never read it." A good answer to that is, "It is worth the price of the ADVOCATE just to have it lying in front of us in our homes," and we know that every Methodist home should have the ADVOCATE whether they do have or not. JANUARY and FEBRUARY are set aside for subscription emphasis for our conference paper. We have long since learned that each emphasis of our church program succeeds to the extent that we, the pastors, put our hearts in it. A concerted effort toward subscriptions for our ADVOCATE is long overdue.

This is another opportunity to serve our people. There are two separate and distinct circulation plans being offered: the Every Family Plan, and individual subscription. One important point to remember is that the Every Family Plan rate (\$2.00) is just that—this rate does not apply when individual solicitation is made. If individual subscriptions are solicited, they should be at the rate of \$2.50 each and remitted accordingly.

Our individual effort will determine how many homes our NORTH CAROLINA CHRISTIAN ADVOCATE will go into this year.

Yours in Christ,  
KERMIT R. WHEELER  
ADVOCATE Director  
Fayetteville District



## NOW

By ERVIN S. COOK

Sir William Osler said: "Throw away all ambition beyond that of doing the day's work well. The travelers on the road to success live in the present, heedless of taking thought for the morrow. Live neither in the past nor in the future, but let each day's work absorb your entire energies, and satisfy your widest ambition."

Time is yours, to do with as you please. Every minute of every hour is yours. It is as personal to you as your appearance, your clothing, your varied tastes and interests. Time is yours to use. You can either allow every moment to be filled with noble, worthwhile purposes, or else with destructive aims. You can be an opportunist, ready to lay hold of each opportunity. Your hours may be filled with pleasant reveries, optimistic longings, aesthetic wanderings—or dismal reflections, sordid deeds.

Procrastination is a bitter enemy of mankind. It has plagued, persecuted, stalled, and stopped humanity in its tracks. Due to procrastination, kingdoms have been lost.

There are things to be done now. Idleness is the devil's workshop. Now is the hour of service, duty, performance of those tasks that will strengthen and encourage.

How many times do you hear friends and relatives say that they will get that long-neglected job done—tomorrow. People are not conscientious enough about giving attention *now* to neglected jobs. They fail to give heed to the voice of the present moment, to the important *now*.

The best time to accomplish anything is *now*. If you would aim for the highest good, be *now* filled with noble desires and be known by traits that bespeak of truth, love, and justice. This is the time to show courtesy, extend kindness, and hold a beneficent spirit toward your fellowman. Christianity is a religion of helpfulness. It is a matter of personal concern that you have a vision of the hungry and needy. Neighbors need a helping hand, slum dwellers need assistance, underprivileged nations need your aid. *Now* is the time to extend that hand of mercy.

*Now* is the time to awake to the call of the bereaved, and share with them the Spirit of Christ. A brother is in anguish at the departure of a loved one. Help him with a kind word, a comforting thought that will aid him in his crisis.

This is the time to be attentive to the cries of the sick, sorrowing and saddened. Help someone in need.

Share with the deaf, the blind, the infirm and aged a spirit of helpfulness. They need help today. Procrastination may bring doom. *Now* there is ample opportunity. This minute, help is needed, tomorrow it may be too late.

*Now* is the time to awake to the urgency of the message of Jesus Christ. *Now* is the time to proclaim this message that Jesus died to save sinners, that He satisfies, that He sheds a light in the pathway, that He ever lives, making intercession for us.



## Master Use Me

The Master stood in His garden  
Among the lilies so fair  
Which His own right hand had planted  
And tended with loving care.  
He looked at the snowy blossoms,  
And marked with observant eye  
That His blossoms were sadly drooping  
For their leaves were parched and dry.

"My lilies have need to be watered"  
The heavenly Father said—  
"Wherewith shall I draw it for them  
And raise each drooping head?"  
Close, close to His feet in the pathway,  
All empty and frail and small,  
Was an earthen vessel lying,  
That seemed of no use at all.

But the Master saw it and raised it,  
From the dust in which it lay,  
And smiled as He gently whispered,  
"My work it shall do today.  
It is but an earthen vessel  
But close it is lying to me,  
It is small but clean and empty,  
That is all it needs to be."

So forth to the fountain He bore it  
And filled it to the brim.  
How glad was the earthen vessel  
To be some use to Him.  
He poured forth the living water  
All over his lilies so fair  
Till empty was the vessel  
And again he filled it there.

The drooping lilies He watered  
Till all reviving again  
The Master saw with pleasure.  
His labor had not been in vain.  
His own hand drew the water  
Refreshing the thirsty flowers;  
But He used an earthen vessel  
To convey the living showers.

—Author unknown



It is good to be socially conscious, but that is not enough. It is high time, the Scripture declares, that you should be awake to do the bidding of the Master. He says: "Come and follow me, and I will make you fishers of men."

It is time now that you should be an enthusiastic follower of the Cross. It is time that you should declare just where you stand. *Now* is the hour when your soul must be purged of the levity of this world. Awaken to His call by committing yourself fully to the Gospel message, adhere strictly to its tenets, and desire that others might share in your joy and peace. Stir the slumbering chords, brush aside from your eyes the cobwebs of indifference, neglect, slothfulness.

*Now* is the hour to accept the challenge. Your salvation is nearer than when you believed. And as you appropriate the grace of God to your daily lives and desire a continual application of His healing balm to your festered eyes, you will steadily grow more and more awake until the final day when your mortal body takes its rest. Do not grope about, but look within to the healing light.

It is time *now* to do your very best, to live a noble life, to serve a worthwhile cause. It is time to determine within your heart that you will be filled with the Spirit, devoted as never before to the Church and its cause, to have a vision that reaches far. If you would be known as His disciple, then prove it by practicing high principles and good moral conduct.

*Now*—not tomorrow, or the next day—is the time for you to find your place in the work of Christ and to fulfill your office the best way you know how under God's directing influence.

## On The Race Question

By ROY C. PUTNAM

The Christian view of the race problem must begin with a confession of universal rebellion and guilt. The possibility of fallen humanity effecting a proper solution is nil. The church has more than a social problem here. And our progress is not revolutionary but regenerative. Forced integration is as contrary to the Christian principles as forced segregation. The New Testament depicts the Christian community as one, to be sure. Paul says, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. 3:28) But it is plain that here is a unity in diversity. In the Christian economy when a poor man was converted he was no less poor nor was the female any less female. Paul did not send Onesimus back to Philemon any less a workman. But he did send him back as a brother of Christ. And he who stole would steal no more, for the love of God was poured forth in his heart by the Holy Ghost.

Sin has cheapened the worth of mankind. Dr. Earl Ellis tells of a friend who, quite integration-conscious, mentioned having had Negro guests. "Of course," he added, "they were clean and educated—no one like Isaac (our janitor)." Then came this lance thrust, "Is this the fulfillment of New Testament ethic?"

The unity of Christians in the New Testament does not necessarily mean a physical "togetherness," or organizational conformity. Else we would filch that statement about there being neither rich nor poor and drive for socialism; or look upon the ecclesiastical scene and champion the integration of a Pentecostal and a high church Episcopalian. Surely we must open our doors to "whosoever will," inviting believers of any race. But this must be on condition that they come to worship in spirit and in truth and not merely as a revolutionist under the sponsorship of a radical 'left wing' operation. Christ's injunction speaks to our turbulent times, "Ye must be born again." Else no man will love God and maintain the proper respect and attitude of love toward his neighbor. This divine imperative alone will enable us to receive and give the love of Jesus Christ—to everyone—in every situation!





# Boys and Girls

ELIZABETH WHISNER, Editor



## Button Bushytail

Grandmother and Penny were in the big kitchen. Grandmother had just finished baking raisin cookies. Penny was looking out the window.

"Look, Grandmother, big snowflakes are falling. They look like feathers," Penny said.

Grandmother put a plate of warm cookies and a glass of milk on the table and came to the window and looked out at the falling snowflakes.

"How pretty they are and rather lazy looking, falling so slowly," said Grandmother. "Now come and drink your milk and eat your cookies."

Penny sat down. In a moment she looked at Grandmother, when she heard a scratching sound.

Grandmother laughed. "Oh, that must be Button," she said.

"Who is Button?" Penny asked.

Grandmother pointed to the window above the sink. "That's Button," she said.

There stood a little squirrel pushing his nose against the window-pane and scratching on it with his little paws.

Grandmother opened the cupboard and took out three chestnuts and held them up for Button to see. Down he jumped and scratched at the door. When Grandmother opened the door, he stood up on his back legs and curled his bushy tail along his back and shook his head. Grandmother stooped down and tapped on the floor with a chestnut. "Come in, Button," she said.

Button came in and Grandmother gave him the chestnut. He rolled it about in his paws and put it in his mouth and ran to the door. Grandmother let him out and Penny watched him crack and eat the chestnut.

"Would you like to give Button a cookie, Penny?" Grandmother asked.

"Oh, yes," said Penny.

In a moment or so, Button scratched at the door again, and this time Penny let him in. She stooped and held out the cookie. He put one paw on Penny's hand and with the other paw took the cookie and ate it quickly.

"He likes the cookie because it has nuts in it," Grandmother said. "Would you like to give him a nut, Penny?"

"Oh, yes indeed," cried Penny.

Penny gave him a walnut and he rolled it around in his paws and then ran to the door. Penny let him out. Presently he came and scratched at the door again. Penny gave him six more nuts, and every nut he hid in a different place. At last Grandmother said, "Now, Button, you've had enough for today."

Button stood up and looked at Grandmother as if he knew what she meant, and then scampered away.

"Why do you call him Button, Grandmother, and why does he hide the nuts, and can he find them again?" Penny asked, all in one breath.

"I call him Button because his eyes are as bright and black as the buttons on the shoes I wore when I was a little girl like you. He hides the nuts because he wants to have something to eat another time. Yes, he can find them again. He hides them so cleverly that neither you nor I could find them, though," said Grandmother.

"Why does he come and ask you for nuts, Grandmother," was Penny's next question.

"Well, you see, there are no big woods with nut trees any more, so he has to find another way to get food. He has learned



## To a Boy Scout

He's a Boy Scout! That's enough  
To show the world he has the stuff  
To choose the right, to spurn the wrong,  
To help a weaker one along.  
To hate the false, to love the true,  
Each day a worthy deed to do.

He's a Boy Scout! That's enough  
To show that, when a job is tough,  
He'll do it with a cheery smile,  
Nor grouse nor growl nor whine the while.

For he has learned, tho young in years,  
That winners laugh at trials and fears.

He's a Boy Scout! That's enough  
To show that he is not a bluff,  
But straight in acts, in words sincere;  
And that is why I have no fear  
But that he'll loyal be, and true.  
Boy Scout, my heart and hand to you!

—RILEY SCOTT



that I will not harm him, so he trusts me and will eat out of my hand. God wants us to be kind to His little creatures."

Many times afterward Penny fed little Button Bushytail. She remembered to bring a bag of nuts when she came again to Grandmother's house.

"Button knows I will not harm him and he is my friend, too," she told Grandmother. —*The Herald*.

## Good Ole February

Somewhere around the middle of February there are widespread heart symptoms, which are a part of a nationwide epidemic at this season of the year. And it seems that nothing can be done about it.

Some hearts become a couple of feet high and wide, others are no larger than

a dime, and some appear with lace ruffles and ribbon bows. There are "heart murmurs" of romance and friendship, as heart after heart, bearing the message "I Love You," is slipped from desk to desk in the schoolroom, or to a teacher or other friend.

And then, too, there is the intriguing Valentine Box—a custom that will probably live as long as Dan Cupid lives. Who can forget the moment of dropping the love message into the gaily decorated box with the slot in the top, and then the breathless waiting until it is drawn out and given to the "sweetheart" who ponders with a coy smile over the "Guess Who?"

We doubt if the American Heart Association will be able to find any cure for this kind of heart trouble.

And then, too, the month of February includes the birthday anniversaries of a surprising number of famous persons. Did you know that all these folk were born in the shortest month of the year?—Felix Mendelssohn, George Frederick Handel, Dwight L. Moody, Charles Dickens, Thomas A. Edison, Susan B. Anthony, Abraham Lincoln, George Washington, William F. Cody (Buffalo Bill), and Henry Wadsworth Longfellow. If you don't know who they were and what made them famous, be sure to find out from your parents or your teacher. And of course we can't leave out Mr. Ground Hog whose "day" is February 2. Surely every boy and girl knows about that tricky rascal.

So here's to good ole February! And let's enjoy each one of its 28 days.

## CHUCKLES

A mother was very much put out because the teacher insisted on a written excuse explaining her son's absence from school following a heavy snowstorm. Whereupon the mother sat down and dashed off the following note:

"Dear Miss Kitty: Little Eddie's legs are 14 inches long; the snow was 18 inches deep. Very truly yours, Mrs. Johnson."

Heard about the bright kid from TEXAS? He got all the way to the finals of a national spelling contest, but lost out because he couldn't spell "small."—*Clipped*

## Bible Quiz

(In what book of the Bible are these stories found?)

1. The story of Noah and the ark. ....
2. The handwriting on the wall. ....
3. Elijah fed by the ravens. ....
4. The parable of the Good Samaritan. ....
5. The ten plagues. ....

### Answers to Last Week's Quiz

1. Old Testament—Book of Ruth, Chap. 2
2. New Testament (Zacchaeus) Luke 19:2-4
3. Old Testament—Exodus 3:1-2
4. Old Testament—II Kings 5:1-14
5. New Testament—John 11:1-44





# Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor  
Weaverville, N. C.

## WORLD AFFAIRS CONFERENCE

Chapel Hill, Feb. 11-12

The Ninth Annual Conference of World Affairs will be held on Feb. 11 and 12 at the University of North Carolina at Chapel Hill in Carroll Hall.

This year the program has been planned for two days, around a theme of, "East and West—A Search for Perspective." The first session will open at 2 p.m., Feb. 11, at Carroll Hall. The evening programs will feature outstanding speakers and the afternoon sessions will be divided into interest groups for panel discussions and study.

The complete program is as follows: Feb. 11, 2 p.m., AREA ORIENTATION — Five groups: (1) FAR EAST, Dr. Lenoir C. Wright, professor of history at WCUNC, speaker, Dr. Eugene E. Pfaff, professor of history WCUNC, as moderator; (2) MIDDLE EAST, Dr. William F. Stinespring, Duke University, speaker, Miss Mary G. Shotwell, Dept. United Church Women, Oxford, chairman; (3) SOUTHEAST ASIA, Dr. Robert Pritchard, Bowman-Gray School of Medicine, speaker, Mrs. Samuel R. Levering, United Church Women, Ararat, Va., chairman; (4) MIDDLE AFRICA, Dr. Guy B. Johnson, professor, UNC, speaker, Mrs. E. P. Gibson, past president Home Demonstration Clubs, chairman; (5) INTER-AMERICA, Federico G. Gil and Dr. John Gillin, both professors at UNC, speakers, and Mrs. Emil Chanlett, N. C. League of Women Voters, chairman.

Foreign students will participate on each panel.

Evening session: Gen. Graves B. Erskine, USMC Rtd., assistant to Secretary of Defense, Special Operations, will speak on "The Issues in Foreign Policy." Holley Mack Bell of the *Greensboro Daily News* will preside.

Morning, Feb. 12: United Nations films will be shown. John C. Campbell, author and director of Political Studies of Council of Foreign Relations, will speak on "East and West—A Search for Perspective." Chancellor William B. Aycock of the University will welcome the group and Mrs. Guion G. Johnson, chairman of World Affairs Conference, will preside.

Afternoon: Five discussion groups: (1) Spiritual Forces at Work in World Affairs, Dr. W. W. Finlator, Pullen Memorial Baptist Church, Raleigh, leader, John W. Lashley, Jr., attorney, Chapel Hill, presiding; (2) Understanding Other Cultures, Dr. Pendleton Banks, Wake Forest College, leader, Holley Mack Bell, Greensboro, presiding, Dr. George Grace, WCUNC, resource leader; (3) A New Look at Foreign Aid, Dr. Arthur M. Whitehill, professor of Human Relations in Industry, UNC, leader, Mrs. Paul Guthrie, Division AAUW, Chapel Hill, presiding, and Dr. James Ingram, UNC, resource leader; (4) The Changing Role of the United Nations, McNeill Smith,

attorney of Greensboro, leader, William A. Sugg, Jr., YMCA, Chapel Hill, presiding, Joe O. Talley, Jr., attorney, Fayetteville, resource leader; (5) Re-Evaluating United States Foreign Policy, Dr. Andrew M. Scott, UNC, leader, Dr. S. Shepard Jones, UNC, presiding, Dr. Robert A. Rupen, UNC, resource leader.

Recorders of each of these groups have been named and the questions for discussion in each group are printed in the full program.

General Sessions at 4 p.m.: Dr. Eugene E. Pfaff of WCUNC, will discuss, "East and West—a Perspective," and the discussion groups will present summaries of their findings. Mrs. J. Z. Watkins, president of N. C. Congress of Parents and Teachers, will preside.

Complete information may be secured by writing Mrs. Leslie Barnhardt, 5831 Creola Road, Charlotte 7, N. C. Reservation for overnight accommodations may be made by writing Mrs. J. A. Warren, 301 Hillsborough St., Chapel Hill, N. C.

This program is planned in co-operation with the Extension Division of the University of North Carolina. The North Carolina Council of Women's Organizations is composed of 25 organizations, including more than a quarter of a million women in membership.

## CONVOCATION — SE JURISDICTION

Atlanta, Ga., Feb. 17-19

The Annual Meeting of the Woman's Society of Christian Service of the SE Jurisdiction will be held in Atlanta, just prior to the SE Jurisdiction's Quadrennial Convocation, both at Wesley Memorial Methodist Church and First Methodist Church.

The principal speaker for the women's meeting will be Mrs. Clifford A. Bender of New York City, associate Secretary of the Department of Christian Social Relations of the Woman's Division. She will speak on Monday night, Feb. 16. Robert Shrider, home missionary and executive director of the Bethlehem Community Center in Atlanta, will speak Tuesday at 9 a.m.

The program will include worship, reports of officers and standing committees, with Mrs. David Cathcart of Lakeland, Fla., president of the WSCS of the SE Jurisdiction, presiding.

Two hundred delegates are expected at this annual meeting. Of this number, six women will represent the Western North Carolina Conference. They are Mrs. Clarence C. Cranford of Asheville, president, Mrs. S. Ray Lowder of Lincolnton, Mrs. Gilmer Harris of Cherryville, Mrs. I. L. Sharpe of Albemarle, Mrs. J. W. Fowler, Jr. of Lake Junaluska, and Mrs. M. H. White of Charlotte.

The alternates are Mrs. Arnold Kirk of

Cooleemee and Mrs. Hugh Wilkin of Charlotte. Two others were elected at the executive meeting at Pfeiffer College.

Mrs. J. Fount Tillman of Lewisburg, Tenn., president of the Woman's Division, will be a speaker on Wednesday at the SE Convocation.

## EXECUTIVE COMMITTEE

Pfeiffer College, Jan. 23-24

The executive committee of the W.S.C.S. of the Western North Carolina Conference, met at Pfeiffer College for its mid-year session on Jan. 23-24, with Mrs. Clarence C. Cranford of Asheville, president, in charge.

These 44 women had two days completely filled with sessions and committee meetings, including reports from the 11 district presidents and each of the conference officers. Planning sessions for the 19th Annual Meeting of the Woman's Society at Lake Junaluska in June and for the School of Missions at Pfeiffer College in August were held. The Conference Standing Committees also met to plan their work.

Many outstanding things occurred. The executive committee voted to recommend that the W. N. C. Conference raise its pledge to the Woman's Division by \$5,000, making our total \$165,000. Miss Mary Floyd, president of the Deaconess Association, showed a film, "What Is a Deaconess?" The color slides were made by Miss Bethea, also a deaconess, and the film script was prepared by Miss Floyd and Miss Bethea.

Mrs. Cranford closed the session with a beautiful message, "Our witness is waiting for us—the way we witness is in the way we do our work when we go back to our homes." Other inspirational messages were given by Mrs. Thomas E. Frutchey of Asheville, Mrs. H. F. Anderson of Charlotte, and Mrs. Leslie Barnhardt of Charlotte.

Dr. Lem Stokes II, president of Pfeiffer College, made a talk on the college and voiced the appreciation of the faculty to the women of the W.N.C. Conference for their gifts of \$28,000 to the college during the past year.

## WOMAN'S DIVISION

Buck Hill Falls, Penn.

Mrs. John Hoyle, Jr., of Gastonia, a member of the Board of Missions of the Methodist Church, served as parliamentarian at the meeting of the Woman's Division of Christian Service at Buck Hill Falls Jan. 12-19.

Others from this Conference in attendance at the meeting were Mrs. Clarence C. Cranford; Dr. and Mrs. Lem Stokes II, Dr. and Mrs. Walter Gibson and Miss Mary Bethea, all of Pfeiffer College.

## SALISBURY SPIRITUAL LIFE RETREAT

The Spiritual Life Retreat of the Salisbury District will be held Feb. 18 at Central Methodist Church in Albemarle from 10 a.m. to 2 p.m.

Mrs. J. W. Harbison of Shelby, past president of the W.N.C. Conference, will lead the Retreat. A sacrificial meal will be served at noon and a love offering will be made.



# Christian Education at Work

in the WESTERN N. C. CONFERENCE

CARL H. KING, Executive Secretary  
Office: 404 Wachovia Bank Building  
P. O. Box 828, Salisbury, N. C.



## District Conferences

Our page in the *ADVOCATE* a few weeks ago carried a full account of plans for six of our district conferences on Christian education giving the dates, places and programs for six of these conferences scheduled for February 22-27, 1959. Responsibility for selection of persons to attend belongs to the commission on education. A large share of the time at the next meeting of the commission should be devoted to the selection of these delegates. These are delegated meetings rather than mass meetings. See page 12 in issue of *ADVOCATE* for January 15 for suggestions about specific persons who should be selected in advance for attendance. More effective help can be given if the right persons are chosen and sent to specific discussion groups to secure information about vacation schools, work of commission on education, family life education and youth activities for the summer.

## Vacation School Texts and Booklets on Local Church Work

Vacation school texts for teachers and pupils will be on sale in each class. Discussion of the text and plans for using it will be more effective if each person has a copy. The books and booklets will cost from 25 cents to \$2.50 each. Your commission should instruct each delegate to buy whatever books are needed with the understanding that the person will be reimbursed for the amount of money spent. Books must be sold individually. Do not ask your treasurer to try to buy and pay for all purchases for your church with one check. This procedure results in confusion and error. Each discussion group has to proceed as a unit in order to get maximum results in the one-class session.



PAUL W. TOWNSEND



WALTER MILLER

The texts recommended for Vacation Church School groups are:

- Kindergarten—*God and His World* by Lois Horton Young (teacher's text \$1.25—pupil's text 30c)
- Primary—*The Earth is Full of His Riches* by Rebecca Rice (teacher's text \$2.50)
- Junior—*Finding God Through Work and Worship* by Mary Ester McWhirter (Teacher's text \$1.50 — pupil's text 50c)
- Intermediate—*God In Our Lives* by Estelle Blanton Barber (teacher's text \$1.50—pupil's book 40c)

## District Superintendents and District Directors of Christian Education

These conferences are scheduled under the leadership of district superintendents. Members of the conference staff, district directors and other selected leaders are responsible for the success of these occasions. Our leaders will be prepared to give as much guidance as possible in one two hour session. Summer activities in Christian education can be made much more effective if the right persons are in attendance from each church. Frequently the churches most in need of help are not represented. We cordially invite and urgently request a delegation from every church.

### Dates and Places

- Salisbury District, Trinity, Kannapolis, Sunday, February 26, 7:30 p.m.
- Winston-Salem District, Centenary, Fellowship Hall, Winston, Monday, February 23, 7:30 p.m.
- Greensboro District, West Market Fellowship Hall, Greensboro, Tuesday, February 24, 7:30 p.m.
- Thomasville District, First, Lexington, Wednesday, February 25, 7:30 p.m.
- Charlotte District, Central, Monroe, Thursday, February 26, 7:30 p.m.
- Statesville District, Broad Street, Statesville, Friday, February 27, 7:30 p.m.

## Hominy Valley School February Training Schools

The churches of the Hominy Valley Community met at Acton Church, January 18-22 for their annual training school. Courses were given by Mrs. W. P. Moore, Mrs. Carl King, Thad McDonald and Wilson Nesbitt dealing with children's work, youth work and the work of the four commissions in the church. Ministers of the participating churches were: Glenn McCulley, R. F. Hilliard, W. R. White, C. M. Yount, W. T. Hawkins, D. B. Parker, E. M. Hoyle, Jr., C. Vernon Hall, T. M. Mason, and G. E. Keeler.

- Lincolnton School, First Church, February 1-5
- Charlotte School, First Church, February 8-12
- Mooresville School, Central Church, February 15-19
- Concord School, Central Church, February 15-19
- Gastonia School, First Church, February 22-26
- Kannapolis School, Trinity, March 1-5

## Duke Seminars

The Duke Seminar held in Lexington recently was highly successful in every respect. The program dealt with progress in racial integration to date and with the increasing challenge in this area of thought and action during the years ahead. We are indebted to the late James A. Gray, the Duke Divinity School in particular and to Duke University in general for these significant occasions year after year. The very excellent facilities of First Church, Lexington, were at our disposal and the people of this great church responded with the usual genteel hospitality for such conference and district meetings.

## Conference Advocate

The current emphasis on subscriptions for the *ADVOCATE* deserves the support of every loyal Methodist. Several ministers and laymen are giving considerable time from busy schedules for this project. Each of us should feel a responsibility for lending a helping hand. The weekly visit of this paper always contains some items of interest to ministers and laymen alike.



J. ELWOOD CARROLL



# Children's Home Page

## You May Count the Day

We get from Hall Printing Company each month a little pamphlet called CHEER. It has proven most interesting and so very helpful to me in many instances. It is made up of little stories, poetry, bits of wisdom in the form of wise sayings, etc. The issue of January carried the following little poem by George Eliot:

If you sit down at set of sun  
And count the acts that you have done  
And counting, find  
One self-denying deed, one word  
That eased the heart of him who heard—  
One glance most kind,  
That fell like sunshine where it went,  
Then you may count that day well spent.

But if, through all the livelong day  
You've cheered no heart, by yea or nay—

If through it all  
You've nothing done that you can trace  
That brought the sunshine to one face—  
No act most small  
That helped some soul and nothing cost,  
Then count that day as worse than lost."

As I read this little poem, I had a feeling that George Eliot was speaking to me. It has such significant meaning for those who work so closely with people and for people. I know it is good for me to go by some of the cottages or by the Infirmary, if only to say hello to some of our boys and girls, as I start home at the end of the day.

Only yesterday Mrs. Lambeth and I went in the late afternoon to the baby cottage. We found them playing games with Mrs. Cole. Mrs. Lambeth played with them and I "chatted" with several of them. From there we went by Smith Cottage for just a minute. We, then, went to the Infirmary and said "hello" to those who were sick. Then we watched basketball practice for a while.

On the way home I kidded two older boys who were rushing the baseball season about how I hurt my "soup bone" many years ago on such a cold day.

When I got home I almost felt like starting a day rather than coming to the end of one. A smile, a cheery "hello" can do so much for us.

## Boys' Chorus

It looks very much as though we shall have a new organization on our campus soon. Mrs. Gray, our music director, feels certain that she is going to be able to organize a boys' chorus among the older boys. There had been some discussion of the possibility and recently those boys interested were given an opportunity to sign up for the program. Mrs. Gray reports that thirty-three boys have indicated they would like to join this group. We are delighted with this prospect and feel that such a group will add much to our music program.

Several of our older boys took part in our Christmas program at our church this last Christmas. Those taking vocal parts

did so very well that we were not only pleased but surprised. It is good to see a big football player shed his uniform for a time and lend his talents to the arts. We are hoping this new interest will prove much more than a passing fancy.

## THE PICTURE

Our picture today is of Sharon Lynne Nelson. Sharon is nine years of age, a member of the Smith Cottage family, and is in the third grade at our Children's Home School. Sharon and her two brothers came to us last year from Pilot Mountain. She is sponsored by the Minnie Willis Class, Long's Chapel, Lake Junaluska. Mrs. G. C. Medford is correspondent.



## Basketball Schedule

December 12			
Home (Girls)	47	Barium Springs	45
(Boys)	25		39
December 15			
Home (Girls)	27	Lexington	29
(Boys)	31		32
January 6			
Home (Girls)	55	Davie County	39
(Boys)	46		41
January 9			
Home (Girls)	55	North Rowan	50
(Boys)	51		48
January 13			
Home (Girls)	39	Statesville	50
(Boys)	35		36
January 16			
Home (Girls)	57	Mills Home	40
(Boys)	35		42
January 23			
Home (Girls)	50	Asheboro	61
(Boys)	26		67

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor  
MRS. VIRGINIA WEBSTER, Assistant Editor

Jan. 27 Children's Home at Thomasville  
Jan. 30 Barium Springs at Children's Home

Feb. 3 Children's Home at Lexington  
Feb. 6 Children's Home at Davie County  
Feb. 10 North Rowan at Children's Home  
Feb. 13 Children's Home at Statesville  
Feb. 17 Children's Home at Mills Home  
Feb. 24 Asheboro at Children's Home  
Feb. 27 Thomasville at Children's Home

## Basketball

At this time our basketball teams have the following standings: Girls' team, won 4, lost 3; Boys' team, won 3, lost 4. The games to date have been very close.

The opening games were with Barium Springs with our boys losing and our girls winning. The next games were with Lexington with our boys winning and the girls losing. The next games were with Davie County and both our teams won fairly handily. Our teams next met the Spencer (North Rowan) teams on their court and in these encounters both of our teams pulled the games out of the fire with rallies in the last minutes of the game. Statesville then came to our court and carried away two victories but not without great battles. Both of our teams fought hard and lost by close scores. The Statesville boys won by only one point in the very last seconds of the game. The girls' game was very close all the way. Our last games were with Mills Home. In these games our girls won and the boys lost. Our next games are with the Asheboro teams on January 23 on the Asheboro court. Our teams are proving most interesting, and we are looking forward to the rest of the season with great interest.

## Miss Stephens Weds Harold Gray

On Sunday, January 4, 1959, Miss Alice Delores Stephens was married to Harold Gilmer Gray in The Children's Home Methodist Church. The Rev. Ross Francisco, pastor of the church, and the Rev. Excellence Rozzelle officiated. Soloist, Norman Stephens, brother of the bride, and Felix Yarbboro, organist, rendered the wedding music.

The bride is the daughter of the Rev. and Mrs. E. U. Stephens of Mount Airy. Mr. Gray is the son of Mrs. Lena Gray of Rocky Mount.

The bride was attended by Mrs. Jim Rose, matron of honor; bridesmaids, Misses Peggy Davis, Sue Butt, Sarah Boyles, Bobbie McGuire; and flower girls, Beth Francisco and Joan Harmon.

Mr. Gray had as his best man his brother, Lt. James Gray. Ushers were: Charles Dyson, L. M. Barnes, Richard Stephens, brother of the bride, and Ed. Strange.

A reception was held in the Brown Building on The Children's Home campus following the ceremony.

Mr. and Mrs. Gray are both graduates of High Point College. For the past two years Mrs. Gray has been employed by The Children's Homes as choir director. Mr. Gray has just completed six months duty at Fort Jackson, S. C., and is now enrolled at Wake Forest College.

The couple are living at 1012 West Fifth Street in Winston-Salem.

"A little laughter will lubricate the most difficult situation."



## Death Is Not the End

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Luke 20:27-38

This lesson is, like the two preceding ones, centered about one of the disputations which Jesus had with certain Jewish religious groups in the temple during the last days of his earthly life. In this instance the opposing group was the Sadducees. The subject of discussion was the nature of the future life.

In several places in the New Testament it is made clear that the Sadducees did not believe in a future existence. As pointed out in other recent lessons, this group was known for its collaboration with the Romans. They were the priestly group; their name, according to some scholars, being derived from Zadok, appointed chief priest by Solomon (see I Kings 2:26-35). In New Testament times they controlled the temple rites and were distinguished from the Pharisees by various beliefs and practices, one of which was belief in only the first five books of the Bible (the Torah). They did not believe the doctrine of immortality was taught in these books.

It is interesting that Jesus challenged them on their own ground by quoting from Moses, to whom God was known as "the God of Abraham, of Isaac and of Jacob"—men who had lived long before the time of Moses. Since God could not be a God of the dead, but only of the living, these ancient worthies must be living men.

In introducing his argument the Sadducee posed the question concerning a woman who had survived seven husbands. In the resurrection, asked the Sadducee, whose wife would she be? Jesus' questioner was referring to the custom of the Levirate marriage (see Deuteronomy 25:5-10) whereby an unmarried brother was to marry his deceased brother's widow, inherit the estate and raise a family. In the case cited, the Sadducee doubtless took an exaggerated example of this in order to make the whole idea of the future life appear ridiculous. However, such a situation was theoretically possible.

As Kearns points out in The International Lesson Annual, Jesus had to show the Sadducees that their conception of the future life was too materialistic. Life in the future age would be an entirely different order of existence from this. Perhaps these critics of Jesus found life so good that they could conceive of nothing better. It was pretty good—for them. They were doing very well—or so they thought.

Just here a real question presents itself: What sort of future life would we be interested in if we could have it our way? Prominent among the pictures of heaven is the restful state. Is this to be wondered at? Throughout the centuries most Christians have been the poor; that is, people whose whole lives have been filled with toil. They would not choose to believe heaven could be only more of this struggle to stay alive in a hard world! It is a commonplace among students of world religions that conceptions of the future life reflect the things people have known in this life; except in a compensatory way.

The point of all this is that ideas of the future life (wherever they are found) are simply endeavors of the human mind to picture what is in store. Jesus seems to be teaching in the incident referred to in this lesson that all such efforts are futile. What that future may be can be safely left to God. What we ought to be interested in is

whether we are the kind of people who would be comfortable or happy in fellowship with God and his saints. If living in fellowship with God is not worth our time or trouble now, why should we hope for an eternity of it?

Fortunately for us, the possibility of surviving death does not depend upon our understanding it. The poets come as close to it as anyone else. William Cullen Bryant, for example, writes:

So live, that when thy summons comes to join  
That innumerable caravan, which moves  
To that mysterious realm where each shall take  
His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at night,  
Scouraged to his dungeon, but, sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams.

Isn't it grand to run into somebody who not only looks bright, but is bright?

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

RELIGIOUS libraries purchased. Baker Book House, Department NC, Grand Rapids 6, Michigan.

## CHOIR and PULPIT ROBES

Finest quality, lowest prices—save at Hartley. Write for free catalog.

**HARTLEY** RELIGIOUS VESTMENTS

1809-V Church St., Nashville, Tenn.



## CHURCH FURNITURE

**SOUTHERN DESK CO.**  
HICKORY, N. C.



WRITE FOR  
FREE  
CATALOG

## ARE YOU OVER 51 AND UNDER 80 YEARS OLD?

Yes, you can still have Old Line Legal Reserve Life Insurance (non-assessable) if you're in good health. Now both men and women can get a \$500 policy to pay the last expenses without burdening the family. Handled entirely by mail—low monthly rates. Use coupon to send name, address, age to:

## SECURITY LIFE

INSURANCE CO. OF AMERICA

235 Wesley Temple Bldg.  
Minneapolis 3, Minn.

PRINT NAME  
(Use margin for your age and address)

## HOME

—the place from whence we came, the spot where our parents rest, the land to which we will eventually return.



Family monuments visibly maintain precious memories and permanently mark the hallowed ground where our loved ones rest in peace.

These monuments bear solemn witness to our faith in the immortality of the soul and the resurrection of the dead.

## WINNSBORO BLUE GRANITE

*"The Silk of the Trade"*

Excels as a monumental stone because of its fine adaptability to design, flawless beauty, stalwart strength and great durability.

There are many granites that have a surface resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

**Winnsboro Granite Corporation, Rion, S. C.**



## Rocky Mount District Conference Reports

By C. H. MEWBORN

The Rocky Mount District Conference convened on Sunday, January 25, at 2 p.m. in the new sanctuary of First Methodist Church, Rocky Mount. The conference was called to order and business began after a brief devotional led by the Rev. L. L. Parrish, pastor of Rosemary Methodist Church.

Dr. W. C. Ball, district superintendent, called for reports from the various boards and commissions of the district. Representatives from most of the annual conference boards and commissions were present and were given an opportunity to speak to the conference for their particular cause.

One of the highlights of the conference came when the Rev. Paul Carruth, executive director of The N. C. Conference Commission on Christian Higher Education, presented to fifty of the churches of the district certificates of merit showing that they had reached or exceeded their quota in the campaign for Christian Higher Education.

Mr. H. L. Swain, Williamston, and Mr. Ballard Gay, Jackson, associate lay leaders, were called before the conference by Mr. E. E. Adkins, district lay leader, who expressed the grateful appreciation of the district to these men who have served their terms as associate lay leaders. Dr. Ball also gave words of thanks and appreciation.

The report of the District Board of Ministerial Training and Qualifications was given by the Rev. Leon Russell, chairman. Renewal of license to preach was granted several men and two new men, Jerry Smith and Charles E. Woodruff, were recognized and granted license to preach. Others were recommended to the Annual Conference Board for Admission on Trial.

About midway the conference the ladies of the host church served refreshments in the new fellowship hall.

After the reading of the Courtesies and Resolutions by the Rev. Richard Braunstein, the conference was adjourned.

## Convocation on Evangelism Held At West Market

On Sunday, January 11, 90 persons including Official Board members and other church leaders, attended the Convocation on Evangelism sponsored by the Commission on Membership and Evangelism of West Market Street Methodist Church, Greensboro, from 3 to 8 p.m. The Rev. A. Mitchell Faulkner, pastor of the Leaksville Methodist Church and district chairman of the Committee on Evangelism, opened the convocation with an address. Mr. Faulkner pointed out the continuing need for a constructive evangelistic program built upon a sincere interest in people.

The "buzz groups" listed twenty problems they considered in the area of evangelism at West Market. These were assigned to six workshops—Prayer and Devotion, Church School, Deepening Spiritual Life, Getting New Members, Assimilation of Members, and Church Attendance. Resource persons for the workshops were Dr. J. Clay Madison, superintendent of the Greensboro District; Dr. Charles P. Bowles, minister of West Market Street Church; the Rev. T. A. Summey, Jr., minister of membership at West Market; Dr. J. L. Cook and Mr. Harold Bettis, members of the Commission on Membership and Evangelism at West Market; and Mr. Faulkner. A snack supper was served at 6 p.m. followed by a sharing session with reports from each workshop. The Convocation was concluded with an inspirational message and service of dedication led by Dr. Madison.

## Connelly Springs Church Destroyed by Fire

On Sunday afternoon, January 25, the Connelly Springs Methodist Church was completely destroyed by fire which is believed to have originated in the wall from defective wiring. Nothing was saved from the building except a piano, a few chairs, a flag stand, and a small table or two. Replacement value was unofficially estimated at \$40,000 or more. The property was only partially covered by insurance.

The historic church, built in 1881, was of wood construction, but in later years the exterior walls had been covered with brick veneer. The fire left nothing standing except the chimney and a small section of the wall.

Valiant efforts of firemen saved the educational building which was separated from the church by not more than fifteen to twenty feet. No damage was reported there. The fellowship hall in this building will probably be used temporarily for services.

The Rev. B. H. Ziglar is pastor of the church.

## Greensboro District Laymen Meet

The annual district laymen's dinner meeting for the Greensboro District was held on Tuesday evening, January 27, at West Market Street Church, Greensboro. This was a gathering of lay leaders of churches and charges, certified lay speakers, and chairmen of official boards of churches and charges in the District, for a consecration service and assignment of lay speakers to fill all pulpits every Sunday during Lent. Dr. J. Clay Madison, district superintendent, conducted the consecration service and assignment of lay speakers, and the Rev. R. P. Marshall, editor of the NORTH CAROLINA CHRISTIAN ADVOCATE, brought an inspirational and factual report on the role of laymen in the life of the church.

## PEOPLE 60 TO 80

### Apply For Old Line Legal Reserve Life Insurance

If you are under 80, you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation. No one will call on you!

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 1 West 9th, Dept. L207C, Kansas City, Missouri.

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

## Audio-Visual Church Specialists EDUCATIONAL SERVICE RELIGIOUS

John P. Voorhees

Write for Catalogs

P. O. Box 25—Durham, N. C.

## CARRIKER CHURCH FURNITURE CO.

Established 1898

Designers and  
Manufacturers of  
Fine



Church Furniture

PROMPT DELIVERY

Ph. Atlantic 36741 MONROE, N. C.

FREE...

SACRED  
MUSIC  
CATALOG

RODENEVER HALL-MACK CO

211 Ninth Street, Winona Lake, Ind.

## New Church Windows

RUSSELL CHURCH STUDIOS  
Box 5237 Winston-Salem, N. C.

Manufacturers of:

GOWNS

Pulpit and Choir  
RELIGIOUS SUPPLIES

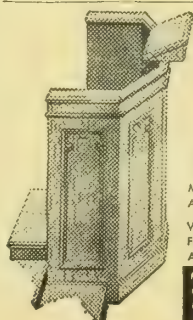


Church Furniture • Altar  
Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 44

National

CHURCH GOODS  
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.



Page

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PULPITS AND CHANCEL FURNITURE

Page CHURCH FURNITURE CO.  
ALBEMARLE, N. C.





### Buck Hill Falls

The annual meeting of the Board of Missions at Buck Hill Falls, Pa., is one of the highlights in the year for the various delegates, missionaries and editors who gather each January for a week of reports, conversation and fellowship. Despite the cold weather up there, no one is inconvenienced for we seldom poke our noses out the door of the magnificent Inn, where all meetings are held and all meals are eaten.

And speaking of meals, it is surprising, but true, that some of us who eat a little lower on the hog than is normal at such a place can become a bit tired of such fine and lavish meals. I heard a North Carolina delegate moaning that such big meals were playing havoc with doctor's orders. But I noticed that the delegate did not eat less on that account.

North Carolina was not as well represented as usual, due to some conflicting dates, but Horace and Mrs. McSwain were in evidence, as well as Mrs. John C. Hoyle Mr. and Mrs. Jasper Smith and others who are mentioned elsewhere. Mrs. E. L. Hillman, of Durham, who represented the Commission on World Service, was seen frequently, as she acted as liaison officer between the two organizations. Then the large group of missionary candidates from this state made quite a showing. We led the church in that field.

### Lester Griffith Speaks

Edenton Street's missionary to Algeria, Lester Griffith, had a tale to tell of his experiences in that strife-torn country. Readers of this magazine may remember the story we carried some time ago when he was captured by the Algerian rebels and kept a prisoner for several weeks. Mr. Griffith gave the delegates and the editors a frank account of his experiences, and it made interesting listening.

He was on his way through the mountains in his missionary jeep when suddenly he was surrounded by a band of rebels and ordered to stop. He did as he was told and was led away a prisoner while his jeep was burned. It was not long before he established his identity and his captors assured him that they had no intention of hurting him. They must wait, they said, until they could get in touch with their commander before releasing him. This took a long time, and meanwhile the party was on the move, going from place to place and sometimes engaging in battles with the French.

Mr. Griffith says that he suffered no injuries and was treated kindly at all times. Night after night he shared the tent of one of the officers and became well acquainted with his hosts, who spared no effort to make him feel as much at home as possible. At last the commanding officer appeared and immediately made arrangements for his release, asking if he had been correctly treated and offering to pay for the destroyed jeep.

Said Mr. Griffith, "he asked if I had lost any personal effects and I told him

that my watch had disappeared in the excitement of the capture. He immediately took off his own watch and gave it to me."

Mr. Griffith told of the parting from his friendly captors and remarked that they seemed more like oldtime friends than abductors. "They embraced me and some wept as we said goodbye," he said.

Editors who interviewed him were given the impression that he had no feeling of being persecuted or of having had a terrible experience. It had been hard to be separated from his family and the adventures had taken their toll of physical strength, but Mr. Griffith seemed to feel that his capture had given him new understanding of the Algerians.

### Hitting the High Spots

The trip to Buck Hill Falls gave opportunity to do several things at about the same time. First came a meeting with the spiritual leaders of the Methodist Heritage Tours in New York, where I got to meet the other men who will head these nine tours to England and the Continent. All are, of course, Methodists, and all are looking forward to visiting the scenes of Methodism's birth in England and the mission work in other countries.

At my suggestion a change in the itinerary will provide for a visit to my favorite spot in England, Heptonstall, where a little eight-sided church (portrayed on the cover of the *ADVOCATE* last year) is a monument to one of John Wesley's biggest mistakes in church architecture. Another change will allow us to worship in the New Room at Bristol on a Sunday evening.

The managers of the Ardsley Tours, Mr. and Mrs. Holmes, report that they are hoping that those who wish to book passage on this wonderful trip will send in their reservations as soon as possible. The *ADVOCATE* tour leaves New York on June 19, arriving in Manchester by plane the next morning.

One thing I'd like to make plain. If you want to go on a trip to England and the Continent, you don't have to have a lot of money. You can "fly now and pay later." Almost any bank will lend you the money, or you can arrange a time payment plan with BOAC (British Overseas Airways).

My second happy experience on the way came when I dropped off to see my old friend, Dr. Elvin Clay Myers, in New Cumberland, Pa., and was taken by him to see another friend in Shippensburg, where I preached on Sunday morning. Dr. and Mrs. W. Lynn Crowding have been in this column before, as I told of their experiences in England last year. Dr. Crowding is serving a warm-hearted church in this small Pennsylvania town and his people gave me a welcome which made up for the below-zero temperature outside.

The trip home—or part-way home—with Mr. and Mrs. Jasper Smith of Bethel, N. C., was another delight, as, in company of Mrs. E. L. Hillman of Durham, we enjoyed an uninterrupted conversation from Buck Hill Falls to Richmond, Va. Dr. and Mrs. Hillman are planning a round-the-world trip this spring which will take them into practically all of the mission fields.

Now that's what I call traveling.  
See you next week, in passing.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

#### BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



D S  
NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

FEB 13 1959

DURHAM, N.C.

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N.C.

February 12, 1959

Volume 104

Number 7





# Carolina Briefs

Kamal C. Solanki, a young student from Bombay, India, now studying at Pfeiffer College, has spoken in several churches in the state, and is available for engagements. He may be addressed at Pfeiffer College, Misenheimer, N. C.

Commonwealth Church, Charlotte, will conduct a series of revival services during the week beginning March 8. The Rev. Joe Warner of Monroe will be guest preacher.

The Fremont Methodist Church will conduct a series of revival services beginning Sunday, March 1, and continuing through March 6. The Rev. James H. Miller, Jr., pastor of Calvary Memorial Church, Snow Hill, will be guest speaker.

The MYF of the Wynnewood Park Church in Raleigh are undertaking an excellent service project. They are building and painting play furniture for the church nursery.

The Rev. William M. Wells, Jr., of Greensboro, state director of the Methodist Student Movement, will be guest speaker at the Ayden Methodist Church on Sunday morning, February 15. His subject will be "Transformed by God."

Dr. Cleveland J. Bradner, Jr., director of religious activities at East Carolina College, Greenville, will be guest speaker at the Ayden Methodist Church on Sunday evening, February 15. In observance of Brotherhood Month, his subject will be "We Are All One Body."

The spring revival at Centenary Church, Smithfield, will begin on Sunday, March 15, with Dr. Eugene C. Few, superintendent of the Gastonia District, as guest speaker. Services will be held twice daily during that week.

The Catawba Methodist Church will conduct a church-wide school of Missions on four Sunday evenings at 7:30, with sessions as follows: February 15, with the Rev. Horace McSwain, Conference Missionary Secretary, as speaker; February 22, with Mr. Wilson, an active layman of Broad Street Church, Statesville, who will bring a message and show a film on the Methodist work in Alaska; March 1,

with Miss Elizabeth Callis speaking and showing a film; March 8, with the local WSCS. An invitation is extended to neighboring churches and charges to attend.

Palm Sunday and Easter services will be held in the Catawba Methodist Church on Sunday, March 22, and Sunday, March 29. Children of the church will have part in the Sunrise Service on Easter Sunday.

The new Salemburg Methodist Church pledged 270 percent of its goal in the recent campaign for Christian Higher Education in the North Carolina Conference. Every family who attends this church, whether members or not, gave or pledged to the campaign.

Religious Emphasis Week was observed at Greensboro College during the week beginning February 8. Dr. E. K. McLarty, Jr., president of Brevard College, was speaker. The general theme for the week was "Achieving The Possible You."

Joe Parker Rhinehart, a rising senior at Pfeiffer College, will gain valuable information in his major fields of history and journalism when he attends the Methodist Student Movement Seminar to the United Nations in New York City and Washington, D. C., February 14-22. The two other students from North Carolina making up our state's delegation will be Carline Wood from Greensboro College and Louise Templin from Woman's College, University of North Carolina.

The Methodist Men of the Jordan Memorial Church, Thomasville District, received their charter from the General Board of Lay Activities at a ladies' night meeting on January 29. The charter was presented to Lester Boger, president, by Dick Moore, County Lay Leader of Asheboro.

Revival services for the two churches on the Franklinville-Jordan Memorial Charge will be held on the following dates: Franklinville, March 22-27; Jordan Memorial, April 12-17. The Rev. Worth Sweet, pastor, will do the preaching at both churches.

The Rev. Walter C. Feltman, pastor of the Person Street Church, Fayetteville, will preach in revival services at the Macedonia Methodist Church, Route 4, Raleigh, February 22-27. The Rev. Paul B. Scott is pastor of the Macedonia Church.

Saint Paul Church, Goldsboro, pays tribute to Mrs. George S. Baker, a member of the church, who recently retired from active teaching in the Church School after 34 years of service. She will continue to substitute for other teachers. Mrs. Baker has received a credit card from every Christian Workers' School in the history of St. Paul Church.

Ben Sambrani from Bolivia spoke to the MSEF of Broad Street Church, Statesville, on Sunday evening, February 1. Ben is a medical student at High Point College, preparing to serve as a doctor in his own country.

Central Methodist Church, Albemarle, is again debt-free. Dr. Nash McKenzie, chairman of the building fund committee, announced during the worship service on Sunday morning,

February 1, that the balance of indebtedness incurred for the \$90,000 remodeling program in 1953, had been paid in full. During January a concentrated effort was made to raise the remaining \$4,000 due, and this was accomplished.

◆ ◆ ◆

Following the Sunday morning service in a certain church, one of the ushers came up to the preacher and showed him a button which he had found in the collection plate. Somewhat disturbed, the parson rose to the occasion and that night his sermon topic was, "Rend your hearts and not your garments."

## THE COVER PICTURE

Little Anne Munroe, 4, of Bethesda, Md., is too young to appreciate that this is "Lincoln Year," so proclaimed by President Eisenhower in recognition of the 150th anniversary of the birth of the Civil War president.

However, she paid her own homage the other day when she visited the Washington Cathedral to see the statue, "Abraham Lincoln at Prayer," which was inspired by her great-great-grandfather and sculptured by her great-uncle.

The story goes that the Rev. William A. Houck, Methodist clergyman who served as a Civil War chaplain with the 205th Pennsylvania Volunteers, saw Lincoln slip away from the crowd to kneel in prayer before delivering his famous Gettysburg Address.

His son, Herbert Houck of Harrisburg, Pa., heard the story often when he was a boy. He grew up to be an artist and the recollection of the family legend inspired him to carve the bronze figure, said to be the only statue of Lincoln in the attitude of prayer.

Anne is descended from the Houcks on her mother's side of the family. Her father, Pat Munroe, is Washington correspondent for the Chicago American and other newspapers.

## Note

In scanning the many church bulletins each week for "Carolina Briefs," we frequently find items that we would like to use, but which are stated in insufficient detail for readers outside of the local congregation. This accounts for our not picking up some of the bits of news from the churches. Also, some notices appearing in bulletins reach us too late to be included in the issue that would give advance publicity. So if you have notices regarding special events at your church that you wish publicized, please see that they reach us at least a week prior to the issue in which they should appear. And we always welcome any other news items sent direct by letter or post card, in addition to those we find in the bulletins. Be sure to keep your bulletins coming to us.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
Henry E. Gibat	Business Manager
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
R. R. Mitchell	Production Manager
Betty Dean	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



It is a Methodist fact that it requires a full-time personnel of 33,265 to staff the 229 hospitals and homes affiliated with the Board of Hospitals and Homes. In addition, 12,124 doctors serve on the staffs.

The Methodist Church in the Central Congo Annual Conference has shown a 50 per cent increase in membership during the last three years. A Methodist correspondent writes: "Growth is snowballing. We have every right to expect an even larger increase in the next three years. The concern that many of our preachers and laymen have for the lost is contagious; it is spreading from family to family, clan to clan, even from tribe to tribe."

Through the efforts of the Methodist-related United Christian Mission to Nepal, the first bone specialist ever to visit that remote Himalayan country recently performed 36 major operations at Shanta Bhawan, the mission's hospital. The orthopedic surgeon who took his healing ministry to Nepal was Dr. Ronald Garst, Oklahoma City, Okla., a Methodist medical missionary on the staff of the Christian College at Ludhianna, India.

The 229 institutions affiliated with the Board of Hospitals and Homes cared for 1,528,613 persons last year, it was reported by Dr. Olin E. Oeschger of Chicago, general secretary of the board, at its annual meeting in St. Louis, Jan. 27. He said that during the past year 14 new homes for older persons, one new hospital, and a children's home have been added to the list of affiliated institutions. Total capacity is now 31,730. Benevolent services rendered patients last year exceeded 13 million dollars.

The Rev. Dr. E. Stanley Jones, internationally known missionary and evangelist, was named "Methodist of the Year" for 1959 by *World Outlook*, Methodist missionary magazine, during the recent annual meeting of the Board of Missions. A certificate of award was presented to Mrs. James K. Matthews of Montclair, N. J., Dr. Jones' daughter, by Bishop Arthur J. Moore of Atlanta, Ga., president of the Methodist Board of Missions. Dr. Jones was unable to be present. *World Outlook* also presented a special certificate of award to the Rev. Lester E. Griffith of Mason, Ohio, the Methodist missionary who was a prisoner of the Algerian rebels from August 18 to September 27, 1958. Both certificates were presented "in recognition of outstanding service to the missionary enterprise of the Methodist Church."

The Methodist Board of Missions appropriated a record amount, \$21,341,488, for Methodist missionary work in the United States, Hawaii, Puerto Rico and 44 countries, at the close of its recent annual meeting. The appropriations are for the fiscal year 1960, which will begin June 1, 1959. The amount is about \$800,000 greater than the previous record appropriations, \$20,502,562, which were for the fiscal year 1959, ending May 31. The 1960 appropriations represented a totaling of the appropriations of the Board's three administrative divisions — \$3,074,730 for the Division of National Missions, \$9,385,946 for the Division of World Missions, and \$8,880,812 for the Woman's Division of Christian Service.

## Capsule News and Comment

**Shocking Pink Reports:** Officials were surprised when they saw the bound copies of President Eisenhower's Economic Report. The covers were a shocking pink. Perhaps fearful of the symbolism involved, Economic Advisor Raymon Saulnier is said to have taken speedy action with the result that the booklet got a change of covers and appeared in light gray . . . Perhaps the gray may symbolize the confusion between black and white which sometimes seems to characterize official releases.

**Hawaii Next:** With Congress becoming increasingly favorable toward the admission of Hawaii, chances are that the fiftieth star will take its place in the flag before the end of the year — maybe sooner.

**Stay Out of Our Subconscious:** Rep. Jim Wright of Texas has introduced a bill which is designed to prohibit invasion of the subconscious minds of movie and TV viewers by means of "subliminal advertising." . . . But no one has devised a plan to stop advertisers from trying to convince us that there is a connection between drinking a certain popular beverage and being sociable, or making us think that using a certain lipstick will bring on a rash of kisses.

**The Proper Length of a Good Night Kiss:** Students at an eastern Carolina college have been given a time-table for kissing, according to newspaper reports. A hasty peck is permissible, but horse-leech clinch is out . . . Reports may have been exaggerated, but that advice sounds like good sense.

**Accused Bomber Released:** Five men charged with bombing the million-dollar Jewish Temple in Atlanta last fall may go free for lack of proper evidence. After two trials, the first suspect, George Bright, was acquitted and the charges against the others were expected to be withdrawn. No other suspects have been charged with participation in the crime . . . Crimes such as this are hard to solve and still harder to prosecute.

**Soviet Millionaires:** Newsweek magazine recently told the story of the new class of Soviet citizens who enjoy luxuries and privileges equal to those of nobility of Czarist days. Contrasting the conditions of the early years of Communism when no Soviet citizen could legally earn more than the party maximum of \$25 a week, the article told of 150,000 "nobles" who earn salaries of from \$20,000 to \$40,000. The average wage in Russia is only \$850 a year. This new privileged class pays only 13 per cent income tax on amounts over 1,000 rubles a month and there is no inheritance tax . . . And this is what Lenin promised would be a country of equal opportunity and equal earnings. The question is whether or not this new ruling class will succeed in dictating the policies of the Kremlin or succumb to another revolution.

**Advocate Article Commended:** Hugo Deffner of Oklahoma City, 1958 Handicapped Man of the Year, has written to commend the

recent article by Dallas Mallison entitled, "Building for the Handicapped." Mr. Deffner, unable to walk since the age of 20, has conducted a thriving insurance agency in Oklahoma City and waged a campaign against stairs in public buildings. "Why is it," asks Mr. Deffner, "that no dime store or movie theatre would think of putting a stumbling block at the door, yet the makers of public buildings persist in erecting physical barriers to thousands of citizens?" . . . And why, we may ask, do churches make it impossible for many of their members to attend by building steps so high that even the lively and active have difficulty climbing them?

## Young Missionary Writes From Philippines

Coburn Memorial Church, Salisbury, recently received the following letter from Barbara Leonard, one of its own fine young women, who several months ago went to the Philippines as a missionary under the Woman's Division of the Board of Missions.

Dear Church:

What is Christmas like in the Philippines? There is nothing like it to compare in the States. Never has Christmas seemed so real to me as it does this year. The sky at night looks to me as it might have looked 1958 years ago at the birth of our Savior. The stars are very bright, and the moon, large and clear. When the Filipino people act out the Christmas story, it is like it should be. Dark skinned people with the "not so steady" spoken English. There is no snow on the beautiful, dark hills. It is as we think of the Holy Land many years ago. It really makes me proud to be a Christian.

I suppose it is very cold back home by now. But it is very hot here.

I received my appointment as Youth Director for the Northern Philippine's Annual Conference. As you may know, the Philippines has its own Bishop as head of the Methodist Church, just as it is in the States. There is a very strong growth of the Methodist church here in the Philippines, but as you know, we are but a dot in the 100 different religious sects. Roman Catholicism is the predominant religion throughout the entire Islands.

There are 7,100 islands that make up the Philippines. My work is on the largest island, called Luzon. I travel in a little gray jeep every day to visit churches, high schools, and homes. The Filipino people are the friendliest people I have ever known.

It is rewarding in so many ways to be here. I wish I could have each one of you travel with me over the beautiful country; smell sweet roasting bananas; see the velvet mountains of green and the carefully painted rice fields as only Nature can paint; and sing with hundreds of little brown faces with almond eyes and raven hair as they sing "Glory to God in The Highest, and on earth, peace good-will among men."

May the Lord bless you and keep you, my home church. I love you for what you have done for me all of my life. I pray to our Father that the love you have taught me, I can share with the people I am learning to love each day that I live.

Your missionary,

BARBARA A. LEONARD (Bobbie)



## Peacetime Conscription —a Discussion

By AMERICAN FRIENDS SERVICE  
COMMITTEE

On June 30, 1959, the government's authority to induct young men 18½ to 26 into the armed forces will expire. Unless further legislation is enacted the Selective Service System will continue in operation, registering and classifying as before. Men who have received certain deferments could be inducted until they reach 35.

While no official decision has yet been made, Lt. Gen. Lewis B. Hershey, Director of Selective Service, has asked the Administration for a four-year extension of the law—to June 30, 1963.

In a speech at the recent American Legion Convention in Chicago, Charles C. Finucane, Assistant Secretary of Defense, said continuation of the draft is "absolutely essential" in order to make men "volunteer" in the numbers deemed necessary for national security. "We firmly believe enlistment quotas could not be met without the stimulus of the draft," he said. Gen. Hershey has also claimed that "Selective Service has come to be the means of channeling people into engineering, into physics and many other pursuits which have to do with this atomic age. We do not compel them. They go because by going they will be deferred."

### *Time to Take a New Look at Conscription*

The law presently in effect was extended four years in 1955 by a voice vote in the Senate and a vote of 394-4 in the House. Since this overwhelming vote was taken a number of changes have occurred. The use of military methods in an ideological struggle has been increasingly questioned. An era characterized by the rise of Senator Joseph McCarthy has passed. More and more the catastrophic nature of nuclear war is recognized. A presidential candidate, Adlai Stevenson, in 1956 campaigned for an end to the draft "in the foreseeable future."

An article by Fletcher Knebel, "The Fight to Kill the Draft," in Look Magazine, May 27, 1958, presented the case for ending conscription and added: "A curious fact about the draft is that Americans have accepted it so placidly in recent years. Once we hated the draft with a passion."

Certainly the American people have been conditioned to accept it as a defense measure along with the terrible weapons of mass destruction. For years we have been told that the only language the Communists will understand is force. Thus, conscription and nuclear weapons symbolize our posture of strength and our willingness to meet world problems on a much different level of negotiation, reconciliation, worldwide disarmament and the development of world law.

Today, however, as Knebel points out, "doubts about it (the draft) have arisen" in the Pentagon "and the challenge to compulsory service will grow in volume."

A majority of those present and voting at the Fifth World Order Conference, called by the National Council of Churches

in Cleveland, Ohio, voted on November 21 against continuation of the draft.

Hearings are soon to begin on this issue in Congress. To obtain more public discussion of peacetime conscription and an end to the draft, you can:

Talk with your two Senators and your Congressman. Write them a letter if you cannot see them in person. Address Senators at Senate Office Building, Representatives at House Office Building, Washington 25, D. C.

Raise questions with young men and women, especially leaders in churches, high schools, colleges, 4-H and similar groups. Young people are directly affected by the draft, and they should make their voices heard.

Talk with or write the editor of your daily or weekly newspapers, and the ministers of the churches in your community.

Discuss this issue in the organizations to which you belong. Encourage letters and resolutions to members of Congress.

## N. C. Methodism Sends Nine Missionaries

North Carolina Methodism received special commendation when nine North Carolina young people were commissioned as missionaries by Bishop Arthur J. Moore for the Methodist Board of Missions at Buck Hill Falls, Pa., on January 23 at the annual meeting of the Board. Eight of these were commissioned for work under the World Division of the Board of Missions—this was 14% of the total (55) commissioned for this Division of the Board. Of these, six, or 10% of the total—were from the Western North Carolina Conference. Those from the W. N. C. Conference were: the Rev. and Mrs. Edwin Hackney, commissioned to go to India; the Rev. and Mrs. Bill Bigham, commissioned to go to Brazil; Mr. and Mrs. Ernest Eppley, commissioned to go to Bolivia.

Mr. and Mrs. Seavy A. W. Carroll from

the Hay Street Church in Fayetteville in the North Carolina Conference were commissioned to go to Southern Rhodesia as educational missionaries. Mr. Carroll, an established lawyer in Fayetteville and a member of the State Legislature, is giving up this work to go as an educational missionary but will probably in time become legal counselor and legal representative of the Methodist Church in Africa. He has an A.B. degree and a law degree from Wake Forest College. They are now studying at Scarritt College for their new work.

Mrs. James L. Wiggins from Greensboro, a graduate of Greensboro College, will go to Hawaii with her husband, the Rev. James L. Wiggins, to serve in youth work under the National Division of the Board of Missions. Mr. Wiggins is from Palmetto, Florida.

The Rev. and Mrs. Edwin Hackney, now in the School of Missions in Hartford, Conn., served the pastorate at Red Hill-Tipton Hill in the Marion District until being accepted by the Board of Missions for work in India. The Hackneys will sail on March 11 on the Queen Mary for India.

The Rev. and Mrs. Bill Bigham will sail on February 27 for Brazil. They served the Mount Pleasant Charge in the Salisbury District before being approved for work in Brazil.

Mr. and Mrs. Ernest Eppley will leave for Costa Rica on April 1 where they will do language work before going to Bolivia. Mr. Eppley served as superintendent of the Guilford County Detention Home at the time he was approved as a missionary. Another couple from the Western North Carolina Conference, Mr. and Mrs. Jesse Vuncannon of High Point, were approved as missionaries by the Board of Missions. The Vuncannons will do specialized studies in preparation for mission work before being commissioned at its next annual meeting by the Board of Missions.

◇ ◇ ◇

"We mount to heaven mostly on the ruins of our cherished schemes."



NORTH CAROLINIANS AT BOARD OF MISSIONS MEETING

Left, seated, front to rear: Rev. Paul Yount, Department of Missionary Personnel, Board of Missions, New York City; Dr. L. E. Wethington, Missionary professor Union Seminary, Manila, Philippine Islands; now visiting professor at Duke this year; Mrs. Horace R. McSwain, Statesville; Mrs. Seavy Carroll, Missionary elect, Southern Rhodesia; Rev. Ed Hackney, Missionary elect to India.

Right of table, seated, left to right: Mr. Carroll, Missionary elect of Fayetteville to Southern Rhodesia; Mrs. Ed. Hackney, Missionary elect, High Point, Missionary to India; Mrs. John Hoyle, Gastonia, N. C., member of Board of Missions; Mrs. E. L. Rice, Missionary to Pakistan; Mrs. Charles Stokes, Missionary to Korea; Dr. Kenneth Goodson, President Conference Board of Missions, Charlotte; Miss Jane Stentz, Department of Missionary Personnel, New York City; Mrs. Cecil Hefner, Asheville; Mrs. William Bigham, Missionary elect to Brazil; Rev. William Bigham, Missionary elect to Brazil.

Standing: left to right: Dr. Charles Stokes, Missionary to Korea; Dr. B. L. Rice, Missionary to Pakistan; Rev. Cecil Hefner, Asheville; Mrs. Ernest Eppley, Mr. Ernest Eppley, Greensboro, Missionaries elect to Bolivia; Rev. David Swain, Missionary to Japan.

Others in attendance but not in the picture: Rev. Horace R. McSwain, Dr. R. P. Marshall, Dr. and Mrs. Lem Stokes, Mr. and Mrs. Walter, Dr. Henry Sprinkle, Mr. and Mrs. Jasper Smith.



# Our Moral Responsibility

By FREDERICK E. STILL

The church body must be concerned with not only saving the spiritual lives of the people but we must be concerned also with trying to save their lives physically.

We are confronted as citizens today with an opportunity of passing, in our State Legislature, a new law which is a four-point program dealing with highway safety.

If you are a minister, will you please take time to mimeograph this four-point program which is described below and present it to your Ministerial Associations, civic groups and to your congregation. Please request everyone to pass this information on with emphasis on writing your State Representatives and your State Senator demanding that he vote for this four-point program.

We, the citizens, should respect the efforts of our State Highway Patrolmen. They endanger their lives in patrolling our highways to make them safer for the public. The least we can do is to insist on passing a State law that will convict those individuals arrested for breaking the law. It is estimated by the Director of the Safety Division of our State Highway Patrol, that if this four-point program is enacted as it is now written it will cut our death rate on the highway by 50%.

The following is the four-point program:

1. *Judicial reforms in the handling of traffic cases.*

We have no criticism of the criminal courts of our State, but sincerely believe that they were never designed to handle the tremendous problems that have been thrust upon them by the motor vehicle. It is also our thinking along with the national authorities in this field that traffic cases should be tried separately from criminal offenses and that the judges be specially trained in every phase of traffic accident prevention and their courts be operated primarily as clinics with emphasis on mass education, rehabilitation, and individual therapy.

2. *Chemical tests for drinking drivers.*

The drinking driver is the most dangerous and despicable individual using our highways. It is estimated that the drinking driver is involved in approximately 50 percent of all fatal motor vehicle accidents. The law in North Carolina places the responsibility on the arresting officer proving whether or not an individual is under the influence of alcohol. This makes it almost impossible to efficiently enforce this law since there are approximately 60 pathological conditions in the body that produce the same identical symptoms of intoxication as alcohol; therefore, persons arrested for drinking and driving frequently contend they are suffering from nausea, shock, and in case of a diabetic, lack of insulin. The best answer that has been found to this problem from an enforcement standpoint is the enactment of legislation defining drinking and driving in the terms of alcoholic content of the blood. Medical science advises us there are four known

methods which will prove to a positive degree the intoxication of any individual. They are tests of the blood, saliva, breath, and urine. Twenty-nine states and the District of Columbia have already enacted such a law. This proposed legislation has been submitted to our General Assembly several times, but has always been defeated in committee. The greatest value that would come from a Chemical Test Law is the psychological deterrent it would have on those persons who are tempted to drink and drive.

3. *Periodic mechanical inspection of motor vehicles.*

Fourteen states and the District of Columbia now have such a law. Of the 47,705 traffic accidents reported in North Carolina during 1957 a mechanical defect was noted in 11 per cent of these accidents. Of the 932 fatal accidents that occurred in North Carolina in 1957 a mechanical defect was noted in 12 percent. North Carolina had such a law for one year in 1948. Our fatality rate per 100,000,000 miles of travel that year was 7.66 which was the lowest we had ever experienced in the history of our department. After the law was abolished, our rate immediately increased and did not fall below 7.66 again until 1954—the first full year of Commissioner Scheidt's administration in which we launched a strong, effective, and impartial enforcement program. It is the consensus of opinion among all national traffic authorities that mechanical inspection of motor vehicles is an absolute "must" in any successful traffic accident prevention program.

4. *100 additional Highway Patrolmen.*  
Our present force consists of 581 men.

We have the largest state-maintained highway system in America to patrol — approximately 74,000 miles. Our motor vehicle registration in 1958 was 1,716,500. During the past ten years the responsibilities of the Patrol have more than doubled by any criterion used, whether it be vehicle registration, miles traveled, or number of miles of new highway constructed. During this period Patrol strength has increased by only 30 percent. National authorities recommend one Patrolman for each 50 miles of highway. Our present personnel allows only one Patrolman for each 120 miles of highway. By national standards we should have 1,400 men. The change in highway design alone is sufficient to justify our request for additional personnel as the entire concept of enforcement techniques has changed with the coming of the new four-lane, divided, limited access type highway which prohibits an officer when observing a violation occurring on the opposite lane of travel to enter pursuit of the violator. This necessitates that men patrolling these roads work in close proximity of each other on opposite lanes of travel using three-way short wave police radios to detect and apprehend violators.

Your efforts in this program might save your life or the life of one you love.

◇ ◇ ◇

## PASS IT ON

*When a bit of sunshine hits ye,  
After passing of a cloud,  
When a fit of laughter gits ye  
And ye'r spine is feeling proud,  
Don't forget to up and fling it  
At a soul that's feeling blue,  
For the minit that ye sling it  
It's a boomerang to you.*

—CRAWFORD



On Sunday, January 25, ground was broken for the first unit of the new St. Andrews Methodist Church, to be located in the midst of Charlotte's Montclair and Starmount subdivisions.

This is the fifth new church to be sponsored by the Charlotte District Mission Society within the past 18 months. To date the congregation has not been organized, and there is no building for getting a congregation together, so it is necessary to build the first unit in order to have a place to meet.

The Rev. A. G. Lackey, executive secretary of the Charlotte District Mission Society, will serve as pastor until the meeting of the Annual Conference, at which time a new pastor will be assigned.

Shown in picture are Mrs. George Terry, Rev. W. Jackson Huneycutt, Rev. W. B. A. Culp, Rev. B. R. Fitzgerald, Fred O. Godley, Rev. Walter J. Miller, R. E. Evans, L. A. Love, Jr., T. A. Aldred, Charles J. Henderson, Louis Asbury, Jr., Powell Majors, Paul R. Ervin, and Edwin L. Jones, Jr.



## Methodist Group Featured in Episcopal Weekly

The Order of St. Luke, which received nation-wide publicity through an article in the November issue of *Christianity Today*, has been written up in a feature story published in *The Living Church*, one of the publications circulated among Episcopalians. The author of the article, Dr. Charles Granville Hamilton, pays tribute to the work which this Methodist society has done in furthering the cause of liturgical worship and traditional Wesleyan doctrine and practice.

Officials of the Order say that they have been swamped by requests for information by Methodist ministers who knew nothing about such an organization until they read about it in the articles published in these magazines. Such requests have been referred to the secretary, the Rev. William Esler Slocum, 2104 Five Mile Line Road, Penfield, N. Y.

According to the official quarterly magazine of the Order, *The Versicle*, the Order of St. Luke "is a fellowship of Methodist ministers and seminary students devoted to liturgical and sacramental study and practice. It seeks to lead in the administration and development of worship so as to maintain at once a relevance to everyday life and a continuity with historical tradition. It seeks to exercise the pastoral office effectively in all its aspects and accepts as its foundation stones of liturgy and theology the great ecumenical creeds of the Councils of the Undivided Church, namely the Apostles' and the Nicene creeds, as explained in the Articles of Religion of The Methodist Church."

A seven-fold Rule of Life and Service consists of the following points: (1) We live for the Church of Jesus Christ; (2) We promote the public worship of the church; (3) We hold the validity of the ministerial office; (4) We seek the devout life; (5) We magnify the Sacraments; (6) We strive for the cure of souls; (7) We seek to prepare the baptized for life in the Church.

Members of the organization, according to an official, emphasize their loyalty to The Methodist Church and its doctrines. Many of them are especially concerned with evangelism and pastoral counseling, as well as with liturgical worship.

## Ground Broken for Two New Churches

On Sunday afternoon, January 25, groundbreaking services were held for two new Methodist churches of the Goldsboro District—Brogden Church on the Mount Olive highway, and Jefferson Church of Goldsboro.

The Rev. J. L. Hood, pastor of the Brogden Church, presided at its service. Greetings were brought by the Rev. T. A. Collins, church extension director; the Rev. H. M. McLamb, district superintendent; the Rev. R. H. Lewis of St. Luke Church; the Rev. A. C. Lee of the Farmville Church and missionary secretary of the district; the Rev. D. L. Fouts of First Church, Mount Olive; the Rev. E. L. Earnhardt, pastor of

the Jefferson Church; the Rev. S. L. Wood of Airboro Church; and the Rev. E. H. Smotherman of Daniels Memorial.

The Rev. E. L. Earnhardt, pastor of the Jefferson Church, presided at its service. The following persons spoke briefly: The Rev. Leon Couch of St. Paul Church; the Rev. T. A. Collins; the Rev. J. L. Hood of the Brogden Church; the Rev. W. H. Cheek of Rockingham, first pastor of Jefferson, who turned the first spade of dirt; Dr. D. E. Earnhardt; the Rev. T. C. West of Seven Springs Charge; the Rev. R. H. Lewis; the Rev. E. H. Smotherman; and the Rev. H. M. McLamb.

Several members of the two congregations also took part in the ceremonies.

## Swedish Ambassador Expresses Nation's Gratitude

Birgitta Ahlberg, the brave Swedish girl who won so many Tar Heel hearts as she fought for her life in a local hospital after a plane accident last September, apparently carried back to Stockholm more than a passel of good wishes.

She evidently carried home the simple message that America, and North Carolina, especially, has a big heart.

So impressed was the Swedish government that Gunnar Jarring, Swedish ambassador in Washington, invited Mr. and Mrs. Elmer Yost to visit the embassy last week.

Yost, treasurer of the fund which collected some \$11,000 for Miss Ahlberg, reports that Ambassador Jarring sent his "sincere appreciation for the extraordinary courtesy and medical attention given Miss Ahlberg."

Yost reported that the ambassador



The Rev. Cecil W. Robbins, D.D., above, president of the North Carolina Council of Churches at the recent meeting in Raleigh. Dr. Robbins has long been active in the work of the Council. Until 3½ years ago he was editor of the NORTH CAROLINA CHRISTIAN ADVOCATE.

would very much like to visit Greensboro to extend more thanks. He already has been invited here by at least one civic club and is considering the invitation.

Ambassador Jarring sent word that Birgitta is undergoing more plastic surgery in Stockholm and still is planning to resume her medical studies, despite the loss of part of her right arm.



Breaking ground for Brogden Church



Jefferson Church breaks ground for new building





Leaders of the Mass Communications Workshop held in First Methodist Church, Charlotte, January 26-28, and WBT-TV included: Left, Rev. Don Payne, Liberty Methodist Church, Liberty, N. C.; Dr. Kenneth Goodson, First Methodist Church, Charlotte, N. C.; Mr. Kenneth I. Treadwell, Vice-President and Managing Director, WBT-TV, Charlotte, N. C.; and Rev. William A. Meadows, Director, Radio and Television, Training and Services, TRAFCO.

## TRAFCO Holds Workshop in Charlotte

Twenty-six Methodist ministers from the Western North Carolina Annual Conference attended a radio and television workshop at The First Methodist Church and the studios of WBT and WB-TV in Charlotte on January 28. The workshop was sponsored by the Television, Radio and Film Commission of The Methodist Church, with headquarters in Nashville, Tennessee, and the Annual Conference Commission. William A. Meadows, of the staff of the General Commission in Nashville. Leading in the techniques of the use of radio and television were WBT personnel. The Rev. Donald Payne, pastor of the Methodist Church, Liberty, chairman of the Conference Commission, and the Rev. Ernest Fitzgerald, Asheville Methodist pastor, were in charge of arrangements.

The purpose of the workshop was to acquaint the clergymen with the mass media, discover and develop techniques for the use of the media, and become acquainted with the resources for helps for ministers and churches in their use of the media.

The men produced on video tape, for closed circuit viewing, a half hour episode of the newest religious TV program, TALK BACK.

## Methodists Plan Investment Fund to Build Churches

The Division of National Missions of the Board of Missions, Methodist Church, at its annual meeting at Buck Hill Falls authorized application to the Court of Common Pleas, Philadelphia, for the incorporation of a body to be known as "The Methodist Investment Fund." The purpose is to promote and support the church expansion program of the Methodist Church through the establishment of an investment fund for the making of mortgage loans to Methodist churches.

The plan of the Division and of the incorporators is that the Fund would start with \$75,000 or more from the moneys of the Division. This amount would not be invested in local church mortgages, but held as a reserve for the protection of other funds invested by other church agencies. There would always be a reserve amounting to at least 10% of the total actually loaned. It is expected that at least \$750,000, and possibly well over \$1,000,000 will quickly become available for loan, and that this amount will be multiplied within the next few years.

## Pfeiffer College to Grant Degree to Ministers

Dr. J. Lem Stokes II, president of Pfeiffer College, Misenheimer, announces that he has received the approval of the faculty and trustees for the granting of the honorary degree of Doctor of Divinity to the Rev. Horace R. McSwain and the Rev. Frank B. Jordan, both prominent ministers in the Western North Carolina Conference. The degrees will be awarded at commencement on June 1.

Mr. McSwain is executive secretary of the board of missions of the conference. His wife is the former Margaret Lee Liles and they have three children.

Mr. Jordan, a native of Walkertown, is



Leaders of the Mass Communications Workshop held in First Methodist Church, Charlotte, January 26-28, and WBT-TV included: Rev. Don Payne, Liberty Methodist Church, Liberty, N. C.; Dr. E. H. Nease, Member of Western North Carolina Conference TRAFCO, Greensboro, N. C.; Rev. Ernest Fitzgerald, Secretary and Treasurer of the TRAFCO of Western North Carolina Conference, Asheville, N. C.; Mr. Nat Tucker, Program Supervisor, WBT-TV, Charlotte, N. C.

the son of a Methodist minister in the conference. He has served as pastor of churches in Concord, Mt. Airy, and Shelby, and presently is at Memorial Methodist Church, Thomasville.



On Sunday, January 25, the new \$70,000 sanctuary and education building of the Homestead Methodist Church, Charlotte, were opened for worship. A record attendance was noted at both the church school and morning worship service. Open house was held in the afternoon between 3:00 and 5:00, and the building was flooded with visitors during those hours. Since the organization of the church the congregation had met in the Community Building of the Leaksville Woolen Mills in Homestead Village, Charlotte. The new building has an attractively appointed sanctuary with a permanent seating capacity of 225, with an overflow capacity of 285 through the use of two classrooms at the rear which are separated from the sanctuary by folding doors. The education wing (not shown in picture) contains an additional eight classrooms, a kitchen, pastor's study, mechanical equipment room, and restrooms.



# EDITORIALS

## A Chance for Co-operation

The action of Pope John XXIII in calling an ecumenical council has attracted widespread interest throughout the world. Such a council, if attended by representatives of Protestant groups, might well pave the way for better relations between the two groups. It is significant that the Pope, since assuming the position of Pontiff of the Roman Catholic Church, has shown exceptional goodwill toward non-Roman Christians, and his announcement that the representatives of other churches may be invited is a departure from the attitude of other popes.

Some commentators believe that one possible goal of such a conference would be the taking of steps to unite the Roman Catholic and Orthodox churches, and they point out that the Pope has had experience in working with the leaders of these churches in his career as papal diplomat in Bulgaria, Greece and Turkey.

A recent news dispatch quotes Pope John as saying that the ecumenical council he is calling will not attempt to determine who erred when other churches broke away from the Roman Catholic Church. This would seem to be the only possible ground for negotiation or co-operation. Post-mortems over dead issues are never productive of good relations. An attempt to place the blame for schism (as the Romans call it) would only resurrect the old controversy. There are great differences between us today, but those differences are more political than theological, for the Roman Church has to a large degree reformed itself during the years since Luther, and, although there are still large areas of disagreement, the gap which once loomed so wide between Roman Catholics and Protestants has narrowed appreciably.

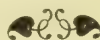
Despite the growing goodwill and hope for co-operation, we cannot deny that any great step forward toward unity is rather unlikely. The principal difference between us remains, as always, the assertion of the Roman Catholic Church that it alone has the truth. The Pontiff's recent statement that the growth of Catholicism since the Reformation is proof that God is assisting the Roman church and that it holds the truth, may be interpreted two ways. It may seem that he is saying that they, along with other Christian groups have had God's help and that they "hold the truth," but do not claim exclusive rights to it; or it may mean that he believes that God is especially concerned with that church and is giving it His blessing in a particular fashion as against the other churches, and that that church holds the truth in its hands in a sort of exclusive copyright and patent.

If the former interpretation can be accepted, the way to reunion is opened much

## A PRAYER

*Lord Jesus, I thank Thee for the knowledge that Thou dost understand this heart of mine, that I have not to explain to Thee its baffling contradictions, its faithless fears and hindering reluctances. Yet I thank Thee even more that Thou canst breathe into it Thine own victorious spirit, canst live in it again Thy life of loving obedience to the Father's will. Even so, come, Lord Jesus; come and abide. Amen.*

(Courtesy of Methodist Recorder)



wider than ever before; if the latter is true, then the essential position of the Roman Catholic Church has not changed, and submission is the only way to unity. That such submission will take place is so far from probable as to be almost impossible.

But we believe that Pope John has a new message and a new attitude. Perhaps, as it seems, he is willing to say on behalf of the whole Church, that while Roman Catholics believe that they have the truth, they may concede that they do not have all of it and that differences of interpretation may be compromised and differences of administration may be adjusted.

At least, there seems to be a chance for more co-operation.

## An Achievement in Publishing

Abingdon Press, in co-operation with Epworth Press (London), has recently published the annotated edition of *The Journal and Letters of Francis Asbury*. Edited by Elmer T. Clark, J. Manning Potts and Jacob S. Payton, the three-volume set is worthy of a place beside Abingdon's other fabulous achievement, *The Interpreter's Bible*, as a contribution to theological literature.

In a sense these volumes on the life of Asbury are a monument to the lifelong study of Dr. Elmer T. Clark, who has collected books, maps, pamphlets and relics of Wesley and Asbury for many years. From time to time during the past years, those of us who count him as a friend have listened with mounting interest and enthusiasm as he told of new finds of historical material and of his dream of publishing an edition of Asbury's *Journal and Letters*, which would clear up many of the ambiguous references to places and names,

and would allow modern readers to gain an understanding of the real Francis Asbury. In this task he has succeeded, and Methodism owes a great debt to him for his indefatigable industry and his courage in tackling a job which seemed insurmountable.

To illustrate what we mean: The *Journal* is full of names of people and places, yet some of these are misspelled and some are abbreviated until it is very difficult to know just what is meant. It was a common custom in Asbury's time to refer to people in writing by nothing more than the first letter of their name, followed by a dash. In the annotated edition, footnotes are appended which in most instances clarify the reference. But one would have to have some inside knowledge of the tremendous task involved to appreciate the difficulties which beset the editors. Asbury's spelling was not always consistent, even when he took the trouble to write out the full name.

The reader will be fascinated by the wealth of historical information contained in these three volumes. North Carolinians will find there references to churches, people and places which are very familiar. Not only will they be interested in these things but will be able to understand, for the first time, what sort of man Asbury was.

Francis Asbury is revealed in his *Journal* and *Letters* as a sick man who complained to his diary about the poor roads (or lack of any roads), the floods, the bugs, the mosquitos, the uncouth and irreligious people. He did not mince words and he often displayed irritation and despondency, yet he went on and on, and Methodism in America is his legacy to the world.

\*The *Journal and Letters of Francis Asbury*. (Abingdon. 3 Volumes with index and notes. Price, \$21.00)

## Why Not Read it All?

It is interesting to note how frequently the Sunday Bulletins and news letters of the churches throughout the State reprint short articles, poems and bits of humor from the *ADVOCATE*. The editor of the *Warsaw Methodist News and Views*, after printing several such items in a recent issue, adds, "If our members would take the *ADVOCATE*, we would not have to reprint these things."

The churches probably need the space in their bulletins for local church news and notices, but feel that some of the shorter items in the *ADVOCATE* are too good for their people to miss, and so they reprint them. These are merely samples of the fine material on the *ADVOCATE* pages and by subscribing to it regularly you will get it all.

Just a word to the wise!



# DEVOTIONAL

## Don't Wound a Child

By S. L. MORGAN, SR.,  
Wake Forest, N. C.

It has been a wound in my heart for over 75 years. I was a tiny lad, and she was one of my first teachers. I picture her as a haughty "aristocrat." I walked a mile from my humble home, crossed two creeks on foot bridges, climbed two steep hills, aspiring after knowledge to cope with the great world.

Timidly from a distance I admired my teacher, and longed to have her for a friend. And she could so easily have won my eternal love and gratitude. It would have required only a little kindness, and respect for me as a person. But often she humiliated me and left deep wounds. I didn't look for them and conjure them up. I looked and longed for kindness. Humbly obedient and dutiful, I longed for a word of approval and appreciation, and I cannot remember that she ever gave it. She remained stiffly aloof and cool toward me. Wishing to be fair to her, I think to this day she "picked on me."

Once I chanced to make a strange sound by rubbing my hand on the back of the seat, and she said cruelly, "Did you do that? I thought you were a gentleman!" And before the school she was saying out loud I was not! It cut deep. And the wound has hurt for 75 years!

And I deeply longed to have her respect, and to have her for a friend. And she was stiff and cold to all my overtures.

It is even yet one of the poignant memories of a lifetime. It burned into me one of life's great lessons: the heart of a child is tender, and the wounds of a child are deep and may last forever!

Another teacher, a year or two later, won all my heart and has been a great power in my life—for 75 years. She was a plain country girl, but she personified for me kindness, goodness and religion, and she bound my heart to her forever in love and gratitude. The first had her chance with me and failed; the other largely shaped all my life. I tell her so now and then, and recently at the age of 92, she wrote me thanks.

Beware of wounding a child; win its love by kindness.

## Because of a Song

By ELIZABETH WHISNER

No one can estimate the power of a song! People have sung down through the centuries, and the influence of their singing has been for either good or evil. Songs have given wholesome pleasure, lifting hearts and souls to a higher realm; or they have given sordid pleasure, dragging souls down to lower levels. Thus the singer of songs is either a blessing or a curse.

The songs of the Christian faith, born in the hearts of devout men and women of all ages, have blessed millions of the redeemed and will live in their hearts as long as time lasts. The strains of beloved hymns and songs of the gospel have



## Lenten Altar Meditation

"O Lord, Thou hast searched me and known me. Thou knowest my down-sitting and my uprising."

How earth-bound, habit-bound, work-bound, I am. How small the cycle of my days—from home to work, from home to market place, from home to church. Oh, set my feet in a large room!

—Selected.



reached out and touched hearts hardened with sin—through an open window or an open church door, in a gospel mission service or perhaps on a street corner. Some responsive chord has been touched by a melody or by words learned in childhood.

A beautiful young woman had missed the way and for many years had gone deeper and deeper into sin and degradation. Her sense of shame and remorse had driven her to utter despair and hopelessness. She felt that no one cared for her soul, that she had reached the point of no return.

One night very late, after an evening of sordid revelry, she was returning to her wretched lodgings through a street that led by the humble home of a devout Christian. It was summer, and a light still shone from an open window. In the stillness of the night she heard a voice raised in prayer to God for the distressed and lonely hearts who had lost their way. She crept into the shadows beneath the window and leaned wearily against the wall. As the prayer ended, a clear, sweet voice sang words she had sung as a child:

*Jesus, Lover of my soul  
Let me to Thy bosom fly;  
While the nearer waters roll,  
While the tempest still is high.*

*Plenteous grace with Thee is found,  
Grace to cover all my sin;  
Let the healing streams abound,  
Make and keep me pure within.*

The young woman moved silently back to the street with the question ringing in her mind, "Can it be possible that there is healing for my sin-sick life, and that I can be clean and pure once again?"

All the following day the song lingered in her mind, and a faint hope began to stir in her heart. She went that evening to her usual haunts, but her companions and the cheap revelry held less attraction for her. At a late hour she made her way home by the same street as on the previous evening. The light was shining in the window of the humble home, and as she stood in the darkness she heard again the voice lifted in prayer. Then the strains of another familiar song reached her ears:

*There is a place of quiet rest  
Near to the heart of God;  
A place where sin cannot molest,  
Near to the heart of God.*

*There is a place of full release  
Near to the heart of God.  
A place where all is joy and peace,  
Near to the heart of God.*

"Is it possible," she thought, "that there is a place for me near to the heart of God?"

She looked through a mist of tears as she walked slowly to her shabby room. She slept fitfully, and the next day she relived the years of her childhood when she had loved and sung these and other songs of the gospel. That evening she found no pleasure or satisfaction in her usual companionships and entertainment. The hours dragged by until at last she was on her way home. The light shone again from the small window, and at the hour of midnight the voice was raised to the Father in intercession for any who that night might be alone in the darkness without God. Then on the wings of song she heard:

*Just as I am, and waiting not  
To rid my soul of one dark blot,  
To Thee whose blood can cleanse each spot,  
O Lamb of God, I come.*

*Just as I am, Thou wilt receive  
Wilt welcome, pardon, cleanse,  
relieve;  
Because Thy promise I believe,  
O Lamb of God, I come.*

When the song was ended the young woman dropped to her knees in penitence and full surrender to the all-loving God and Father whose spirit had won her for Himself. Her soul was bathed in His cleansing blood, and she became a new creature in Christ.

The humble singer may not have known of the miracle that took place beneath her window, but perhaps her heart felt a divine radiance as a soul was born into the kingdom of God through her message in song.—From *The War Cry*, Chicago.

## Flying Too Low

By E. PAUL HAMILTON

A time of great danger for an airplane pilot is at takeoff. This is true because he has not gained enough altitude in order to maneuver in case of power failure. You can perhaps remember observing in the past some pilots who have found fun buzzing houses, and other objects. As a result of low flying some pilots have cracked up and were killed.

Large numbers of people today are flying too low in their moral and spiritual lives. Flying low, they easily surrender to temptations and yield to sins. They are in danger of spiritual and moral crack-up. In these days we need to gain sufficient altitude to enable us to see the hills and valleys and thus make allowance for them in case of power failure. *Right now, as we approach the Lenten Season*, is a good time to increase your spiritual altitude. Check this altitude and see if it is high enough for safety.





# Boys and Girls

ELIZABETH WHISNER, Editor



## A Certain Someone

It was shortly before Valentine's Day, and when Joan came home from school that afternoon she rushed into the house as usual to give her mother a hug and a kiss. This was part of the happy relationship between mother and young daughter, and they wouldn't have missed it for anything.

As Joan looked into her mother's face she saw a tear on her cheek that she had failed to brush away. But her smile was there, and her arms reached out to welcome Joan in the same wonderful way.

Joan tenderly kissed her mother, and then said, "Mother, what happened to make you cry?"

Her mother drew from her apron pocket a Valentine that had come in the morning mail, and which she had read over and over during the day. Each time she read it there was a lump in her throat and a fresh tear ran down her cheek.

"Guess it's the Valentine that came from Julie this morning," she said in answer to Joan's question.

"But why would a Valentine make you cry, Mother? I thought Valentines made folks laugh," said the child.

"This one makes me very happy, my dear," replied her mother, "and the tear you saw on my face was a tear of happiness."

"Please read me what Julie's Valentine says, Mother," requested the little girl, still not understanding what was meant by a tear of happiness.

Mother opened the Valentine and read the message to her:

I know a certain someone  
Who means the world to me.  
A very special someone  
Who's sweet as sweet can be.  
You know that someone's you, dear,  
And you surely know then, too,  
That all my heart and all my love  
Are in this wish for you.  
HAPPY VALENTINE'S DAY!

"But why, Mother . . . ?" began Joan; but before she finished her question her mother drew her close and said, "I want to tell you about Julie, and then you will understand."

"You see," continued her mother, "Julie and I have been friends for a long, long time, and we've shared a lot of things that were hard, and had a lot of happy experiences. Julie's a lot of fun, you see, and sometimes when Mother was sorta blue and discouraged, she wrote a cheerful letter, or dropped in all unexpectedly, like a ray of sunshine, and made the day bright again."

Joan's face was all a-glow as she listened to the story of one whom she had heard about but never seen.

"And then . . . ." With a smile and a far-away look in her eyes, Mother con-

tinued the story. "And then, when your father went home to be with God, and Mother found it extra hard to keep smiling, it was Julie who put her arms around me and helped me to remember that God was very near, and showed me the way to sing and be happy again."

Just then Mother looked into Joan's face, and—kissed away a tear that had started down her cheek.

"And so, each year when Valentine's Day rolls around, and Julie's message comes to tell me that I'm that certain someone who means the world to her, my heart gets extra full and the happiness I feel spills over in a tear or two. That's why you found the tear on my cheek when you came home." And a smile like sunshine spread over Mother's face as she folded the Valentine and put it back in her apron pocket.

"Mother," said Joan thoughtfully, "do you suppose I could send someone a Valentine that would make them really happy? The ones I bought at the store aren't like that, and after what you've told me about the one from Julie, I don't think I want to send them."

"Yes, dear, I'm sure you could; and I'm glad you see the difference between the kinds of Valentines. The Valentine is a symbol of love, and unless it expresses love and kindness, it is apt to hurt instead of bringing happiness. Suppose you think of a 'certain someone' who has been especially good to you. Perhaps it's your teacher, or a class-mate who has been more friendly than the others, or the neighbor down the street who has been so kind to us. It will give them a lot of happiness to receive a Valentine something like this one from Julie. For this is the special season of love, and love always seeks to make others happy."

Joan gathered up the Valentines she had bought, and decided to throw away most of them. Several she saved for the "Valentine Box" at school, and with a little more of her allowance she bought some with messages of friendliness and love.

On the morning of Valentine's Day the Postman left an unusual quantity of mail at Joan's house—some for her and some for her mother. When Joan came home from school she rushed in as usual to give her mother a hug and a kiss. When she looked into Mother's face she saw a tear—that she had failed to brush away. And in her hand was a Valentine—a plain fold of white paper with a red heart on the outside; and on the inside, in childish handwriting—

To Mother—  
You're my "certain someone"  
Who loves me all the time;  
It's you I love the mostest,  
And you're my Valentine.  
Joan

—By E. WHISNER

## HONEST ABE

When Abraham Lincoln was a young fellow, he clerked in a country store in Illinois.

One day as he was checking over the sales and receipts of the day, he discovered he had charged a customer six cents too much for some merchandise. And so, after he closed the store, he walked two miles to the home of the customer and returned the six cents. He didn't want to wait until the customer came to the store again. He knew he would sleep better that night if he had it off his conscience.

What a wonderful world this would be if we had more folks like Honest Abe.

## "HE DIED FOR YOU"

After the death of Abraham Lincoln, his body was taken to his home town, Springfield, Illinois, to be buried. While the funeral procession was passing through the streets of the town, a Negro woman held her small son up above the heads of the people, and said to him, "Take a long look, my boy, he died for you!"

## A THOUGHT FOR TODAY

God must like common people, or He would not have made so many of them.  
—A. LINCOLN

## CHUCKLES

An old bachelor was asked which he thought were the happier—people who were married or those who were not.

"Well, I don't know," he replied; "sometimes I think there is as many as is that ain't and as ain't that is."—Exchange

Abbie, the little girl of the family, was seated at the breakfast table one morning. As usual, her eggs were served.

Either she was not hungry, or she had grown tired of the same thing every morning. Presently she remarked very seriously, "Mommy, I do wish hens would lay something besides eggs."

Scout: My cot is too short for me.  
Scoutmaster: That's because you sleep too long in it.—Exchange

## Bible Quiz

1. What two men were the most famous friends in Bible history? . . . . .
2. What two women were the most famous friends in Bible history? . . . . .
3. What famous laws were given to Moses on Mount Sinai? . . . . .
4. Who was known in his home town as "the carpenter's son"? . . . . .
5. Does the Bible say when Christ will return to the earth? . . . . .

## Answers To Last Week's Quiz

1. Genesis, Chapters 6 thru 9
2. Daniel, Chapter 5
3. I Kings 17:1-7
4. Luke 10:25-37
5. Exodus, Chapters 8 thru 12





# Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St., Raleigh, N. C.

## WDCS Has Annual Meeting

By MRS. PIERCE JOHNSON

The annual meeting of the Woman's Division of Christian Service of the Board of Missions was held at Buck Hill Falls, Pa., January 13-18. The conference presidents, while not being voting members of this body, are given the privilege of attending, and of observing the workings of our great organization.

This is not primarily an inspirational meeting, as in the Assembly. It is a gathering, as one said, "where we can see the wheels go round." And we know that wheels, whether they are mechanical or organizational, must periodically receive lubrication, realignment, and sometimes replacement, in order to produce maximum efficiency. This is exactly what is done at the annual meeting. Even though it is an administrative body, there is much of inspiration and stimulation to be gained through reports of the work both at home and in the foreign fields.

The presidents were invited to come a day ahead in order that they might have a special meeting with Mrs. J. Fount Tillman, president of the Woman's Division, on Tuesday morning preceding the formal opening in the afternoon. In addition to promotional plans, Mrs. Tillman gave impressions received on a recent tour of the mission fields of Africa, where an unmistakable sense of urgency exists. She also stressed the importance of the program for crusade scholars, the support of which comes from part of the funds received from the Week of Dedication offering, and a supplementary gift of \$50,000.00 each year at this quadrennium from the Woman's Division.

Reports and recommendations were heard from the Departments of Work in Home Fields, Foreign Fields, and Christian Social Relations; from the Section of Education and Cultivation, from the joint committee on Missionary Personnel, and from standing and special committees.

It was challenging to hear reports from the executive secretaries of the five areas in which we have work: Japan and Korea, Miss Margaret Billingsley; Africa and Europe, Miss Ruth Lawrence; India, Pakistan, and Nepal, Miss Lucille Colony; South-East Asia and China, Miss Clara French; Latin America, Miss Marian Derby. As these areas of witnesses were presented, missionaries and nationals from the fields gave an accounting of their witnessing, and brought into clear focus the problems and responsibilities of Christians in our changing world.

The challenge of Home Missions was set forth in an address on "Changing American Cities," by Dr. John McDowell, Dean of the School of Social Work, Boston University, and through a symposium under the direction of the executive secretaries of

Deaconess Work, Social Welfare and Medical Work, Urban Work, and Missionary Personnel. Under the Department of Christian Social Relations there was a most informative panel discussion on "U. S. Responsibility and Africa." Participants were outstanding authorities in this field, among whom was Mrs. Grace Barbey, UN liaison officer. Said Mrs. Barbey: "Christian efforts have done more for technical assistance than perhaps the government is willing to acknowledge."

Miss Dorothy McConnell gave reports of the Methodist World Council which met in Germany and also of its executive meeting which was held in Philadelphia. Women of the N. C. Conference remember Miss McConnell so pleasantly, as she has been our speaker at several annual meetings. And it was good to talk with Hilda Dail about North Carolina and mutual friends. Miss Murial Day and her assistant, Mrs. Iona Henry, of the Department of Education Institutions, listened with great interest to reports from your president of the Student Center at East Carolina College at Greenville and promised a visit sometime in the future.

It was my privilege to have special conferences relative to the program for the 1959 annual meeting of our conference with Dr. Harold Brewster, medical secretary for foreign work of the Board of Missions, and Miss Cornelia Russell, executive secretary for Town and Country Work, both of whom will be speakers at the meeting. Dr. and Mrs. Brewster have just returned from Sarawak, after a two years' stay, during which time they were instrumental in establishing Christ Hospital in Kapit.

Mrs. Porter Brown, the new treasurer of the Woman's Division, was moderator of a panel, discussing the needs in all areas of the work, and the inability to meet these needs in full. Cash income for appropriations for the year June 1, 1957, to May 31, 1958, was \$8,880,812.00, therefore, that is the amount allotted to the work for 1959-60. As the breakdown was given for the actual necessities of each field it was disheartening and disturbing to learn that not a single one was able to receive the full amount requested.

The burden of the meeting was what we hear reiterated over and over again: the plea for more workers in every area of service, and the need for more sacrificial giving on the part of our women.

The fourteen young women who were to be commissioned at the regular meeting of the Board of Missions which followed the meeting of the Woman's Division, were presented to the group by the secretaries of Missionary Personnel. As these candidates told of the influences which had shaped their decisions to give their lives

in full time Christian service as teachers, doctors, nurses, evangelists, and social workers, somehow our small part in this great task of carrying the message and ministry of Christ to the world seemed paltry indeed. And yet, it is through our giving, our prayers and our service here at home, that the work is undergirded and the program of missions is advanced. Each of us has a part, be it great or small, and none can say how far-reaching her influence may be. As Miss Billingsley put it so well, speaking of our witness in today's world: "There could be no today unless there were a yesterday, and unless there is a tomorrow. Tomorrow depends on today. As I have faith in the present, I have hope for the future—hope because of difficulties; hope because of you, and hope because of the churches."

### Training Conferences Scheduled

A Regional Training Conference for secretaries and directors of Children's Work, is scheduled to be held at the Piedmont Hotel, Atlanta, Ga., March 11-12. It is one of six quadrennial training conferences which will be in session during the next three months.

Using the theme, "Children are Our Concern," the leaders will be Miss Murial Coltrane, member of the Interboard Committees on Missionary Education, Board of Education, Nashville, Tenn., and Miss Mona Kewish, secretary of Children's Work, Woman's Division of Christian Service, New York.

Conference secretaries and directors of children's work attending will contribute to plans, share their problems and experiences, and otherwise participate in the program. Among the possible areas for exploration will be: Council of Children's Workers; Children's Service Fund and other Children's Giving; Resources for Leaders; Co-operative Relationships and ways of working together. Also, Ways of presenting missionary education in district and conference meetings; Training possibilities for leadership; White House Conference—1960; Missionary materials, and Children's TV.

Mrs. J. S. Henninger, Chapel Hill, conference secretary of Children's Work, will represent the N. C. Conference Woman's Society at the meeting.

### New Society Announced

Fourteen members of the Brogden Methodist Church, meeting in the home of Mrs. Edmond Kriger, Mount Olive Highway, on January 16, were organized into a Woman's Society of Christian Service, Mrs. Cecil Pate, secretary of promotion, Goldsboro District, has announced.

Officers elected included: president, Mrs. Edmund Kriger; vice-president, Mrs. Dewey Roberts; secretary, Mrs. Kirby Cox; treasurer, Mrs. Ernest Lewis; secretary of promotion, Mrs. Earl Edwards; spiritual life, Mrs. James Holland; missionary education and service, Mrs. R. K. Jernigan; literature and publications, Mrs. Billy Price. The Rev. J. L. Hood is pastor of the Brogden Church.

◆ ◆ ◆

"The chains of habit are too weak to be felt until they are too strong to be broken."



# Vacation Church School Institutes and Curriculum Seminar

## North Carolina Conference

Theme: "God and His World"



MRS. W. R. STEVENS



MRS. V. E. QUEEN

Each Institute will begin promptly at 9:15 a.m., and close at 3:00 p.m. Unless informed otherwise, each delegate is asked to bring a picnic lunch. Beverage will be provided by the host church. Textbooks will be on sale in each class room at the Institutes.

As a part of each Institute a CURRICULUM SEMINAR OF MINISTERS AND CHURCH SCHOOL SUPERINTENDENTS will be led by Miss Sarah Bagley, Literature Consultant for the Methodist Publishing House.

### DISTRICT - DATE - PLACE

BURLINGTON, Monday, March 2  
Steele St. Church, Sanford  
FAYETTEVILLE, Tuesday, March 3  
Hay St., Fayetteville  
BURLINGTON, Wednesday, March 4  
Front St., Burlington  
RALEIGH, Thursday, March 5  
Hayes Barton, Raleigh  
DURHAM, Monday, March 9  
Duke Memorial, Durham  
ROCKY MOUNT, Tuesday, March 10  
First Church, Rocky Mount  
ELIZABETH CITY, Wednesday, March 11  
Ahoski Church, Ahoski  
ELIZABETH CITY, Thursday, March 12  
First Church, Elizabeth City  
NEW BERN, Monday, March 16  
Centenary, New Bern  
WILMINGTON, Tuesday, March 17  
Grace Church, Wilmington  
WILMINGTON, Wednesday, March 18  
Chestnut Street, Lumberton  
GOLDSBORO, Thursday, March 19  
St. Paul, Goldsboro

### DEPARTMENT - TEXT - LEADER

#### Kindergarten:

"God and His World" by Lois Horton Young  
Mrs. W. R. Stevens, Rockingham  
Mrs. James Auman, Herford

#### Primary:

"The Earth is Full of His Riches"  
by Rebecca Rice  
Mrs. Edgar Glenn, Durham  
Mrs. T. M. Maxwell, Rocky Mount

#### Juniors:

"Praise Ye the Lord" by Ida B. Hubbard  
Mrs. V. E. Queen, Durham  
Miss Mable Nance, Burlington

#### Intermediate:

"God in Our Lives" by Estelle Barber  
District Directors of Intermediate  
Work or other qualified leader.

#### Directors:

"The Vacation Church School"  
Conference Director of Children's Work  
Wesley G. Brogan

For further information contact your district director of children's work or intermediate work or the Conference Board of Education, Box 6667, College Station, Durham, N. C.



MRS. T. M. MAXWELL

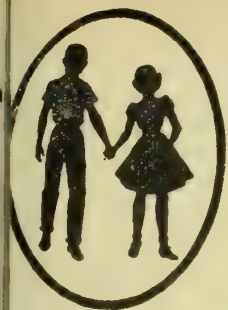


MISS MABLE NANCE



MRS. JAMES AUMAN





# Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

## Janice Roebuck Honored

We are particularly proud this month of Janice Roebuck, who brought honor to herself and our Home when she was elected to the Junior National Honor Society at Hugh Morson Junior High School. Election to the Honor Society is based first of all on scholarship, an average of 80 or better having to have been maintained over the past two years. The advisor for the Society first selects those names that fit into this qualification.

The faculty then meets to discuss those eligible scholastically regarding (1) citizenship (2) service (3) leadership and (4) character. All teachers who have the student in their classes vote on him, grading him in each category. Those with the highest averages in the top 10% are selected.

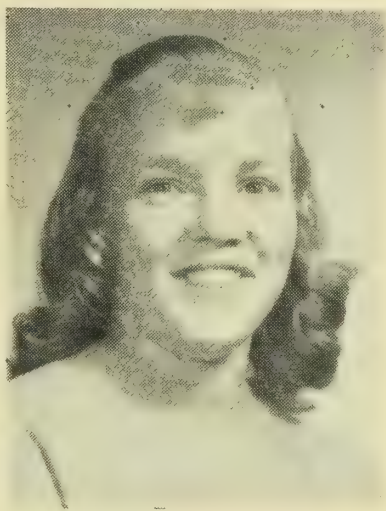
Janice, with two sisters and an older brother (who graduated from high school and has left the Home) came to us in December 1950. She progressed nicely through the grades at our Methodist-Lewis school, becoming a regular member of our own Citizenship Honor Group, and faithfully undertaking the duties assigned to her on the campus. She has grown in stature both physically and mentally, and her achievements at Hugh Morson Junior High School are a credit to her sincere endeavor to make the most of the opportunities presented to her.

Her sponsors since February 1951 have been the W. S. C. S. ladies of Salem Methodist Church, Salem-Chapel Charge. Mrs. Virginia Hamby, Rt. 2, Mebane, N. C. is our correspondent. Their continued interest in Janice since they assumed her clothing responsibility when she was seven should be rewarded by this honor which reflects on their faithfulness as well.

## Our Superintendent's Busy Schedule

Mr. Nicks has had a busy month to start the New Year, and if it's any criterion, there'll not be much rest for him in '59. Besides the scheduled duties attached to his position, there are the many unexpected ones such as occur in any well-organized home, but along with these duties he manages to find time to attend meaningful conferences on behalf of the Home.

On January 16, Mr. Nicks visited Beaufort, N. C., and the Ann Street Methodist Church for the New Bern District Conference. On January 20 he was in Wilmington for the Wilmington District Conference held at Wesley Memorial Methodist Church. And January 25 found him at Rocky Mount for the Rocky Mount District Conference. This last meeting was held the opening day of the beautiful new sanctuary at the First Methodist Church. Reverend Leon Russell



JANICE ROEBUCK

is pastor, and among the members there is Mr. Guy E. Barnes. Both men are active on our Board of Trustees in The Methodist Home for Children.

Going farther afield, Superintendent Nicks and Business Manager A. C. Brittain journeyed to St. Louis, Missouri, to participate in the convention of the National Association of Methodist Hospitals and Homes held January 27 through 29. From this, and the other meetings, have come stimulating ideas to further the progress of Home benefits for our boys and girls.

## Supt. Nick's Report of the Methodist Home For Children to Our District Conference

"Our boys and girls have just enjoyed a very happy and joyous Christmas season. Many of you have shared the spirit of Christ with our boys and girls by sharing your home and sharing the joyous experiences of the Yuletide season.

"We have been planning now for some time that all of our boys and girls from grades one through twelve would be going to school off our campus in the public schools. This is now being done, and our boys and girls are having a very fine year in school. One of our girls in the Junior High School was nominated to the Junior National Honor Society which is a real credit to her and to our Home.

"We are endeavoring to improve our Social Service for the child and for the members of the child's family. We are not only concerned about the child, but we are also concerned about the other members of the family, doing what we can to re-establish that family. When that home is re-established to the extent that it can care for the child, we believe that the child should be returned to his family. We are now serving one hundred and sixty-

two children in our Home, two children in foster home care, and one in boarding home care. In years gone by, our Home served the children in what is called long-term care. Under long-term care, the average stay of a child was seven years or more. Under short-term care, the child's average stay is about three years or less, which means we can serve twice the number of children under short-term care as compared to long-term care, believing that we are rendering the child a better service in helping the family to take the child back as soon as it is able to do so.

"During 1957 our Methodist North Carolina Conference were giving about ninety-five cents per member. Our Virginia Methodists are now being asked to give two dollars per member for the support of their Home for Children. How much are you giving that we, too, may have a good Home for Children in the North Carolina Conference?

## What Can I Do to Help?

1. Clothing sponsorship—\$50.00 fall and spring for child up through 11 years of age. \$75.00 fall and spring for child 12 years of age and older.

2. Lunch sponsorship—\$25.00 fall and spring for a boy or girl in elementary grades. \$45.00 fall and spring for a boy or girl in Junior and Senior High.

3. An undesignated gift for support of our Home.

4. Plan now to remember us in your will. The size of your estate does not matter, but your genuine interest and concern for a continuing service to boys and girls who need a home does matter.

5. Come to visit us; we would like an opportunity to visit with you.

"We thank you sincerely for your many kindnesses."

Respectfully submitted,  
ROBERT L. NICKS, Superintendent

## Birthdays — Valentine Month

February is not only a short month, but so far as birthdays go at our Home, it is also short on such anniversaries. However, the seven honored guests this month will not be short on parties in honor of the occasions, and we hope that some of you will find time to drop them a greeting. The five cottages represented in February are:

McGee—Nina Sue Moore	.....2-10-45
Carolyn Walston	.....2-18-45
Jackson—Polly Futch	.....2-22-50
Brown—Larry Gardner	.....2-10-50
Page—Donnie Smith	.....2-28-48
Cole—John Adams	.....2-25-45
Jeff Caddell	.....2-14-46

## Hospital "Guests"

Tonsillectomies have been on the agenda for several of our younger set since Christmas, but all of the patients are well on the road to recovery at this time. Makepeace Cottage had the best representation at Rex Hospital, with Gene Boyd, six; Billy Ellis, five; and Trudy Messer, four, having T. and A.'s at the same time. Also ready now to talk about their "operation" are Carolyn Johnson, nine, and Ralph Wayne Harward, seven.



## Responsibility To God and Man

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Mark 12:28-34

Recent lessons have dealt with controversies between Jesus and some of the religious leaders. Often the questioners showed a hostile attitude toward Jesus. The inquiries directed to him were designed to involve him in contradictions and to make him look ridiculous to the crowd. In today's lesson the Scribe who came with the question "which commandment is first of all?" has every indication of honesty of purpose. While the question he asked was a favorite one for rabbis to debate, and could have been addressed to Jesus as another effort to try him, we yet feel somehow that this man was of a different type from the rest. Perhaps it is because (after Jesus' response) he so thoroughly agrees with the Master.

What Jesus actually did, of course, was to take two Old Testament quotations (Deut. 6:4 and Lev. 19:18) and combine them into one statement which sets forth man's two most important relationships—to God and to his fellow-man. There is hardly a person who hasn't heard this many times. What new and exciting thing can be said about it?

Let us ask what it really means to love God with all our heart, and soul, and mind and strength and our neighbor as ourselves. It is not any vague, sentimental feeling, but an attitude of active trust and commitment which determines all our other relationships in life. In the words of the Scribe, commenting on Jesus' answer, we hear echoes of the great figures of Israel's past. The prophets and sages and poets were trying always to point out that obedience to God is better than sacrifices. For a confirmation of this read the following: I Samuel 15:22, Psalm 51:16-17 and Hosea 6:6, to mention only three. Why then have men persisted in their tendency to show (what they thought) was their love for God by multiplying rituals and ceremonies? Perhaps the answer to this is that it is so much easier to adore than it is to obey; to worship than to serve!

Now when we come to the second part of the commandment "to love our neighbor as ourselves" a number of questions immediately arise. Doesn't this teaching seem to be putting an OK on man's love for himself? Right here the Bible (as so often happens) shows a marvelous insight into the depths of the human soul. The reason we have such a hard time loving others is because we have a hard time loving ourselves. We cannot love ourselves, in turn, because we cannot seem to be the kind of selves we really want to be. Hamlet says, "The times are out of joint, O cursed spite, that I was ever born to set them right." But the trouble might have been with Hamlet instead of with the world! There is always a chance that it is at least half our fault!

Ours is an age of social conflict on a massive scale. It is very close to all of us all of the time. Is there no solvent for this? There is one, but we won't take it. Jesus gave it to us long ago. The practice of it would go far toward solving our conflicts, wars and miseries. "Love your neighbor as yourself."

Lesson writers are asked to emphasize the temperance theme in this lesson. The person who loves God and his fellow-men in the sense that Jesus meant must be concerned about the effects of beverage alcohol upon the personal, economic, social and religious welfare of our people. More than that, he will not forget to pray for special people whom he knows are victims of the drink habit. He will regard his political power, which is symbolized

by the vote, as a weapon to be used to elect men to office who share this concern about the damage beverage alcohol is doing to our country. When the head of Communist Russia singles out this problem for special comment in a speech to his nation, it is time for the Christians of America to be concerned!

ing" and use the space for news of the church. —Mrs. W. M. Wagoner  
Winston-Salem, N. C.

### Reprints Are Available

To the Editor:

I have always liked the *Advocate*, and your issue of Jan. 29 is unusually fine. Please tell me if I may get the allegory "My Arrest And Rescue," in the form of a small tract for distribution. I am much impressed with the beauty of it.

—N. F. Marsh

Asheboro, N. C.

**Editor's Note:** Reprints are available we believe, and can be obtained by writing The Pentecostal Herald, Louisville, Ky.

## Letters to the Editor

Less "In Passing"; More News

To the Editor:

I take the *Advocate* to read what my church is doing. Please cut out "In Pass-



## ALL METHODIST

AND all using Methodist Church School material prepared to meet their particular needs. With its Broadly Graded, Group Graded, and Closely Graded literature, The Methodist Publishing House offers three distinct series—all presented in the best of Methodist tradition—yet designed educationally to meet the special problems of small, medium, and large Church Schools. Be sure to take advantage of this full range of Methodist study material made available to your Church School.

Write the House nearest you for full information.



*The Methodist Publishing House*

Please order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1  
Detroit 1 • Kansas City 6 • Nashville 2 • New York 11  
Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2



## The Liturgical Question Box

**QUESTION:** *Our congregation is vaguely conscious of a need to do something about establishing its worship on a sound Methodist basis, but we want to educate our people, as a whole, to feel this need and to give their co-operation. What steps do you advise?*

**ANSWER:** Your problem is universal and poses an intelligent question. Any reform in the habits of a congregation's common life must rise from a sense of need and a common desire to solve the problem corporately. This is especially true concerning public worship.

There are several steps involved here. Local situations will differ, so that the procedure may vary from place to place, but here is a general list of suggestions.

1. There must be a small group, including the pastor and top leaders, who are anxious and willing to take an honest look at the kind of worship carried on in their congregation.

2. Paragraph 274 of the 1956 *Discipline* provides for a Commission on Worship (an optional Commission) to be constituted by the Quarterly Conference. The Commission is composed of the pastor and church lay leader as *ex officio* members, and not fewer than three elective members. The Quarterly Conference may add as many more as needed.

The Commission on Worship then becomes an official channel for sponsoring a program of analysis and study which will seek to involve all responsible persons in the area of worship. The pastor, lay leader, organist, choir director, ushers, communion stewards, and heads of various local church organizations are persons of influence and leadership who must co-operate in this kind of project. When this group has informed itself it can make proper recommendations to the church, calling for a wider program of study and experimentation looking toward a reformation in worship. This technique seeks to involve the *whole* church in active sharing and avoids the dangers of arbitrary and heavy-handed tactics.

3. The Commission on Worship can arrange for a Christian Workers' School Course on Worship; or, it can provide a series of discussions of the main problems of public worship, to be led by some competent consultant, and to which all interested persons would be invited.

4. The Commission on Worship can arrange for the distribution of folders, leaflets, pamphlets, and articles which deal with the problems of worship.

## Book Reviews

**The Gospel In Dispute**, by Edmond Perry, Ph.D. Doubleday, Garden City, N. Y. \$3.95.

Here is a scholarly study of the relationship between the Christian faith and other missionary religions. The author begins with the thesis that the entire geographical world has reverted to a mission field, and that there is no geographical domain over which the Christian faith any longer holds sovereign influence. "Respect for the Church," he says, "is no longer axiomatic in the West and the norms of Christian behavior do not as formerly dictate the morals of Western culture . . . Contemporary secularism, life organized without God, and materialism, life evaluated apart from God, have rendered Christian faith *passé* in the minds and lives of the masses in Europe, Britain, and America."

This weakening of the Christian ethic has opened the way for non-Christian religions, particularly Hinduism, Buddhism, and Islam, which are engaged in intensive missionary activity to the West with

the specific purpose of spreading their faiths.

Dr. Perry deals with each of these religions in turn, as well as with Judaism. He presents the good points of each with superb fairness. But these features only serve to stress the obligation which Christians have to live their faith in the face of all opposition. "Whenever it is possible for Jews to be persecuted for their faith and Christians not to be persecuted for theirs by the same world powers, Christianity has ceased to be Christianity."

" . . . we are made missionaries by the Gospel of Jesus Christ which elicits our faith. Our field is the world (Matt. 13:38) because the author of our faith claimed it for his own. In this faith we view the present provocations as gifts from God which will not retard but really serve to advance the Gospel."

The author is well known in North Carolina, having spoken throughout the state while serving on the faculty of Duke University from 1950 to 1954. He is now Associate Professor of the History of Religions and Chairman of the Department at Northwestern University.

—M. R. Chambers

**Understanding And Preventing Juvenile Delinquency**, By Haskell M. Miller. Abingdon Press, 186 pages, \$1.25.

Dr. Miller is especially qualified by training and experience to write about juvenile delinquency. He has worked with numerous child welfare and family groups, conducted a study of various boys' gangs in Dallas, Texas, and is now head of the Department of Social Ethics in Wesley Theological Seminary, Washington, D. C.

His book gives some startling facts through statistics and field work. It clearly defines the place of the home, the church, the community, and the courts in the treatment and prevention of juvenile delinquency. The author says that the treatment given children in trouble today is little short of disgraceful and more are injured than helped. The indifference of officers and citizens is appalling and until the adults awake to the needs of these children juvenile crimes will continue to mount.

The book is very readable and is excellent for church or civic study groups. It will stir the heart of anyone who wants to learn more about the problems and pitfalls of youngsters.

—Dena Chambers

## Subscriptions Received

January 1 through February 4

100% Churches

Purcell, Charlotte	124
Lewisville, Lewisville	81
Konnoak Hills, Winston-Salem	60

Churches Sending 6 or More at One Time

Myers Park, Charlotte	20
St. James, Newport	15
Gibsonville Methodist, Gibsonville	12
Trinity, Elizabethtown Charge	
Wilmington District	12
Enfield Charge, Rocky Mount Dis.	11
First, Henderson	10
Wesley Memorial, Wilmington	10
Cid, Thomasville District	9
Chadbourne Methodist, Chadbourne	8
King Methodist, King	8
Hebron, Union-Hebron Charge	7
Oak Summit, Winston-Salem District	7
Shiloh, Rocky Mount District	7
Mt. Harmony, Marion District	7
Arapahoe, Oriental Chg.	7
City Road, Elizabeth City	6
Andrews-Soapstone Charge	6
Hay Street, Fayetteville	6

## Church Offering Envelopes

Stock form—Can be used by any church

**\$5.75 for 1000**

Advocate Office, Box 508, Greensboro

**New Church Windows**  
**RUSSELL CHURCH STUDIOS**  
Box 5237 Winston-Salem, N. C.

## High Point Glass & Decorative Co.

For your church windows carefully consider what you get—rather than what you get off.  
**A. W. Klemme, Pres. & Mgr.**  
Box 101 High Point, N. C.

CHURCH, CLASSROOM

## FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

**SCHOOL EQUIPMENT, INC.**  
P. O. Box 586 Siler City, N. C.

## CHURCH FURNITURE

WRITE FOR *free*

CONSULTATION  
DESIGNING  
ESTIMATES  
CATALOG

**Ossit**  
CORP. OF VIRGINIA  
BLUEFIELD, VA.

**STOP CLIMBING STAIRS**

**Avoid Heart Strain and Fatigue with a Home Elevator**

Inclin-ator travels up and down stairways—Elevette fits snugly into closet space. Ideal for invalids and older folks, with safe push-button controls. Uses ordinary house current. Used in hundreds of nearby homes. Call or write today for free survey.

**MONARCH ELEVATORS**

**Freight & Passenger Elevators**  
Greensboro, North Carolina  
Charlotte • Raleigh  
Roanoke • Augusta • Greenville



## W. C. Walton, Jr., on Ill-Fated Plane

Among the 65 who died in the crash of an American Airlines prop-jet plane at New York just before midnight February 3, was the Rev. W. C. Walton, Jr., of Nashville, Tenn., director of TV Ministry Development for the Methodist Church. Mr. Walton was a member of the North Carolina Conference. Two other Methodist ministers were also among the victims. They were the Rev. Royer Woodburn and the Rev. William A. Meadows. (For story and picture on Mr. Meadows see page 7.)

Mr. Walton, prior to his appointment to the TV ministry, served for seven years as pastor of the Longview Gardens Methodist Church in Raleigh.

## Two American Evangelists To Preach in Japan

Two internationally known American Protestant evangelists, Dr. E. Stanley Jones and Billy Graham, will conduct crusades in Japan in 1959 as part of nationwide observances marking the 100th anniversary of Protestantism in that country.

Dr. Jones, noted Methodist missionary and author, will lead a series of ashrams (retreats) from Feb. 4 through April 22. This will be his fifth evangelistic campaign in Japan since the end of World War II. Graham, who held an eight-day Japan crusade in 1956, is scheduled to return in May or June.

The ashrams will be held in six major cities: Tokyo, Kobe, Kukuoka, Takamatsu, Sendai and Sapporo. Designed to deepen the faith and church life of lay workers and pastors, they are being sponsored by the National Christian Council of Japan in cooperation with local councils of churches.

## "Living Gifts" Set Record In 1958

Arithmetic teachers say you can't add cows, sheep, pigs and goats. But Heifer Project, Inc., does. Together, they represented 38,663 "living gifts" sent to refugees, schools, orphanages, hospitals and rural families around the world in 1958.

"A living gift has a unique quality," Thurl Metzger said in making the agency's report on the past year's distribution. "First it has value in itself and then it increases this value through its offspring." Mr. Metzger directs the Heifer Project office in North Manchester, Indiana.

In one shipment alone, he reported, 6 cattle, 16 goats, 35 chickens, 8 sheep, 25 pigs, a horse and 24 rabbits were all successfully loaded into one freighter plane in a "flying ark" bound for Bolivia. In addition, he said, 6 goats are at last at a mission hospital in Angola, Africa. "But it took three years," Mr. Metzger commented, "to find the proper combination of weather, ship, goats and caretaker."

One of the most difficult shipments, he said, was getting 20 calves, 56 sheep and 5 pigs from farms in Ohio to the hills of

Katmandu, Nepal. The animals traveled safely 11,000 miles by truck and plane, the longest trip in Heifer Project records.

Bees, turkeys, and hatching eggs are included in total Heifer Project shipments which have gone to 54 countries. In addition, 26 cattle and 49 rabbits were given last year to low income farm families in Southern states in this country. "These farmers' only income was from small cotton farms," Mr. Metzger said, "and they are now trying to change to general farming."

Heifer Project shipments are the gifts of U. S. farmers, church groups and private sources. Much of the agency's work is carried on with the co-operation of Church World Service, the relief and rehabilitation agency of the National Council of Churches.

## Circuit Judge Writes Book on Gambling

A retired St. Louis Circuit judge, Francis Emmett Williams, was cited by Methodists Wednesday night, Jan. 28, for his "outstanding service" in the field of temperance and public morals.

Judge Williams was honored by the Methodist Board of Temperance for his longtime efforts to curb gambling, and for his new book, "Lotteries, Laws and Morals," published by Vantage Press, New York.

Ill health prevented the 81-year-old jurist from attending the board's annual meeting to personally accept a plaque from the president, Bishop John Wesley Lord of Boston, Mass.

In a message to the Board Judge Williams said that "the present deluge of lottery gambling now flooding the mails and the airways is coming upon us through loopholes in the enforcement of federal statutes—loopholes made by authorities at Washington in dealing with prize contests, sweepstakes and other evasions . . ."

He said his book was written "as a protest against the unethical actions of members of the bar who have been involved in any manner in this deception and hypocrisy which have contributed to the present deluge of lottery gambling, and a protest against any further support by the American Bar Association of the false doctrines of the lottery promoters."

## In Memoriam

MR. AND MRS. JOHN T. SHOLAR

This is to record the passing of Mr. and Mrs. John T. Sholar. Mr. Sholar passed away December 24, 1951, in Rocky Mount, and Mrs. Sholar on November 3, 1958, in Raleigh. They had made their home with their daughter and son-in-law, Mr. and Mrs. Marvin J. Cowell, Raleigh, for many years.

They were members of Wesley Memorial Methodist Church, Wilmington, N. C., where both gave many years of loving, active service for their Master whom they loved devotedly. Both were Sunday School teachers, and Mr. Sholar was a former steward and charge lay leader. Loving friends have placed memorials in the new sanctuary in their memory, and Mr. Sholar's Sunday School class has been named the Sholar Bible Class.

In our sorrow at their passing, we are buoyed up and sustained by the knowledge that only their worn-out forms sleep in the cemetery; the living part, the vital part of them—their immortal souls—have gone over to that far shore, which is the home of "just men made perfect." The greatest tribute we can pay to their memory is to emulate their unselfish contribution to the upbuilding of God's kingdom on earth.

—One who loved them.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



D S

NORTH CAROLINA

# Christian Advocate

February 19, 1959

Volume 104

Number 8

Photo by A. Devaney

## WASHINGTON

We think of Washington today,  
The father of his country great,  
Who never idled time away  
And left our country to its fate.  
He felt that ev'ry human had  
A right to love and worship God,  
And help to make his fellows glad  
For freedom from oppression's rod.

At Valley Forge he knelt in prayer  
Where hungry soldiers were encamped,  
Who suffered as they lingered there  
While over ice and snow they tramped;  
But knowing their commander sought  
For help beyond their feeble stand,  
As heroes they went forth and fought  
And bravely marched at his command.

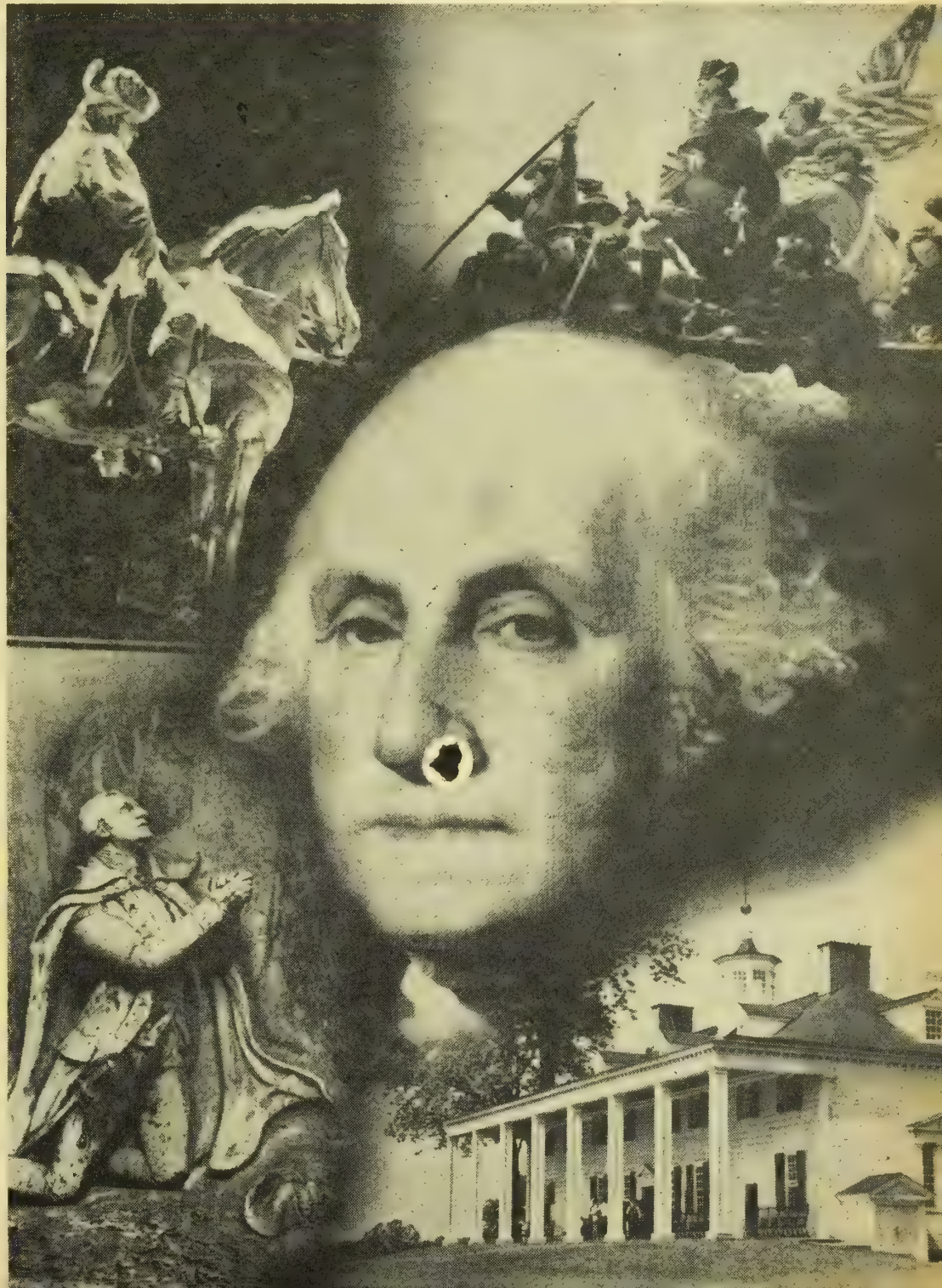
He never longed for wealth and fame,  
Nor sought the laurels of renown,  
But lived that he might have a name  
That's greater than a throne or crown.  
He never sought for pow'r to rise  
And be a tyrant on a throne,  
But when he heard his country's sighs  
He fought for freedom, that we own.

He lives today on history's page  
Among the greatest of the earth;  
We class him with the saint and sage,  
And as a Nation know his worth;  
For when our freedom was at stake  
And almost seemed a hopeless cause,  
He never let the forces take  
Our country's flag and cherished laws.

A man who yields himself to God  
May rise to heights beyond his days,  
And as men see the way he trod  
A million hearts may sing his praise;  
And maybe in a better world  
A mighty host shall gather in,  
Who found the truth that he unfurled  
That gave them faith to pray and win.

REV. WALTER E. ISENHOUR

Taylorsville, N. C.





# Carolina Briefs

The Rev. and Mrs. Edwin A. Hackney were guest speakers at Wesley Memorial Church, High Point, on Sunday, February 8. The Hackneys were among those commissioned for missionary service at the recent annual meeting of the Board of Missions, and are completing final plans to sail for India on March 11. Wesley Memorial has assumed half of the support of this splendid young couple on the mission field. Mr. Hackney has served pastorates in the Western N. C. Conference, and Mrs. Hackney is a registered nurse. They have three young children.

Dr. Fletcher Nelson, director of Christian Higher Education in the Western N. C. Conference, was guest speaker at College Place Church, Greensboro, on Sunday, February 8.

Westminster Church, Kinston, will hold a series of revival services beginning on Sunday evening, March 8, and continuing through March 15. The Rev. D. E. Earnhardt of Durham will be guest preacher for the week.

The Rev. Leon M. Hall, associate pastor at Trinity Church, Durham, was guest minister at First Church, Morehead City, on Sunday morning, February 1.

The Rev. Julian Holmes, pastor of Central Church, Concord, delivered the opening prayer at a recent session of the State Senate in Raleigh. Mr. Holmes was guest of Lt. Gov. Luther Barnhardt who is a member of Central Church.

The Rev. Joseph Paul Bartak, a member of the N. C. Conference, has returned to the States from Austria, and is now living at 220 Dyches Drive, Savannah, Georgia. Mr. Bartak has retired after spending 37 years in missionary service.

The Rev. E. C. Durham has been re-appointed Chaplain for the North Carolina State Senate for another year.

Longview Methodist Church, Raleigh, will hold a series of revival services March 22 through March 27. The Rev. Graham S. Eubank, superintendent of the Raleigh District, will be guest minister for the week.

During the week February 16-20, the Rev. Mitchell Faulkner, pastor of the Leaksville Methodist Church, is leading the Religious Emphasis period on the campus of Brevard College. Mr. Faulkner is an alumnus of the college.

Wesley Heights Church, Charlotte, will conduct its series of revival services beginning Sunday morning, March 15, and closing on March 22, when the Palm Sunday Membership Class will be received into the church.

Dr. J. Lem Stokes II, president of Pfeiffer College, Misenheimer, was guest minister at Memorial Methodist Church, Thomasville, on Sunday, February 8.

The Rev. W. N. McDonald, head of the Department of Religion at Louisburg College, was guest speaker at Centenary Church, Smithfield, on Sunday, February 8; and on February 15, Dr. Cecil Robbins, president of Louisburg, brought the morning message at Centenary. On February 22, the Rev. S. Allen Deheart, professor in the School of Religion at the college, will be Centenary's guest speaker.



## Advocate Director



J. J. HAUSER  
Waynesville District

In announcing that Brevard College will receive \$850,000 from the Western N. C. Conference Christian Higher Education campaign, President Emmett K. McLarty states that the funds will be used largely for the addition of new buildings, including those for science, music and fine arts, and physical education.

Riverside Methodist Church, Elizabeth City, observed its fifth anniversary on Sunday, February 11. The Rev. C. Freeman Heath, district superintendent, who initiated the founding of the church, delivered the anniversary sermon.

The Buxton Methodist Church, with a membership of 134, located in the fast-growing Outer Banks community of Buxton, has approved plans for the construction of a new sanctuary and education building at an approximate cost of \$30,000.

The Kitty Hawk Methodist Church has been granted the Conference Christmas Offering for 1959 to help the small congregation complete its education building and enlarge its sanctuary so as to minister to, tourists and summer visitors coming to the beach.

The Rev. and Mrs. Joseph L. Ervin, of Mount Pleasant Church, Greensboro District, announce the birth of Alice Lane, who arrived on February 8 to add to the happiness of the parsonage.

The Rev. John L. McWhorter, pastor of the Methodist Church, Black Mountain, participated in a Methodist Evangelistic Mission in the Washington, D. C., area during the week of February 8. He preached in the Methodist Church at Greenbelt, Maryland.

Grace Methodist Church, Greensboro, will hold a week of evangelistic services beginning on Sunday, March 15, and continuing through Friday evening of that week. The Rev. Roy Putnam, pastor of Trinity Church, Greensboro, will be guest evangelist.

On Sunday, February 8, at the Boger City Methodist Church, Scoutmaster Woodrow Blanton presented Donald Cagle to receive the

God and Country Award for Scouting from the pastor, the Rev. J. J. Powell. After receiving the award, Donald pinned the small pin on his mother, Mrs. Horace Cagle. Kenny Finger and James Lee, two other Scouts who had received the award at earlier dates, took part in the presentation service. Members of Troop 1, Boger City, were present in a group.

The Rev. Earl Cook, pastor of Bethel Church, Midland, is back in the pulpit following an illness of several months.

The Rev. and Mrs. L. T. (Ted) Wilson, of the Warsaw Methodist Church, announce the birth of a son, William Ronald, on January 14.

The Morris Field Methodist Church, Charlotte, is conducting a series of special services which began on Sunday, February 8, with a religious drama directed by Donald I. Newman. On February 15 Dr. Wilson O. Weldon, minister of Myers Park Church, Charlotte, was guest speaker. On February 22 a film, "Forward With Christ," will be presented. On March 1 the pastor, the Rev. Walter Thomas, will preach on the subject, "Methodism — Its Basic Beliefs." On March 8 a program of dramatic Bible readings will be presented. On March 22 the laymen will be given an opportunity for personal testimony. On March 29 a film, "The Gates of Glory," will be shown. The program for March 15 is still undecided.

## Terrell Pastor Dies After Long Illness

The Rev. A. F. Gordon, 40, pastor at Terrell, N. C., died in a Newton hospital, Feb. 9, after a long illness. Mr. Gordon had been a member of the Conference since 1952, and had served churches in Greensboro and elsewhere in the WNC Conference. He is survived by his wife, two daughters and one son, all of Terrell. Funeral services were conducted Feb. 11 by the Rev. J. E. Carroll, superintendent of the Statesville District, in Rebooth Church, Terrell, and a second service was held in Trinity Church, Asheville.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
Henry E. Gibat	Business Manager
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
R. R. Mitchell	Production Manager
Betty Dean	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



It's a Methodist fact that there are 2,105 approved persons now on waiting lists to become residents of Methodist homes for older persons.

St. Louis — Dr. Victor B. Hann, superintendent of the Methodist Home for Children. Mechanicsburg, Pa., was installed as president of the National Association of Methodist Hospitals and Homes here January 29. He succeeds Dr. Harold E. Baker, administrator of the San Diego Methodist Home, Chula Vista, Calif.

The association is an organization which represents 229 hospitals, children's homes, and homes for older persons affiliated with The Methodist Church's Board of Hospitals and Homes.

The Rev. Alton E. Lowe, of Delaware, Ohio, and Denver, Colo., has been elected director of the Department of Finance and Field Service of the Division of National Missions of the Methodist Board of Missions. In the new post, Mr. Lowe will head the national, professional fund-raising service of the Methodist Church, which last year helped 324 churches raise \$28,200,000 for building purposes. He will direct a corps of 15 fund-raising experts, who conduct financial campaigns for Methodist churches, colleges, hospitals, camps and annual conferences.

Chicago—At the two-thirds mark in the fiscal year, total receipts for The Methodist Church's general funds showed a 3.46 per cent increase over a similar period last fiscal year. The report for the eight-month period showed a total of \$12,275,798.58 as compared to last year's \$11,864,634.71. However, the largest and basic fund—World Service—was lagging 2.75 per cent behind receipts at this point last year. Several general funds revealed a marked increase. General Advance Specials increased 18.20 per cent over the 1958 report, and the Methodist Television Ministry fund increased 24.42 per cent. Also showing increases were World Service Specials and the Episcopal Fund. Four other funds, however, showed slight losses.

The Board of Hospitals and Homes honored two laymen, January 28, by naming them to membership in the Methodist Hall of Fame in Philanthropy. Those honored were Frank E. Baker of Bryn Mawr, Pa., and W. Glover Giles, Louisville, Ky. Bishop William T. Watkins of Louisville, board president, presented engrossed citations at a banquet in St. Louis. Each was honored for outstanding contributions of time and money to the Methodist hospital in their respective cities, Philadelphia and Louisville.

Fifty-one pastors and laymen from the Philadelphia Area flew to San Juan, Puerto Rico, January 30. They joined Bishop Fred P. Corson at the session of the Puerto Rico Provisional Conference, which is a part of their area. While there, they visited churches and mission stations and attended a luncheon where city officials in San Juan honored Bishop Corson.

A new Methodist church to be built in Los Angeles will have a one or two-level parking garage under the church. This probably will be the first church in the country to have this kind of parking arrangement, said the Rev. Dr. Ray Ragsdale, superintendent of the Los Angeles district.

Methodism in the Southeast is faced with the major responsibility of "finding and educating young men as new ministers to serve the increasing number of new pastoral charges which will be established in years to come," the chairman of the Southeastern Jurisdictional Council of The Methodist Church said recently.

In a "first of the year statement," Bishop Arthur J. Moore reported that in 1958 the 16 annual conferences of the denomination in nine Southeastern states and Cuba added 139 new pastoral charges.

"This means we are organizing one new church a week and dividing large circuits into new pastoral charges at the rate of approximately two per week," he pointed out.

This has been the record for the past three years.

The Veterans Administration has disclosed that 35,827 veterans of World War II and 12,392 veterans of the Korean War have undertaken training under the GI Bill of Rights to become clergymen.

The ministry ranked just below medicine and law in the number of veterans who undertook preparation for the professions with aid of grants from the government under the GI education program.

## Capsule Comments

**Peace for Cyprus:** After five years of bloodshed, last week saw the beginning of a new era of negotiation over the question of who should control the little island of Cyprus. Long ruled by Britain and used as a military bastion in the Mediterranean, Cyprus is populated by Greeks and Turks, who have never been able to get along very well together. Now a plan has been proposed whereby the island would become an independent republic, with a Greek Cypriot President and a Turkish Cypriot Vice-President, a Parliament composed of 70 per cent Greeks and 30 per cent Turks (a rough equivalent of the population proportion), and Britain, Greece and Turkey would sign a defense treaty, providing for joint Greek and Turkish land and naval bases and for British air bases . . . A Methodist, Sir Hugh Foote, should be given credit for initiating the compromise attitude which may make this program possible.

**No "Unthinking Love" For Akhito:** The much publicized romance between Japanese Prince Akhito and commoner Michiko Shoda is not the product of "unthinking love" but of imperial selection, according to a spokesman for the Emperor, who added that the ruler and the prince selected the lady from a list of possible candidates . . . Thus was spiked a story of romantic love.

**Bringing Up Father:** Psychologists have tackled the problem of the best kind of father. Using cartoons and captions to test a child's reactions to parental authority, or lack of it, they came up with the old-fashioned notion that the best fathers are those who are au-

thoritative as well as affectionate. Mothers, they say, should be affectionate.

**Trailer Living:** The ungainly huts on wheels (which the British call "caravans" and the Americans "trailers") have come into their own, with a sales record of 130,000 in 1938, as against 1.2 million conventional houses built that year. More and more young couples are setting up housekeeping in trailers which cost from \$600 to \$11,000 and offer everything from a minimum of equipment to dormer windows, laundries, full bathrooms and hi-fi sets . . . Again the world moves into the nomad era — now in mobile homes, instead of covered wagons. As the population takes to the road, the Church must follow. But there is encouragement in the thought that the average trailer-dweller only moves once in twenty months.

**Sour Notes on Integration:** While integration of the token variety took place in Virginia without untoward incident, and Governor Almond and most Virginia leaders sought more peaceable and workable methods of stopping the spread, Chet Huntley, radio news commentator for NBC, stirred up a hornet's nest by suggesting that the NAACP may have outlived its usefulness. He reported afterward that he "must have heard from every NAACP member in the country." Others besides Huntley are questioning whether constantly increasing demands by this organization may not be doing more harm than good for the Negro race . . . But so explosive is this issue that even this suggestion will probably bring denunciation from both sides.



## Editor Reports Religious Interest in Soviet Union

A Methodist editor told the Minneapolis Ministerial Association recently that he found more religious interest in the Soviet Union on a recent trip there than he had expected.

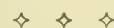
Dr. T. Otto Nall of Chicago said that he was surprised to discover that about a fourth of the Russian congregations were young people. And many of the young people are boys, he said.

The Russian churches he attended were crowded. One reason for this, he suggested, might be that there are too many believers for the few churches that the government allows to remain open.

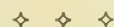
While the number of churches open is less than before the revolution, it is six times the number 20 years ago, he said.

Despite all the changes in the climate, he said, the churches are still severely restricted.

All church property belongs to the state, the churches pay a stiff income tax—13%—to the state, church members cannot run for political office, and the education of youth is completely in the hands of the state, which "means it is scientific, materialistic and atheistic."



The Characteristic of sin is to destroy the capacity to know we sin.



Today is the tomorrow we worried about yesterday.



# Is Rome Ready for Our "Return"

BY W. W. REID

By coincidence, on the day that newspapers reported Pope John XXIII's plan to hold an "ecumenical council" with the hope of "re-establishing one church," there came into my hands a cleverly-written pamphlet, "The Methodists," by Fathers Rumble and Carty, M.S.C. This is designed to show Methodists the errors of their present faith (while praising John Wesley), and to lead them "to return to the Catholic Church of the centuries." It is one of a series of pamphlets on the various Protestant denominations — a series designed to "convert."

The writers are generous in their praise of John Wesley, his character, his early objectives, his achievements for the poor and disinherited. But they are quick to point out the "errors" of some of his teachings, his own change of views and beliefs as the years went by, and especially the cleavages from what Wesley taught and the wide variety of beliefs held by those who have "seceded" from his movement and formed independent churches. Wesley's teachings concerning sin, salvation, Bible interpretation, present assurance, the church, communion, baptism, and the ministry, the writers assert, changed with the years and with the situations in which he found his followers and societies. Wesley's misfortune, it is noted, was that in his Protestant environment, he did not know the Catholic Church.

"Both in theory and practice, all along the line, modern Methodism has moved farther and farther away from the religion of John Wesley," affirm the writers. "If his ways and teachings were of God, the later developments cannot be; if later developments are of God, then Wesley himself fell into error. Or must we suspect both earlier and later phases of Methodism to have been equally the result of sincere but mistaken zeal? These "later developments" are: "liberal" theological views contrary to N. T. teachings, a wide variety of religious expression (individualism, subjectiveness, emotionalism), fellowship instead of conversion, and an "anti-liturgical" church service. "And that multitudes of Methodists should fail to see this (change) is the enigma which every thinking man must find baffling in the extreme," they conclude. Religion and its practice, they seem to suggest, was "once given" and is unchangeable.

"John Wesley himself was indeed a good and earnest man," Fathers Rumble and Carty concede. "But good and earnest men can be mistaken. Wesley never grasped the New Testament doctrine of the Church as a visible yet spiritual society, the Kingdom of Christ in this world, endowed with divine authority, and guaranteed by Him all days till the end of time . . .

"If ever a man devoted himself heart and soul to the preaching of the necessity of personal religion, and of aiming always at entire sanctification, it was John Wesley. Yet, had he been a Catholic, never would he have dreamed of abandoning the Catholic Church. St. Francis of Assisi

did, as a Catholic, what Wesley tried to do as an Anglican. But the Anglican Church did not understand John Wesley, whilst the Catholic Church did understand St. Francis, and would have understood Wesley. The parallel between the two men is most remarkable . . . Yet St. Francis, doing all that John Wesley wanted to do, had no need to leave the Catholic Church in order to do so . . . Had Wesley known the advantage of the Catholic faith . . . he would have felt quite at home within the Catholic fold."

This is typical of Roman opinion of all non-Catholic groups: errors and schisms. One wonders how a church like Methodism — founded on "the error of John Wesley" (whether the error was early or late); or the Anglican Church — "which had its origin in the will of Henry VIII;" or any church which had rebelled "against the great Mother-Church of Rome," can now expect to gain much unity by ecumenical conversations with "the Catholic Church of the ages, united under the Bishop of Rome, successor to St. Peter." It is reported that Pope John may "concede" that in the past "Catholics may have been partly responsible for the quarrels and schisms that split Christianity;" but is that a sufficient "concession" upon which to expect a "return to Rome?" Is the Christian faith "static," delivered to one group unchangeable for all time; or has Protestantism some contribution to make to all religion for its 500 years of thought, and conflict and evolution?

## Protestant Group Warns Public Against False K. C. "Oath"

Expressing his concern over increasing circulation of a so-called Knights of Columbus "oath," Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, declared today that the item was "fraudulent" and warned against its publication and distribution. The announcement made in connection with the approach of Brotherhood Week, stated that P.O.A.U. had sent copies of the bogus oath to the Fair Campaign Practices Committee headed by Charles P. Taft, together with the results of the organization's study.

Scarcely a day passes, Mr. Archer's statement said, in which we do not receive inquiries about this supposed "oath" of the Knights of Columbus. We have noted a sharp rise in the inquiries recently. This "oath" couched in fantastic language is supposed to bind Knights of Columbus to "wage war" on their opponents and to "spare neither sex nor condition" and even "to use the poison cup." It seems strange that credence should be given to a manifest fabrication of this sort, yet we are convinced that the "oath" is being more widely circulated than ever and that it is gaining acceptance in some quarters..

After careful research we are convinced

that the "oath" is fraudulent and should not be circulated by anyone. The "oath" is sometimes circulated under a facade of authenticity inspired by the fact that it was published in the *Congressional Record* of February 15, 1913. The item did appear there, but it was inserted as a sample of bigotry.

Apparently the "oath" appeared for the first time in connection with a political campaign in Pennsylvania. It was printed in the *Chester Republican* of August 28, 1912. One of the candidates, a Mr. Bonniwell, was a member of the Knights. Defeated in the election, he blamed his defeat on circulation of the item. His statements about the "oath" were printed in the *Congressional Record*. The language of the "oath" was included in the *Record* in order to demonstrate its spurious character. The Congressional Committee on Elections which investigated the incident, declared: "The Committee cannot condemn too strongly the publication of the false and libelous article referred to in the paper to Mr. Bonniwell and which was the spurious Knights of Columbus Oath, a copy of which is appended to the paper." (*Congressional Record*, Vol. 49, Feb. 15, 1913, p. 3221).

Records indicate that in several instances American courts have punished misguided citizens who circulated this fake item in the mistaken belief that its appearance in the *Congressional Record* had somehow authenticated it.

Since the false "oath" has been circulated in connection with political campaigns, we feel that a warning should be issued well in advance of the 1960 election campaigns. It is particularly appropriate in view of the possibility of a Presidential candidate of the Roman Catholic faith. We believe that there are serious and pressing church-state issues involved in the candidacy of a person of Roman Catholic faith. Some of these issues are the Catholic boycott of public schools, the Catholic hierarchy's drive for public funds, the appointment of an ambassador to the Vatican, and the possibility of a national law, like the law in Massachusetts and Connecticut, which forbids physicians to give birth control information.

Dishonest controversialists must be given no opportunity to blow up such inane items as the Knights of Columbus "Oath" into hostile headlines or to divert attention from significant issues by such old wives' tales. Consign the Knights of Columbus Oath to the trash can and keep it there.

## Duncan Speaks at Salisbury District Conference

The Rev. Herman F. Duncan, pastor of First Church, Lenoir, preached the sermon at the recent Salisbury District Conference held at Midway Church, Kannapolis. His subject was "Facing Temptation."

Mr. J. F. Harrelson, district lay leader, spoke to the delegates during the afternoon Laymen's Hour on the work of the laymen in the Methodist Church.

♦ ♦ ♦

Arriving at perfection is dangerous; striving after perfection is wholesome and good.  
—Robert G. Tuttle



# The Layman Looks at Junaluska

By D. E. FIELD

Probably one of the first questions to enter the layman's mind when the Lake Junaluska Assembly is mentioned is—"What can it do for me and my Church?" After more than ten years experience this writer can truthfully say—"It can help you in your personal experience as a Christian, it can help your Church, and, it is one of the most delightful places to spend a summer vacation, be it short or long." The entire atmosphere of the place is inspiring, both from a religious and a personal standpoint. It is one of the most reasonable places to stay, with every kind of accommodation—such as hotels, lodges, boarding houses, apartments for light housekeeping, cottages, eating places, etc. Most nights you will pull up more cover; there are no mosquitoes; the cottage owners are most cordial; it is well managed under the direction of Supt. J. W. Fowler. Both boating and fishing are available, as well as a good swimming pool, and golf links. There are children's playgrounds and facilities; a fine Youth Center; an Adult Center; a good Auditorium, and a lovely Memorial Chapel.

There are numerous conferences, such as the annual Jurisdictional Laymen's Conference, District Superintendents' Conference, Pastors' School; workshops for youths and young adults; missionary conferences and schools; evangelistic conferences; church conference; and various meetings with topnotch speakers, many of them nationally famous, and some of worldwide reputation.

Every layman should know something of the historic background of this wonderful place, Lake Junaluska, in the "Land of the Sky." It was named for a famous Indian chief of the Cherokees, Junaluska, who was moved to Indian Territory during the tragic days of the moving of the Cherokees by the U. S. Army by order of President Andrew Jackson. The Cherokees inhabited all the southern mountain area from prehistoric times until they were dispossessed in 1838. They were rounded up by the U. S. Army like cattle and driven westward, 4,000 dying on the road. A little handful of them escaped and hid in the Great Smoky Mountains. Junaluska was one of the exiles in 1838, being then an old man, and could find no peace. His soul cried out for the mountains of his fathers. When the small band of refugees had secured amnesty, he went back to them, where he lived and died. Both the lake and its mountain backdrop were named for him. He died in 1858 and his grave was marked by a great stone with a bronze tablet bearing this inscription:

"Here lies the body of the Cherokee Chief, Junaluska, and Nicie, his wife. Together with his warriors he saved the life of General Jackson at the battle of Horse-shoe Bend. And for his bravery and faithfulness, North Carolina made him a citizen and gave him land in Graham County." (Only part quoted).

The Cherokees still live in the Smokies, their central village being Cherokee, at the eastern gate of the Great Smoky Moun-

tains National Park on U. S. Highway 19, where there are numerous "Trading Posts" filled with souvenirs, with red men gaily arrayed in traditional feathered headgear in attendance.

This is "The Land of the Sky" famed in song and story for beauty surpassing that of any similar phenomenon in eastern America. The Great Smoky Mountains National Park is visited by more people than any other Park in North America. Here are the highest peaks east of the Rockies, such as Clingman's Dome, towering to 6,644 feet, Leconte 6,612 feet, and many others over 6,000 feet. The Lake Junaluska Assembly itself lies 2,600 feet above sea level, having a delightful temperature without humidity. This is the land of the pioneer, of Daniel Boone and John Sevier, Abraham Lincoln and Andrew Johnson, and many like them. Yet Horace Kephart could not find in any library a scrap of information about it; they were strangely silent about this housetop of eastern America; it was terra incognita, but is such no longer. This is the home of the mountaineer, who still speaks the tongue of Chaucer and Spenser and Shakespeare, lingers in the eighteenth century, and lives in a log cabin. He is "more English in speech than Britain itself, more American by blood than any other man in America." In his veins flows the purest Anglo-Saxon blood of the nation. His people are 100 per cent native born of native born parents. There is here "a greater variety of indigenous trees than could be found in a trip from Turkey to England or from the Atlantic to the Rockies." The Appalachians contain seventy-five million acres of hardwood, half the country's supply. The region has one-sixth of America's potential water power. It produces one-fourth of our bituminous coal. Appalachia has been backward, but it will be flourishing when other sections are effete. It is the home of rhododendron, the azalea, the mountain laurel.

The Lake Junaluska Assembly is the gift of laymen to The Methodist Church. More than a thousand men met at Chattanooga in April, 1908, in the first general meeting of the Laymen's Missionary Movement of the Methodist Episcopal Church, South, and a resolution was passed to have a great assembly ground for that Church. After considering various sites for such an Assembly ground the decision was made in favor of a spot on Richland Creek about three miles east of Waynesville, N. C., from which was developed a 2,500-acre site, and a lake of 250 acres, which was called The Southern Assembly, and named Lake Junaluska. This Assembly was officially opened June 25, 1913. After that the growth was steady, improvements made, homes were built, and the official boards and agencies of the Church established headquarters. The conferences were annually attended by increasing throngs and Lake Junaluska became known as "the summer capital of Southern Methodism." After many ups and downs The Assembly was put in charge of a receiver in 1932. Then a campaign was launched to raise the indebtedness, and

necessary funds were procured in 1936. The Assembly was turned over to a "holding committee," and officially became the property of the Southern Church by action of the General Conference at Birmingham in 1938. After unification it became the property of the Church as a whole, and has since been administered and operated by the Southeastern Jurisdiction.—*Mississippi Meth. Advocate*

## Hill's Chapel Plans Centennial

Hill's Chapel, Lowesville Charge, in eastern Lincoln County, is beginning to plan for the celebration of its centennial in August or September of 1960.

The pastor, the Rev. G. Bruce Nelson, would like to hear from anyone who can contribute historical data of the early days of the church. From 1860-1880, it was a part of the Rock Springs Charge, Denver; then the Denver Charge; then the Lowesville Circuit (Salem, New Hope, Fairfield, and Hill's Chapel). Since the 1957 Annual Conference it has been a separate charge.

The church would also like information regarding the early preachers during the period 1850-1900, the brush arbors of the area, and the early camp meetings. Information of historical value is desired regarding the history of Rehobeth Church, said to be the first church west of the Catawba, and also regarding the Rock Springs or Balls Creek Camp Meeting. Any information as to where written material on the area can be located will be appreciated.

The people living in or interested in this area are urged to keep the first half of September 1960 open, as the centennial will probably be held during this period. A "brush arbor" meeting will be part of the celebration.

## Refugee Sponsors Needed by Methodists

Offers to sponsor arriving refugees are urgently needed by the Methodist Committee for Overseas Relief. "The need is immediate," the Rev. Dr. Gaither P. Warfield, general secretary of MCOR, has declared.

"Several hundred refugees from Indonesia, Hong Kong, the Middle East, and other countries will receive their visas in the next few months—and MCOR is committed to placing them in the United States. Altogether we are now seeking placement opportunities for 2,000 persons who will be coming to the United States in the next two and one-half years," he said.

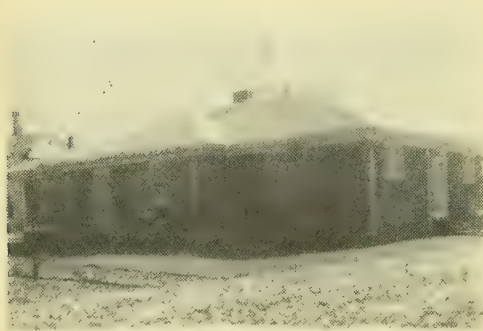
Dr. Warfield urged interested churches and individuals to obtain information from Dr. John S. Kulisz, MCOR secretary for Refugee Resettlement, 150 Fifth Avenue, New York 11, N. Y.

MCOR has thousands of letters from previous sponsors, the relief official pointed out, "telling how accepting refugees brought new life into church groups and congregations and made whole communities more interesting places in which to live."



## Bailey Church Has New Parsonage

On Mother's Day, May 11, 1958, the members of Bailey Methodist Church held a groundbreaking for their new parsonage, with the Rev. R. Grady Dawson, Raleigh



District Superintendent, and the pastor, the Rev. Herbert M. Jamieson, leading the ceremony.

The oil-heated brick veneer parsonage situated across from the church, contains 3 bedrooms, 2 tile baths, large kitchen-family room paneled in ponderosa pine, pine paneled study, large living room, utility room, large attic storage room, and screened porch.

It is beautifully furnished throughout under the leadership of Mrs. Dwight M. Farmer. The yard has been landscaped and shrubbery will be set out in the spring.

Mr. E. A. Howton served as general chairman. Members of the building committee are Ed. J. Cozart; J. Willis Finch; and Carl H. Walker. Members of the finance committee are W. R. Parsons, treasurer; T. C. May, and Johnnie Patterson. Since most of the materials were purchased at cost or at a discount the total cost (including \$2,000 lot) was \$17,000.

On October 28, 1958, the pastor and his family moved into their new home, and on November 23, the WSCS sponsored an "Open House" for members and friends.

In January the ministers and their families of the Louisburg Sub-District presented the Jamiesons a "Housewarming Shower" of gifts at a covered dish fellowship supper in their new home.

## Dr. Allen Spending Month In Hawaii

Dr. and Mrs. H. G. Allen of Statesville are spending a month in Hawaii, visiting the Methodist work in the Islands. Miss Geraldine Surratt from western North Carolina is acting as guide. Dr. Allen preached at the Aldersgate Methodist Church on February 1, substituting for Dr. Thomas Carruth whose plane was delayed.

Dr. Allen is helping to organize a new Methodist church about 16 miles out of the city of Honolulu, under the sponsorship of the First Methodist Church of that city. The church is in an area of population made up primarily of Chinese Buddhists, but they are eager to have a Methodist Church.

Dr. Allen will return to Statesville on February 23. He and Mrs. Allen will be available to speak in local church schools of missions on Alaska and Hawaii, and tell the story of the Methodist mission work in the Islands.

## Wesleyan Glee Club To Sing in Winston-Salem

A concert by the well-known glee club of Wesleyan College, Macon, Georgia, will be presented on Sunday evening, February 22, at 7:30, in the Green Street Methodist Church, Winston-Salem, under the auspices of the WSCS. The glee club is under the direction of Leon Jacques Villard, associate professor of church music and choral organizations at Wesleyan.

Walter Steinhaus, 'cellist, who has been heard in numerous recitals and solo appearances throughout the Midwest and Southeast, will be featured as soloist with the glee club.

The glee club program will include sacred anthems, folk tunes, spirituals, novelties and modern songs which will be presented in solo and small ensemble form as well as with the full chorus.

Miss Carole Bolick, daughter of the Rev. and Mrs. H. E. Bolick, of Green Street Church, Winston-Salem, is a senior at Wesleyan College and a soloist with the glee club.

## Methodists Name First Woman D. S.

The Methodist Church now has its first woman district superintendent — Miss Gusta A. Robinett, a missionary to Sumatra,



Indonesia. Miss Robinett, whose American home is Columbia City, Ind., has been appointed superintendent of the Medan Chinese District on the Island of Sumatra.

It was in May, 1956, that for the first time in its history, the Methodist Church granted full clergy rights to

women. By action of the General Conference in Minneapolis, Minn., women could be admitted into full ministerial membership in Methodist annual conferences.

Now, not quite three years later, Miss Robinett has become the first woman to be named to the "line" administrative office of district superintendent and thus sit in a bishop's cabinet and have direction of the work of ministers in a district. It is the second time since 1956 that a Methodist missionary overseas has achieved a "first in women's clergy rights. Within a month after the General Conference acted, Mrs. Maud K. Jensen, missionary to Korea, became the first woman to be admitted into full membership in an annual conference (Central Pennsylvania Conference).

Miss Robinett, a seminary graduate and a missionary for 28 years, was appointed to the superintendency of the Chinese Medan district by Bishop Hobart B. Amstutz, of the Singapore episcopal area, at the annual meeting of the Sumatra Methodist Conference. Miss Robinett's district comprises at least ten Chinese-speaking Methodist congregations in Medan, a city of 400,000, and other towns and villages scattered along the northeastern coast of Sumatra.

The appointment came only a short time after Miss Robinett had been admitted to full membership in the Sumatra Conference, together with Miss Tan Sim Hong, a Chinese woman minister. Miss Robinett was also appointed to direct women's work in the conference, which will take her into every Methodist church in Sumatra.

Miss Robinett succeeded a Chinese minister, the Rev. Yap Un Han, as district superintendent. Mr. Yap gave up the superintendency because of heavy pressure of other duties, including the principalship of a high school and a Bible school and the pastorate of a church. Miss Robinett is well equipped linguistically to carry out her new duties. She speaks five languages—two Chinese dialects, Indonesian, Batak (a native Sumatran language) and English. She is a missionary of the Woman's Division of Christian Service.

◆ ◆ ◆

"We are not always what we think we are—but what we think, we are."—Ralph Waldo Emerson



Seen above are a portion of the crowd gathered to watch the groundbreaking on the site of the new St. John's Church, Hunter Hills, Greensboro. Dr. J. Clay Madison, district superintendent, and the Rev. L. F. Strader, pastor, are standing in the right center.





*Educational Building, Center Church, Concord*

## Center Church Completes Education Building

The new educational building of Center Methodist Church, Concord, was completed recently, and the first service was conducted Sunday, January 4. The Rev. G. F. Houck, pastor, presented the Rev. J. J. Powell of Boger City, who delivered the sermon. The church is on Highway 101 at the south side of Concord.

The new building, the first unit of a long-range building program, was completed, at a cost of \$52,000, excluding furnishings and landscaping. It provides for a full church program including appropriate worship space. The building consists of a fellowship hall seating 250 in assembly or 70 dining, a kitchen, heat and storage, three adult classrooms, seven other classrooms, and toilet facilities.

Architect George A. Griffin drew the plans which were approved by Superintendent Paul Townsend and the District Committee on Location and Building, the Board of Missions and the Duke Endowment.

The building committee was headed by V. L. Little and included L. G. Garmon, Glenn Plott, Paul D. Campbell, Mrs. Gilbert Little and Mrs. A. L. Puckett.

Since it was reactivated in 1954 under the pastorate of the Rev. J. J. Powell of Epworth Church, Center has been sponsored by Epworth. First services were held in August 1954 when there were 44 charter members. The building was a reconditioned frame building with a sanctuary and two classrooms.

The Rev. G. F. Houck was appointed pastor of Epworth and Center in 1955.

## Graham Seeks License For Black Mountain Station

Evangelist Billy Graham will ask the Federal Communications Commission for a license to build and operate a 5,000-watt radio station at Black Mountain, about two miles from his home in Montreat, N. C.

A spokesman for the evangelist said the station would air religious programs primarily but also would include public service programs, music, news and sports.

Any profits would go to missions and charities, he said, and although advertising would be accepted it will not be solicited.

Plans for the station were disclosed as Graham left for speaking engagements in the east.

Expected to cost more than \$40,000, the station would serve the surrounding Swannanoa Valley area, where radio and television signals are difficult to receive, and with its FM frequency would provide a much wider coverage.

The station will be operated by the Blue Ridge Broadcasting Corporation of Black Mountain. Listed as incorporators are Graham; Dr. L. Nelson Bell of Montreat, the evangelist's father-in-law; George M. Wilson of Minneapolis, Minn., secretary-treasurer of the Billy Graham Evangelistic Association; and Harold E. Finch of Black Mountain.

## Memorial Service Held for Plane Crash Victim

A memorial service for the Rev. W. Carlisle Walton, Jr., who died in the plane accident in New York, which took the lives of 65 persons on February 3, was held Feb. 10, in Longview Methodist Church, Raleigh, where he was pastor for six years prior to his appointment last June to the Methodist Television, Radio and Film Commission.

Three Methodist ministers, staff members of TRAFICO, the Rev. Royer H. Woodburn, director of utilization and field services, the Rev. William A. Meadows, director of radio and television services and training, and Mr. Walton, who was in charge of television ministry development, died in the crash. At the time of writing, none of the bodies had been recovered.

Mr. Walton had served as chairman of the NC Conference Television, Radio and Film Commission, during recent years, until his transfer to Nashville, Tenn. A native of Memphis, Tenn., he studied at Maryville College and received his Bachelor of Divinity degree at Duke University. At the time of his death he was a major in the Air Force Reserve.

His wife, whom he met while in college at Maryville College, was Miss Mary Jane Person of Atlanta, Ga. There are four children, Patricia Jane, 10, Mamela Jean, 8, William Carlisle III, 4, and Charles Lee, 21 months. His parents, Mr. and Mrs. W. Carlisle Walton of West Orange, N. J., are active in the Newark Conference, and Mr.

Walton is an official of Religion in American Life, Inc. A brother, Dr. Lee Walton of Louisville, a pediatrician, heads Kentucky's program of Child Health Guidance.

The memorial service in Longview Church was conducted by the Rev. Thomas A. Collins, executive secretary of the NC Conference Board of Missions, assisted by the Rev. J. W. Page of Fayetteville, Dr. Howard Powell of Edenton Street Church, and the Rev. John T. Maides, pastor.

During the service, it was announced that the chapel of Longview Church would be dedicated as the W. Carlisle Walton Memorial Chapel and a plaque denoting the designation would be placed beside an existing plaque honoring the late Mr. Walton as its founder.

Several hundred persons, including out-of-state visitors and representatives of other denominations in North Carolina, attended the service. Bishop Paul N. Garber represented the Richmond Area and the Rev. Graham S. Eubank, the North Carolina Conference.

## What Is MCOR?

Where there is physical hunger—and suffering and oppression—there you can be, through your Methodist Committee for Overseas Relief. MCOR is the heart of Methodism, its arm in the field of overseas relief and rehabilitation.

MCOR ministers to the victims of catastrophes—floods, fires, droughts, earthquakes, typhoons, to the victims of man-made disasters—wars, revolutions, civil strife, and oppression. MCOR serves the victims of tragedy—those who are homeless and disabled, sick and cold, the widows and orphans, and the refugees wherever they escape.

Methodist assistance is given through Methodist representatives on the scene or, when it is more efficient, it is given co-operatively through Church World Service, the World Council of Churches, or other interdenominational channels—all concrete expressions of Christian brotherhood and concern.

Secular agencies also are performing a useful relief job in many parts of the world, but the dedicated services, economic efficiencies, and voluntary, co-operative approach of the church agencies make it possible to keep overhead to a phenomenal minimum and stretch the MCOR dollar to an amazing extent.

In the Share Our Surplus program of the churches, every dollar given through MCOR will provide more than 300 pounds of surplus government food to the hungry overseas.

MCOR depends entirely on the voluntary contributions of individuals, churches, and groups. A part of the offerings at World-wide and other Communion services and during the Week of Dedication go to MCOR. But direct gifts sent to MCOR, 150 Fifth Avenue, New York 11, N. Y., or through conference treasurers, are the largest source of support. And for these, when conference, district, and charge are listed, Advance Special credit always can be given.



# EDITORIALS

## Shall We Fast During Lent?

Methodists sometimes look with astonishment at their Roman Catholic and Episcopalian friends as they go through various self-denying practices during Lent. They wonder why religion all of a sudden becomes so important to them that they will even give up the use of meat, and sometimes tobacco, for forty days, and they are prone to make some rather critical remarks about "springtime religion."

But we should not be too cocksure about the matter. Methodism's abandonment of fasting may have coincided with its loss of spiritual fervor, despite the fact that some of those who do fast do not seem to be overflowing with spiritual power.

The Methodist idea of fasting did not confine the practice to the Lenten season; rather it made fasting a sort of spiritual tonic, to be used whenever the soul needed a lift. Old-time Methodists were accustomed to fast before Quarterly Meeting, not, we suppose, in an effort to bring up the financial record, but to make themselves ready for the Lord's Supper, which was always a part of worship on that day. Wesley prescribed fasting in somewhat the same manner as he prescribed electric shocks for a run-down physical condition.

What is the value of this almost forgotten discipline?

Perhaps it is to be found in the fact that the practice of fasting confronts the Christian with eternal truths at least three times a day. We once asked a Roman Catholic priest if there was any real value in abstaining from meat on Fridays. "Certainly," he answered, "but it is not in the mere doing away with the use of meat, or in the eating of fish. A fish is no more religious than a hog. The idea of 'fish on Friday,' at least as far as the Church is concerned, is simply a way of insuring that we will be reminded each Friday that Jesus died for them."

You see, in the beginning, the Sign of the Fish was the secret code which Christians used, and thus it became a symbol of Christian discipleship. Each time the faithful Christian ate his fish, instead of meat, he remembered why a certain dark Friday had become Good Friday.

Shall we fast during Lent? Why not? There may be little merit in a mechanical observance of such a rule, but there is certainly a need for self-denial. What are we willing to give up for God, who gave His Son for us?

God does not want our meat, our tobacco, or our amusements, but He does want our love, and anything that we can do to remind ourselves of our debt to Him is worth the trying.

★

## There Is A Land

Twentieth-century Christians have lost much by listening to the critics who loudly derided the idea of the joys of heaven. "Pie in the sky," they scornfully muttered when preachers talked about the other world, and after a time we became so self-conscious about the matter that we stopped talking about the "sweet by-and-by" and gave all our time to "terrible now-and-now," with the result that we accomplished much in the way of social betterment but lost a great deal of hope and happiness.

If material blessings are all we can hope for, then there will come a day when we are lonesome and forlorn.

Carl Sandburg, in his monumental life of Abraham Lincoln, tells of the hard life on the prairies during pioneer years, but he also tells of the Sundays when the hard-working farmers and their families would assemble in the little churches to listen to an earnest message from a circuit-rider and sing:

There's a land that is fairer than day,  
And by faith we can see it afar;  
For the Father waits over the way,  
To prepare us a dwelling place there.

There is a land where the Father waits, a land where our loved ones are, a land where all our holy dreams come true. Can we say that only this world matters, when tomorrow space-age pioneers may take off in search of unknown lands and faraway places?

Man is incurably religious, someone said. Yes, he is that, for within him is a yearning which cannot be satisfied in this life. Seeking new lands is a characteristic of the pioneer spirit, but looking for heaven is the instinctive attitude of all who turn home again at eventide.

Some years ago we knew a little old lady who had a fear of anything which smacked of ritualism. She didn't like "read" prayers and said so very plainly. But one Sunday, after her pastor had read from the *Book of Worship* the beautiful prayer by James Henry Newman, she came to him and said,

"Preacher, I want a copy of that prayer you prayed today. I guess you've got it written down, but I don't care. It says something to me."

The minister complied with her request, and on his next visit brought it with him. Then they knelt together on the worn carpet and read it over in the fading twilight.

"O Lord, support us all the day long of this troublous life,  
Until the shadows lengthen and the evening comes,  
And the busy world is hushed,  
And the fever of life is over,

And our work is done.  
Then of thy mercy grant us a safe lodging,  
And a holy rest,  
And peace at last,  
Through Jesus Christ our Lord.

There is a land where dreams come true, a home for weary travelers, and a place of peace.

## Who Speaks for the Churches?

The controversy over the recent report of the World Order Conference, held under the auspices of the National Council of Churches, served to underscore the prickly question, "Who speaks for the churches of America?" Did the Conference on World Order, in its recommendation that thought should be given to the possible recognition of Red China, have any authority to speak for, let us say, The Methodist Church? Did it even have authority to speak for the National Council?

The answer to the first question is negative. The Methodist Church cannot be represented accurately or effectively by any such group until its own representatives secure the endorsement of their proposals by the General Conference.

The second question is also answered negatively. The Conference was held under the auspices of the National Council, but the General Board of the National Council, at its subsequent meeting in Chicago, although it declared that the churches should speak out on controversial subjects, and commended the Cleveland study conference for "helping the churches and their members carry forward the process of the American people's development of their foreign policy," called attention to the fact that the members of the study group spoke only for themselves and not for the Council or its member-churches.

Actually, there would be little misunderstanding about the matter if it were not for the reporters and editors who insist upon "blowing up" everything said by any church organization whenever it touches upon "newsworthy" angles. Perhaps we should rejoice that religion is a matter of such concern to the average reader, but we may be pardoned for a nostalgic glance backward to the days when a bishop or a committee could discuss religious and social problems without making headlines and setting off journalistic barrages.

The committee which caused all the conflagration was simply studying the problem of how to avoid war with the Communist forces and at the same time uphold Christian principles. They spoke only for themselves when they advocated recognition of Red China.

If we narrow the question down a bit further, who speaks for Methodism? The newspapers would like to be able to quote some leader as speaking for the ten million Methodists, and it is very difficult to keep them from doing so. But no Bishop and no Board is authorized to speak for Methodism; only the General Conference can do that.



# DEVOTIONAL

## An Adequate Confession

By ROY C. PUTNAM

Text: St. John 5:11.

Here is another miracle that precipitated the crisis of the Cross. Jesus is dealing with the impotent man at the pool at Bethesda. In the three words that smote upon the soul of the impotent man we have the whole sublime story of human redemption. It is a beautiful and simple revelation of the Lord's method of dealing with men anywhere and at anytime when we recognize our need of some sure word of hope, forgiveness and restoration.

Look at the first word: "Wilt thou be made whole?" Notice that Jesus stands outside this man's personality yet in the presence of his need. He wants to get that man's weakness and turn it to strength. Just so does he want to enter every man's wartorn heart, drive out the tremors of passion, the tortures of temper and the wanton waste of its God-given powers and put his commanding general, Peace, in charge of the army of occupation. Jesus is eliciting a confession of helplessness.

That first! But more. By this question He is also exciting a new hope. And between the helplessness and the hope the Lord Jesus Christ, the effect of Whose presence is like that of a mighty bridge flung across a vast and forbidding chasm. The King is the presence of the subject but recognizes the kingship of man when he asks "Wilt thou?"

Now comes the second step. The Word of deliverance is spoken. "Rise, take up thy bed and walk." Rise? Why if he could rise he would not have been there at all. Jesus asks him to do the one impossible thing for him to do. He starts to obey! The crowd in the porches do not see it, nor the disciples, nor the man himself. But when he begins to obey the word of Jesus there passes from the living, loving Son of God into the poor, weak crippled frame of the man, the very life and energy of God. "For the words that I speak unto you they are spirit and they are life." Obedience released the healing energy!

Then this word, "Sin no more." The end of every such miracle is that we might be established in holiness. The world says, "You've made your bed hard, lie on it." But Jesus' word to you is this. "Wilt thou? Then rise, take up thy bed and walk!"

## Pricked Hearts and Their Cure

By DERMONT J. REID

The sainted Apostle Peter had preached a moving sermon that day soon after the Pentecostal experience and the result of that sermon is recorded in these searching words, "they were pricked in their hearts, and said, 'Men and brethren, what shall we do?'" Actually, these are the anxious cries of a troubled conscience. The penetrating truth of Peter's forceful sermon had hit its mark!

All that they were not, but should have been had been placed on parade.

## ★ Lenten Altar Meditation

"Thou understandest my thought afar off."

How intent my thoughts are on trivial duties—this task, this housework, this meal, this hurt, this annoyance, this monotony, this purchase, this praise!  
—Selected.



All that they were and shouldn't be, was marched into view.

Their life had been reflected in the mirror of truth and their anxious cry was "what shall we do?"

The purity of divine truth is like that. It never casts a questioning shadow. It brings all of the horrible "gone wrongness" in our life into full view. Suddenly, it becomes clear to us that our pretended goodness is in shambles. We can think of no good thing to say for ourselves. We are all sin. Our life is rampant and out of hand! At last, in desperation we lift our tormented heart to God and cry, "What must I do?"

What we actually have here is a problem of guilt. And guilt is a mountainous problem in the life of each of us. All of us, soon or late, find ourselves kneeling in some quiet place with the prayer, "What shall I do?"

And here a miracle takes place! If divine truth has made us miserable because of our sin—then it comforts us with its grace! It is the anthem of the angels that sings of a grace that is greater than our sins. It is the glory of the gospel that shouts to our troubled conscience—"Where sin abounded, grace does much more abound." Indeed it does, and to find the regal splendor of this truth is life's richest prize.

The world is full of tormented souls who have never found this sacred truth. Some are in the prison house, the asylum, the gutters and alleys—some are on the main streets and big houses; but whoever they are, wherever they are found, they need this truth because it is God's answer and the only effective remedy for the mounting problem of a guilty conscience.



Let me keep Lent;  
Let me not kneel and pray,  
Forego some trifle every day,  
Fast . . . and take Sacrament . . .  
And then

Lend tongue to slander, hold ancient  
grudge, deny  
The very Lord whom I would glorify.  
Let me keep Lent; let my heart grow in  
grace;  
Let Thy light shine till my illumined face  
Will be a testament read by all men  
That hate is buried, self-crucified —  
new-born  
The spirit that shall rise on Easter morn.

—ELIZABETH BADLY READ

## FAITH

Faith always means far more than any speech—

Far more than lilting phrases, lifting high  
The soul of man, the aspirant, whose cry  
"Tomorrow and tomorrow" resounds to teach

Today its hope. No words alone can preach  
This Balm in Gilead that none can buy  
For pittances. The light we deify  
Against the dark is agony to reach.

From winter-orioles that choose to stay—  
From butterflies that trust their briefest hour

Of color and perfume—from tides of blue  
That bear the swallows home at close of day—

Our Grail of Laughter grows: the holy flower

Of Godlike faith, our crown of brightest rue.

—WALTER BLACKSTOCK

High Point, N. C.

## Heroes I Have Known

### "THE SHADOW OF A GREAT ROCK"

By M. R. CHAMBERS

He worked for the railroad, and spent much time away from home. One night in his hotel room in Memphis he was surprised to hear a knock at his door. As he opened the door, a young girl stepped quickly into the room. She seemed frightened as she rushed to a chair on the opposite side of the room and began to talk very rapidly.

She said that she had come to the city two days previously and had spent the entire time in a fruitless search for a job. Now all her money was gone, and she was hungry. Some girls she had met had told her how she might go to the hotel and make some easy money.

"Are you really hungry?" he asked.

She assured him that she had eaten practically nothing that day, and was really hungry. Being convinced, he called room service and ordered a meal sent to the room. The way she attacked the food removed any doubt he might have had.

As she finished eating, he began asking about her home. She was from a small town several miles away. There was a large family, and they were poor. She had thought that she would lighten the burden of her hard-working parents by leaving home and striking out on her own. But now she said that she regretted her action and wished that she were back home.

He knew the town, and also knew that a train would leave in a short time in that direction. So he called a taxi, went with her to the station as though she might have been his own daughter, and put her on the train for home.

When he died several years later, his wife found in his lock-box among his valuable papers a letter from the girl and her mother, thinking him for saving her from a life of shame.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Honor and the President

It had been the happiest evening of her life, Honor decided, as she wiped the last blue dish and put it on the shelf. She was alone in the big kitchen. The other maids had finished their work. But Honor had not hurried as she washed and wiped the supper dishes. "Perhaps," she thought as she walked across the wide, creaking boards of the kitchen floor, "perhaps, if I'm still down here, the master will let me show the President to his room."

But now, with the dishes done, there wasn't another excuse she could think of for staying downstairs. After all, she was only a servant in the house.

Honor walked down the hall. She heard voices in the parlor. Evidently the master was entertaining his famous guest there. "Of course, my daughter Priscilla will play for you, Mr. President. We think Priscilla plays very well." The master's voice was proud as he spoke.

Honor waited in the hall. She heard Priscilla's quick steps as she crossed the room to the old-fashioned harpsichord. She heard the tinkle of the keys as Priscilla played. She heard President George Washington's voice. "That's splendid, my child, splendid. 'The Spinning Song,' wasn't it? Our daughter Nellie plays it."

Honor knew she shouldn't stand there listening, but the sound of the President's voice thrilled her in every nerve. If only she could go in and listen! But then, she was only a servant. She must remember that. Priscilla was the master's daughter.

Voices sounded from the parlor again. "What do you think, Mr. President, is the special work of our country?" asked one of the master's guests.

"As I see it," said the President, "we are a very fortunate nation. We should, therefore, try to be a blessing to the whole world."

"That's what the minister said last Sunday that each one of us should be," thought Honor — "a blessing and help to others."

But she mustn't stand here. What would she say if the master came out and found her standing outside the door listening?

As she turned she saw a white patch of something lying on the dark oak floor. In a minute she knew what it was. She had seen it in the President's pocket as she served him at supper. A spotless white cambric handkerchief, hand-hemmed. Yes, here were his initials, "G. W." in cross-stitch in the corner.

Honor fled up the stairs to the attic she shared with the other maids. In her hand she clutched the white handkerchief.

She went to sleep with the folded square of cambric under her pillow.

She went down to the kitchen the next morning to help set breakfast, with the handkerchief tucked in the pocket of her blue dress.

She smiled at the President as she served him his breakfast.

"You have a nice smile," he said. "What is your name, my child?"

"Honor Preston, Mr. President," she replied timidly.

"That is a fine name. Can you live up to it?"

"Perhaps, sir. Yes, sir, I try." It seemed to Honor that the white handkerchief was burning a hole through her dress.

"Well, Honor," said the President, "I wonder if you found a handkerchief of mine last night. My girl Nellie hemmed



## PRESCRIPTION FOR THE BLUES

*One day when I was worried  
And feeling very blue,  
I read a small "prescription"  
That I will share with you.  
It said: "When you're discouraged,  
Don't sit and fret and frown —  
Just get a piece of paper  
And write your blessings down."  
I thought that there was nothing  
For me to write about,  
But long before I finished  
My fountain pen ran out!*

—Author Unknown



that handkerchief for me, and I wouldn't lose it for anything in the world."

"No, sir," stammered Honor. "I mean yes, sir, I found it." She groped in the pocket of her dress. "You see, sir," she said as she gave it into the President's outstretched hand. "I heard some of the things you said last night, and wished I could come in. But I'm just a servant. I like what you said about being a blessing. I like you very much, Mr. President. And when I found the handkerchief, I thought I could keep something belonging to you."

"And so?" said the President.

"And so I didn't live up to my name," said Honor tearfully.

A few months later a special messenger rode up to the door of the home where Honor worked. "A package from the President for Miss Honor Preston," he said.

Never had such a thing happened before. Not even the master had ever had a package from the President.

With shaking fingers Honor untied the cord and opened the package. Inside was a small Bible. And on the flyleaf was written, "To Honor Preston, from George Washington, August 21, 1789; 'And thou shalt be a blessing' (Romans 12:2)."

—The Friend.

## Did You Know

That a raisin is a grape that's had too many worries?

## ROY ROGERS SAID IT

We are sure most of you think Roy Rogers is a pretty fine fellow, and he really is. He's a Christian cowboy, and all of his family are Christians. Here is something he said that we want to share with you: "I've been getting a lot of mail from kids — boys, especially — who ask me if I don't think it's pretty sissy for them to go to Sunday School. I want to say right here and now that it isn't sissy at all.

"The things you learn in Sunday School will give you strength you'll need against difficulties and temptations of all kinds when you grow up. So go to Sunday School regularly, and learn all you can about the Bible and Christ's teachings — you'll always be glad you did.

"Both my wife and I have accepted the Lord Jesus Christ as our Saviour. We love Him, try to follow Him in our daily lives, and are bringing up our children under His guidance. To us, Jesus is truly 'The Light of the World.'"

## THOUGHT FOR TODAY

*Lives of great men all remind us,  
We can make our lives sublime;  
And departing, leave behind us  
Footprints on the sands of time.*  
—Longfellow

## CHUCKLES

A three-year-old had learned to say grace before meals. Her mother was very pleased with her progress, but one day the mother was startled to hear her saying the grace while she was in the bathtub.

"Susie," said her mother, "you say grace only when you eat."

"But Mommie," she replied sheepishly, "I just ate the soap."

—Exchange

A man came home and saw his children on the front steps and asked what they were doing. "We're playing church," they answered. The puzzled father inquired further, and was told, "Well, we've already sung, and prayed, and preached, and now we're outside on the steps smoking."

## Bible Quiz

(Which Is Correct?)

1. Bartimaeus was lame, blind, or leprous?.....
2. Paul was a Roman, a Greek, or a Jew?.....
3. Job was afflicted with blindness, boils, or leprosy?.....
4. Pilate was a king, a governor, or a procurator of Judea?.....
5. Barnabus was a physician, a tentmaker, or a co-worker with Paul?.....

## Answers To Last Week's Quiz

1. David and Jonathan
2. Ruth and Naomi
3. Ten Commandments — Exodus 20
4. Jesus — Matthew 13:55
5. No — Luke 12:40





# Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor  
Weaverville, N. C.

## Vesleyan Service Guild

January was Guild month for all Wesleyan Service Guilds all over Methodism.

The January Guild-O-Gram paid special tribute to the Asheville District and to its secretary, Miss Bessie Earle Patterson. So many reports from the Guilds in the district were included that even the eyes of the "natives" were opened to observe all of the good work being done.

Featured projects and programs from six Guilds were described. The Francis Asbury Guild honored Mrs. Willie Russell for her outstanding work. The Elkwood Guild was busy on "KP," serving meals to the local Lions Club to make funds for kitchen equipment. The Tryon Guild had a lovely Sunday morning service in observance of Guild month.

The Black Mountain Guild has a special project — to pay for milk for the underprivileged first graders in their school. Central Church, Asheville, branches out into many worthwhile projects with its many members. These are visits to nursing homes, assistance to a special welfare case, support of a boy at the Children's Home, and very fine mission study classes. The Acton Guild bought a bulletin board for the church and are now sponsoring a Japanese orphan.

Mrs. Jessie P. White of Charlotte, Conference Guild secretary, told the executive committee in its session at Pfeiffer College in January, that, "We have 192 Guilds, 767 members — five news units this year — Bradley Memorial in Gastonia, Asbury in Lincolnton, Hanes and Ardmore in Winston-Salem, and Madison in Greensboro. We also support two missionaries, Marlene Vasmon in Belgium and Diana Ware at Vashti, both former Guild scholarship girls."

She concluded her report by saying, "In these ways the Wesleyan Service Guild members of the Conference are trying to grow spiritually and physically as they seek the Spirit of Christ for all of life.

One of their major projects is a pledge to send \$1,000 per year for the Chair of Religion at Pfeiffer College, and to send this pledge through their treasurer, Miss Mary Bright, of Charlotte.

## Christian Journalism Abroad

Opportunities in overseas journalism are as varied as they are in the United States. Whether you choose to follow a career in editorial writing, public relations, printing and production, curriculum or one peculiar to the masses of Africa and Asia, literacy literature, there is a place for you in the growing church abroad.

Within the past years the work of Christian literature and literacy has gained momentum in missionary service. Emergent nations in Africa and Asia arise to claim earning as never before. Doors are closed

in China. But amid and within both situations literature remains the medium of communicating the Gospel to Christian and non-Christian alike, crossing the frontiers of communism and nationalism without barrier. — W.D.C.S. Bulletin

## Social Action!

Methodist women should watch what happens at their State Legislature in these next several weeks, advises the State Legislative Council.

A six-point program of social action is being sponsored by the Council. The Woman's Society of Christian Service of the Western North Carolina Conference, and the North Carolina Conference, are member organizations of the State Legislative Council.

These are the bills to watch for: (1) A minimum wage law; (2) Revision of laws relating to inheritance; (3) Extension of jurisdiction of juvenile courts; (4) A law requiring specific plans for the custody and support of children involved in divorce proceedings; (5) Provision for safe transportation and registration of migrant workers; (6) Restriction on sale of lye in small containers.

Further information about any of these may be secured by writing Mrs. Leslie Barnhardt, 5830 Creola Road, Charlotte 7, N. C. She is the Conference Secretary of Christian Social Relations.

The purpose of the State Legislative Council is to co-ordinate the legislative interests and efforts of State-wide Women's Organizations with respect to legislation, in order to present a united front. There are 19 such organizations with a membership of 350,000 women.

## Honors To Spruce Pine W.S.C.S.

The per capita giving of the women of the Spruce Pine Church is the highest in the Western North Carolina Conference, says Miss Una Edwards of Rutherfordton, Conference treasurer. And they are "way high," for their average is \$23.17 per person.

The per capita average for the Conference is \$5.69 for the current year. This represents an increase of 19 cents per member over last year.

## Honors To The Waynesville District

No district in the Western North Carolina Conference comes up to the Waynesville District in mission study programs, says a Conference officer. So far this year, Waynesville has had 39 mission study classes, and the attendance at these classes is amazing — often numbering a hundred women.

Last year the District had 160 studies, and NINETY-FOUR of these were for Jurisdictional credit.

What spirit is back of such fine work? "Why, the Master's, of course," said one woman. As His helpers we have Mrs.

W. B. Harrill of Cullowhee, district president; Mrs. T. B. McLean of Whittier, Secretary of Promotion; Mrs. R. T. Houts, Jr., of Murphy, Secretary of Missionary Education and Service . . . and ALL the secretaries of Missionary Education in the local societies . . . and ALL the women who attend.

## The Max Lowdermilks In Pakistan

The Lowdermilks, Max, Mary, and son Mark, of the Western North Carolina Conference are busy as can be in Pakistan as missionaries.

After having completed language school, the two young missionaries are now in *Khanewal*. They write: "Khanewal is a small town surrounded by many villages, and we're at the center of the Methodist work in this district. Just recently, at our largest Christian village of Stuntzabad, an annual convention was held. The Convention reminds one of the old Methodist camp meetings. People gathered from miles around for a week of religious services. In the morning there was preaching service, children's service, separate Bible study for men, women and children, then again preaching at night."

Dr. Harry Denman of the Methodist Board of Evangelism and Dr. Manning Potts, editor of *The Upper Room*, were recent visitors at this station.

## District Meetings Scheduled

Gastonia, March 12; Thomasville, April 16, Marion, May 2; Charlotte, May 19.

## Calendar of Coming Events

Mar. 11-12—Regional Training Conference Children's Workers, Atlanta, Ga.

Mar. 13-15—State M.S.M. Meeting, Maple Springs, Winston-Salem.

May 1—May Fellowship Day.

June 9-14—Annual Conference, Lake Junaluska.

June 19-21—Annual Guild Weekend, Lake Junaluska.

July 1-8—Jurisdiction School Missions, Lake Junaluska.

July 10-12—Jurisdiction Guild Weekend, Lake Junaluska.

## Greensboro District

The women of the Greensboro District will be hostesses to the Annual Meeting of the Woman's Society at Lake Junaluska in June.

Mrs. W. B. Hall of High Point, district president, and Mrs. C. H. Risch, also of High Point, were present at all sessions of the Conference Executive Committee, carefully observing and making plans that the Greensboro women would make every effort to be gracious and thoughtful hostesses — as they always are!

◇ ◇ ◇

When the heart goes before, like a lamp, and illumines the pathway, many things are made clear that else lie hidden in darkness.

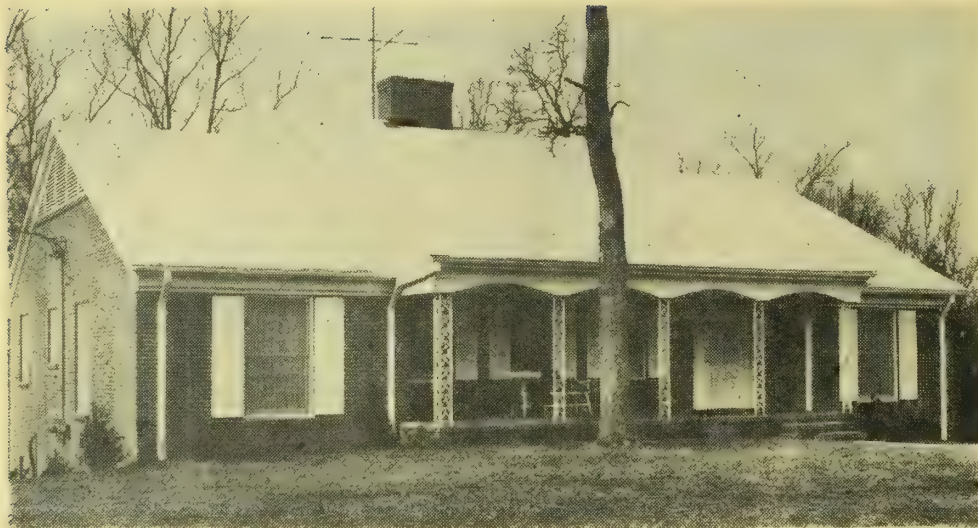
—Longfellow

◇ ◇ ◇

"He has not learned the lesson of life who does not every day surmount a fear."

—Ralph Waldo Emerson





*Parsonage, First Methodist Church, Salisbury*

## Salisbury Parsonage Dedicated

By CARL W. KING

A beautiful new parsonage for the First Methodist Church of Salisbury was dedicated in services held on Sunday afternoon, February 1. Several hundred members of the congregation enjoyed a tour of the residence during the open house that followed. Gone now is the large frame residence next to First Church which housed ministers' families for 63 years. Familiar to many people all over the Western North Carolina Conference, it was torn down soon after being vacated in October.

The location of the new parsonage—on a wooded knoll on Colony Road—follows the trend of building the pastor's residence away from the business district to the quieter, more comfortable residential area. Its construction marked the culmination of several years of planning and hard work, and was another step in a long-range development program at the Salisbury church which eventually will include a new sanctuary.

### *Completely Debt-Free*

The parsonage, modern and beautiful in every detail, is a marked contrast to the now-raised old one. And happiest of all, it is completely debt-free. Its construction was begun the middle of April and completed around October 1 at a total cost of \$50,000, which also included furnishings, appliances, landscaping and air conditioning.

Traditional in design and built on three levels, it is of brick construction and contains eight rooms, three baths, a large basement, a double garage, and ample storage space.

### *Building Committee*

Dr. J. Cullen Hall served as chairman of the Building Committee, which also included Robie Nash, Henry Leonard, and Mrs. Fred Stanback. J. R. Siebert, Hugh Pinkston, and Paul Daniels acted in an advisory capacity. George Griffin of Concord was architect for the project, and J. H. Wilson and Sons of Salisbury were the general contractors. The Building Committee

received commendation for an outstanding planning job that was marked by judicious use of funds that resulted in a superb dwelling executed at medium cost.

### *Furnishings Committee*

High praise is also due the hard-working Furnishings Committee, which was composed of Russell Emerson, chairman, Mrs. J. Van Hanford, Sr., Mrs. J. G. Hudson, Jr., and Mrs. Harold Robinson. The artistic taste of this group is reflected throughout the house, and ministers' wives for years to come will appreciate the beauty and comfort of this parsonage. Members of the congregation, without exception, expressed pleasure and pride at the handsome furnishings, the exquisite decor, and the generally outstanding decorating scheme which features a knowing blend of modern, traditional and antique pieces.

The Parsonage Committee of the WSCS, composed of Mrs. W. C. Taylor, chairman, Mrs. B. V. Hedrick, Mrs. George D. Devereux and Mrs. Dan Nicholas, also gave some assistance in connection with furnishing the parsonage.

Harold Robinson, pastor of First Church, Mrs. Robinson, and their son Harold Jr., greeted the approximately 400 guests who toured the parsonage during the open house. Paul W. Townsend, district superintendent, and Mrs. Townsend also received in the foyer. Members of the above committees and representatives of other church organizations welcomed guests and assisted in serving.

### *Floor Plan*

The main floor of the new parsonage includes a lovely living room and dining room, situated on opposite sides of the entrance foyer; a spacious, informal family room where a large picture window frames a magnificent view; a modern kitchen with comfortable, adjacent breakfast area; a large, handsome master bedroom, a second bedroom, and two baths. Upstairs are two additional bedrooms and bath, and on the lower level is an informal living area and ample storage space.

### *Current Discussion of Future Developments*

The completion of the parsonage is the second unit in over-all plans that have been

in the picture for a number of years at First Church. The new educational building along with the fellowship hall and chapel were completed and formally opened in 1953 at a cost of \$300,000.

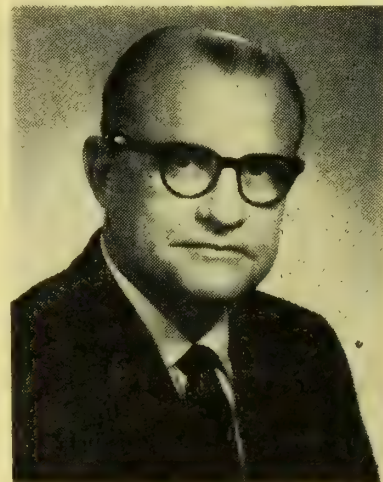
The long range planning committee, John Hanford, Jr., chairman, recommended a new sanctuary as the next project in the building program. While some additional land has been purchased and some architectural drawings have been made, plans for the new sanctuary are still considered to be in the discussion stage.

### **Correction, Please**

The Salisbury District Conference on Christian Education will be held at Trinity, Kannapolis, at 3:00 p. m. Sunday, February 22, as first announced. The evening hour as given in the *ADVOCATE* recently was an error. Sorry for the confusion.

### **Gaston County School**

The Methodist Churches of Gaston County will unite in the annual training school to be held at First Church, Gastonia, beginning at 7:30 p. m. on Sunday night, February 22. Fourteen courses and instructors are scheduled. This school is now among the largest in our conference. Dr. E. C. Few is the district superintendent. Dr. J. G. Huggin, Jr., is the host pastor. C. C. Murray is the associate minister and George Blackburn is the director of Christian education.



DR. GOODRICH

## Dr. Robert Goodrich to Preach In Kinston

Dr. Robert E. Goodrich, Jr., pastor of First Methodist Church, Dallas, Texas, will be guest minister during a week of evangelism to be held at Queen Street Church, Kinston, March 2-6. There will be services twice daily, at 10 a. m. and 7:30 p. m.

In addition to filling outstanding pastorates, Dr. Goodrich has been much in demand for messages on college campuses, including University of Texas, Centenary College, and Southwestern University. Almost every summer he preaches at one or more of the Cowboy Camp Meetings in New Mexico and other western states.

For two years he was preacher on the Methodist Series of the Protestant Hour.



# Children's Home Page

## Basketball

Our boys and girls have had the misfortune of losing several very close games this year. This last week is an example of this. On last Tuesday night our girls lost to the Lexington girls in an overtime period 52 to 49. The boys lost by the score of 43 to 39.

On Friday night our girls defeated Davie County by the score of 50 to 41. But the boys again lost in the last two seconds by a score of 43-42. This has been the story in a number of instances this year. But the teams keep battling away and we hope one of these days "the fortunes of war will be turning our way."

## Boy Scout Sunday

Our Boy Scout troop had charge of our church services last Sunday, February 8. I thought we could best give you this program and its participants by carrying here the order of worship for the day:

The Prelude

The Call to Worship ..... John Poplin  
A Hymn of Praise: "America the Beautiful"

The Responsive Reading:

"The Path of Wisdom"

Boy Scout Oath ..... Aaron Mitchell

Meditation and Prayer ..... Mike Evans

Reading of the Scripture:

St. Luke 2:41-51 Mike Nesbit

Recognition of the Scouts and

Special Guests Mike Evans

The Offertory: ..... Doxology

Hymn: ..... "God of Our Fathers"

The Speakers:

"Why Be Honest?" Jim Summers

"The Upward Look" Tommy Loflin

Hymn: ..... "My Country 'Tis of Thee"

The Benediction ..... John Poplin

Ushers:

Jim Brittain, Gilbert Bowman,

Jesse Broome, Larry Garris, and

Preston Oldham

This is an illustration of our effort to see that our young people have those experiences of the young people in any normal community. During the service the following honored guests were recognized: All members of Ship No. 24, Boy Scout Troop 24, and Cub Pack No. 24, and their parents and friends from Reynolda Presbyterian Church; Scout Troop 83, their homemothers and friends of The Children's Home; Lodge No. 466 Loyal Order of Moose; sponsors of Troop No. 83; and the Scoutmasters and Assistants of Troops 83 and 24.

## Mr. Francisco Visits West Virginia

Our minister, the Rev. Ross Francisco, is the visiting minister in a series of services in South Charleston, West Virginia, this week, February 8-13.

## National Association of Hospitals and Homes Conference

Mrs. Lambeth and I enjoyed the meeting of the National Association of Hospitals and Homes in St. Louis, January 27-29. This meeting is an annual affair. It brings together the personnel from our hospitals and homes from the entire United States.

The groups meet together for their general sessions, but break down into the

hospital section, the homes for the aged section, and the homes for children section for the more intensive work.



FAY HELTON

Mrs. Shellabarger, our homemother in the Cornelius Cottage, frequently has her girls try their hand at creative work. Recently they were writing poetry during this period. Fay Helton, a member of our fifth grade, wrote a little poem entitled, "A Happy Day." Mrs. Shellabarger thought it very good. She sent it to the magazine *Wee Wisdom*. Shortly after this Fay received a notice that her poem was being published in *Wee Wisdom*. We are happy to give you this opportunity to enjoy Fay's poem.

## A Happy Day

*"I am skipping along,  
Singing a song;  
I've been happy and gay  
All through the day.*

*I've tried to be kind and good,  
Doing unto others as I should,  
Helping others in their work and play.  
I'm having a very happy day."*

—FAY HELTON

## Busy Schedule

Our young people had a rather busy week last week. Besides the normal routine of the week, the following activities claimed some of their time: On Tuesday night Mr. Clary and Mrs. Gray carried about forty of our young people to hear the local sym-

phony in a program given in the R. J. Reynolds Auditorium. On Saturday morning the young folk were entertained at a special showing of "The Seventh Voyage of Sinbad" at the Winston Theatre. On Saturday afternoon seventy-five of our young people and staff members were the guests of the Wake Forest College Athletic Department at the Wake Forest-Maryland basketball game at the coliseum.

## Girls' Chorus Entertains

The recreation room of the Tise Building was the attractive setting for a Valentine party on Saturday evening, February 7, when the Girls' Chorus entertained their "dates."

The traditional Valentine decorations were used effectively in the large lounge. Small tables, centered with candles, were placed at one end of the room; and the other space was cleared for dancing. Games were played during an intermission; and refreshments—punch, cake, nuts, and Valentine candies—were served from a beautifully decorated table.

Guests for the evening were: Bob Johnson, Bill Dobbins, Charles Fulton, Monroe Heller, Lynwood Satterwhite, Frank Williams, Fred Tanner, Mike Ashburn, Mike Nesbit, John Poplin, John Earnhardt, all of The Children's Home; David Green and Ned Phillips of Winston-Salem; Kramer Davis and Ronnie Landerman of Statesville; and Ned Stuckenschneider of Norfolk, Virginia.

Chaperones were Mr. and Mrs. Harry Gary, Mr. and Mrs. M. T. Lambeth, and Mr. and Mrs. W. C. Clary.

## School Grades

With us, just as it is with you in your families, school grades assume a rather important place. Each six weeks period brings anxious moments. The report cards are brought to the homemother to be checked and signed. Then, a summary sheet is made out by the homemother for the office. This sheet gives the names of the children and the grades are recorded on them for each reporting period. These sheets are then filed in Miss Craven's office and Mr. Clary's office.

We sometimes run into that same difficulty that a lot of parents encounter, that of convincing the boys and girls just how important these grades are. We find that they are very important. If the student later applies for entrance to college, they count heavily. If the student applies for a job, they are strongly considered. Of course, along with these practical applications is that matter of what doing our best or doing less than our best does to us as a person.

It can so adequately be said to a student, "You are letting yourself down when you do less than your best." We have a feeling that in most instances we have been able to develop a pretty healthy attitude within our students toward grades. We do not hear so often that he or she is a "square" if they are interested in this matter of good grades.

We have had some good fortune to come to those who have made good grades in the form of scholarship aid. This, plus our working on the idea of the dangers involved in doing less than your best, are rather convincing.

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor  
MRS. VIRGINIA WEBSTER, Assistant Editor



## Facing Tribulation With Faith

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Scripture: Mark 13:1-7; 32-37

There may have been many times in history when the words of this chapter seemed strange, and even exaggerated. That is not true today. We live in a time when we can really appreciate the atmosphere of passages which speak of fear of impending disaster. This fear fills the air-ways and screams at us from the headlines of the newspapers.

The humble Galileans who followed Jesus were greatly impressed by the magnificence of the temple. "Look, Master, what wonderful stonework," they said. Jesus then replied, "Not a single stone will be left standing on another; it will all be thrown down." Naturally the disciples wanted to know when this would happen. Jesus' answer is found in verse 32: "But of that day and that hour no one knows, not even the angels in heaven, nor the Son, but only the Father."

What then, is the duty of the disciple? It is to be on the alert, to fulfil the obligations of each day as best he can; in short to be about the Master's business so that, when he comes he will find the servant awake, not asleep. The parable that Jesus used stresses the need of constant vigilance; or, in the words of a modern translation, "Keep a good look-out."

Especially in periods of great social strain and international conflict there have always been those who have proclaimed that "we are living in the last days." If we are to believe the words of Jesus, we simply cannot know this. It is not ours to know. It has been said that the private soldier is a poor judge of the way the battle is going. That is true, as every one who has seen combat duty knows. Some of us raw recruits in World War I were led into our battle positions in front of our own artillery which was hurling shells over our heads. But in the strangeness and darkness it might have been the guns of the enemy, for all we know.

In our day we are called upon to live our lives and to do our work in the glare of world crises following, each upon the other, in rapid succession. This business of seeing everything and hearing everything that happens, of having our nerves exposed to all the shocks of events, makes us long for other happier and quieter days. We would like to be back in some easy-going village, remote from the centers of thought and action, where life moves along from day to day with little or no excitement.

But we "can't go home again." We are part of an age where we have to see and to feel the impact of world events. All we can do is to pray that we shall be able to be and to do what God expects of us in such an age. As the International Lesson Annual has it: "It is as serious a fault to have one's eyes fixed too far in the future as to have them fixed too far in the past. To be thinking of the end of time may have the effect of blinding us to the responsibilities of the present. He is most Christian who is most contemporary, who is most concerned about the evils in the midst of which he has to live."

Are we alert to what is going on about us? How much do we know about our legislators — those whose votes may literally mean life or death for us and our loved ones? How much do we know about the issues of our time? Are we losing the hard-won liberties gained by the sacrifices of those who went before us? Are the policies of our government arrived at from purely political viewpoints, or do they reflect a real concern for the safety and security of our country and our world. Think on these things.

In the *Book of Common Prayer* there is a petition that seems especially appropriate for our time; here it is: *"Eternal God, who commitest to us the swift and solemn trust of life; since we do not know what a day may bring forth, but only that the hour for serving Thee is always present, may we wake to the instant claims of thy holy will, not waiting for tomorrow, but yielding to-day."*

## Announcements

All persons of the Western North Carolina Conference who are interested in making application to become certified Directors of Christian Education or certified Ministers of Music are requested to write Julian A. Lindsey, Box 169, Statesville, N. C. It is important that this be done immediately if there is any desire to be certified through the Board of Education during the 1958-59 Conference year.

Providence Methodist Church, Goldsboro, has for sale 20 church pews, form fitting, pine with mahogany stain, all in good condition. They are of the following

lengths: 14 pews 13 feet; 2 pews 12 feet; 1 pew 10 feet; 3 pews 9 feet. They were discarded when the new sanctuary was built and furnished with new pews. The church will sell these second-hand pews for \$15.00 each. Anyone interested should contact Trustees, Providence Methodist Church, Route 1, Goldsboro, N. C.

**Church Furniture**  **Southern Desk Company**

Write for information

Hickory, North Carolina

## PEOPLE 60 TO 80

If You Will Simply Send Us Your Name And Address . . .

. . . we will explain how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

You can handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation of any kind. No one will call on you.

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., I West 9th, Dept. L207C, Kansas City, Missouri.

## STRATFORD COLLEGE

EDUCATES IN ART OF LIVING

Accredited Junior College and High School. Liberal Arts and Terminal Courses. Speech, drama, music, art, merchandising, secretarial, pre-nursing, medical secretarial, medical techn., etc. Social and Sports programs.

Write for Catalog and "Intimate Glimpses" Box R-P Danville, Va.  
JOHN C. SIMPSON, Pres.

## Gracious Living near Washington Square in New York City

Fine accommodations . . . all rooms with modern private baths, family suites.

singles from \$5 per day  
doubles from \$8 per day

Weekly and Monthly Rates for Extended Stay.



HOTEL

**VAN RENSSELAER**

15 EAST 11TH STREET

JUST OFF FIFTH AVENUE

New York



## LETTERS TO THE EDITOR

### State Lotteries Vs. Church Gambling

To the Editor:

I am not a regular member of the "Letters to the Editor Association," this being my first to you. But I just couldn't let one item slip by without comment.

In the "Capsule Comments" (February 5), the first item is a quotation from Cardinal Cushing's comment on the proposal for a state lottery in Massachusetts. "The use of a lottery he considers 'economically unsound, socially disintegrating and morally dangerous'. A new attitude on the part of many Roman Catholic authorities."

This is not "a new attitude" for Roman Catholic authorities. In my ten years of ministry in Massachusetts, the Roman Church consistently opposed any lottery or state operated gambling system.

What you, dear Editor, have overlooked is the motive for this opposition. I am sorry to say that I believe you have been "taken in" by a very beautiful and pious sounding statement. Today, and for a long time in the past, the Roman Catholic Church has been the biggest legal gambling agency in New England. They are the biggest lottery operators in the state. The Roman Church in Holyoke, Massachusetts, has for years operated a regular monthly lottery, involving thousands of dollars, many unfortunately, from Protestant supporters as well as their own folks. Surely, the Roman Church opposes a legalized, state-operated lottery—it would kill their golden racket. After all, the Holyoke Church doesn't give away new cars, and as much as \$10,000 a month in prizes, for nothing. It has been reasonably estimated that they sell as high as \$50,000 worth of tickets for the drawings. It certainly is no penny-ante business. So please use some portion of this letter to correct the erroneous impression you have given that the Roman Church has changed its attitude on the matter of gambling. They only oppose the competition that it represents to their well entrenched position as leaders in this most lucrative field.

Having lived in the midst of this problem for ten years, and having had to contend with the insidious attitude that gambling in the name of the Church justified the practice, I cannot refrain from this protest.

Sincerely,

Rev. R. W. Pritchard  
Wesley Heights Methodist Church  
Fayetteville, N. C.

**Editor's Note:** Perhaps we were a bit too enthusiastic at even a little progress on this issue. You are probably right about the attitude of some leaders, but there is a movement in the R.C. Church against the use of all forms of gambling, and it is gaining ground. As you suggest, there is plenty of room for improvement.

## Book Reviews

**Daily Meditations on the Seven Last Words.** By G. Ernest Thomas. (Abingdon Press, 143 pages, \$2.00)

This book lifts the reader above everyday sins and blunders and then polishes our faith in and our dedication to God to a new brilliancy. The author makes God's love more real and Christ's challenge from the cross more gripping. It shows definitely that the crucifixion was not just a pageant, but God's supreme drama, in giving His great love to us through His beloved Son, our Christ. Those who have considered the crucifixion a sordid ending to a perfect but human life will see the great God-love for men brilliantly etching the entire sacrifice against the world of suffering and need.

Anyone who is discouraged or defeated, disappointed and lonely, bereaved or in pain, should read and use this book of Lenten meditations for the consolation and inspiration it has for them. First, read it thoroughly, thoughtfully, and unhurriedly; then use it for a daily meditation during Lent to get its real worth. It grows more inspirational with each reading.—Dena Chambers

## Subscription Report

Received Feb. 5 through Feb. 12

### 100% CHURCHES

Lewisville	81
Ebenezer, Lexington	56
Kadesh, Belwood (Castonia Dist.)	24
Norman, Norman Charge, Fayetteville Dist.	23
Providence, Severn	21
Bethlehem, Warren Charge	14
Boiling Springs	12

### SIX OR MORE SUBSCRIPTIONS AT ONE TIME

Jordan Memorial, Thomasville Dist.	24
Love's Chapel, Stanfield	19
Madison	17
Philadelphia, Sunbury	16
First, Elizabeth City	14
Pleasant Grove, Forest City	14
Centenary, New Bern	12
Calvary, Pembroke Ct.	11
Trinity, Durham	10
Carrboro	9
Shady Grove, Warren Charge	9
Cullowhee Meth.	8
Polkville-Rehobeth	8
Palestine, Flat Rock Chg.	8
Providence, Cool Springs Chg.	8
Person Charge, Durham Dist.	7
Oak Hill, Asheville	6
Bailey, Raleigh Dist.	6

## District Appointments

### GOLDSBORO DISTRICT

H. M. McLamb, Dist. Supt.

Fourth Quarterly Conferences for 1958-59,  
Feb. 22-June 29, 1959

	February
Rose Hill, 11	22
Turkey, 7:30	22
Dist. Lay Rally, 7:30	27
	March
Walstonburg, 11	1
Mauzy, 7:30	1
Faison, 11	8
Pink Hill, 7:30	8
Newton Grove, 7:30	11
District Youth Rally	12
Lucama, 7:30	15
Pine Level Dedication, 11	15
Cabinet, Goldsboro	16-18
Falling Creek, 11	22
Zion, 7:30	22
LaGrange, 7:30	23
Beston, 7:30	29
	April
Buckhorn, 7:30	1
Roseboro, 11	5
Keener, 7:30	5
Hopewell, 7:30	6
Centenary, Smithfield, 7:30	8
Four Oaks, 11	12
Asbury, 7:30	12
Pikeville, 7:30	13
Fellowship, 7:30	15
Saulston, 11	19
St. Luke, 7:30	19
Princeton, 7:30	21
Salem, 7:30	22
Wallace, 11	26
Centenary, Harrells, 7:30	26
Garland, 7:30	27
Stantonsburg, 7:30	30
	May
Trinity (Institute), 11	3
Yelverton, 8	3
Daniels, 8	4
First, Mt. Olive, 8	6
Sanders, 8	7
Bethlehem, 11	10
Epworth, 3:30	10
First, Clinton, 8	10
Grace, 8	11
Fremont, 8	12
New Hope, 11	17
Rainbow, 8	17
Snow Hill, 8	21
Pine Forest, 11	24
Elm Street, 8	24
Selma, 8	26
Airboro, 8	27
Smith, 11	31
Sarecta, 3:30	31
Kenansville, 8	31
	June
St. Paul, 8	2
Salemberg, 11	7
Warsaw, 8	7
Farmville, 8	8
Jefferson, 11	14
Cabinet, Rocky Mount	15-18
ANNUAL CONFERENCE	22-25



## A Double Dividend— one for You and one for Christian Education

An Annuity with the General Board of Education of the Methodist Church pays a DOUBLE DIVIDEND:

First, the Annuity provides you or someone you designate a liberal income, with rates of return as high as 7.4%, depending upon the annuitant's age. This income is not subject to fluctuation, and the Board has never missed or been late with a single payment.

The second "dividend" is the gift that goes to the General Board of Education. After the annuity obligation has been fulfilled, undesignated funds are divided equally between the Division of the Local Church to further the work of Christian education in our local churches, and the Division of Educational Institutions to aid in the higher education of Methodist young people. Or, if desired, a gift may be designated to any special project or institution related to the Board.

Guaranteed by the General Board of Education, an annuity gift pays a generous lifetime income that is safe, regular and sure. At the same time, it gives the donor the opportunity and satisfaction of helping in the vital work of Christian education.

For further information about our annuity gift plan, address

TREASURER,  
GENERAL BOARD OF EDUCATION  
THE METHODIST CHURCH  
P. O. Box 871, Nashville 2, Tenn.





## THINGS ARE DIFFERENT IN ENGLAND

I have been trying to get some of my English friends to write about home life in England. But they are either too modest, or they can't imagine our readers as being interested in such things. I can just hear them saying, "But a home is a home, isn't it? What is there to tell?"

If they ever come over here they will be as interested as I was, in England, to see the differences in everyday life. They will ask many questions about our mechanical contrivances by which we make life easier and much more complex; they will want to know how we manage to have so many gadgets and still be so rushed and harried.

Things are different in England. Life moves at a much slower pace, although you might not believe it if you get caught, as I did once, in the five-o'clock rush at an Underground station. British men and women can hurry, but they can very quickly slow to a walk or stand patiently "queued up" in line at the ticket window. You see, as in everything else, the Britisher is a contradiction. He is the most tractable person in the world when it comes to behaving properly in a crowd, observing cautionary warnings and speed limits, but he is probably the most outspoken critic of all sorts of things that you ever saw. He may be loyal to the government and to the Queen, but he reserves the right to criticize both with a freedom which goes beyond what most Americans would expect. *He cannot be regimented by outside influences, but he accepts with equanimity the rules that he has laid down for himself.*

### British Characteristics

Foreigners like to talk about the British characteristics as if they could be lumped up and applied to all who live in the British Isles. But there is as much difference between a Yorkshireman and a Cockney as there is between a Texan and a Connecticut Yankee, and a Welshman is as incomprehensible to a Londoner as if he had come from a different planet—or so they say. Inhabitants of Cornwall are said to be still a bit touched with the magic of the old fairy tales and the Scots have a life and a way all their own.

Yet there are some things one can say about British character without running into danger of covering too much territory, and some Englishmen have said them very cleverly. For instance, one has remarked that the reason the inhabitants of Britain manage to get along so well together, despite their diverse backgrounds, is that they have had to do just that over a long period of time. They have been rubbing off sharp corners on each other for more than two thousand years. Roman soldiers left their mark on Britain in the years before the time of Christ. They built cities, they gave words to the language, they formed a stable government in some sec-

tions, and then they fell before the less civilized conquerors. Wave after wave of sea-rovers fell upon the land and left their mark, yet were at last submerged in the melting-pot of national characteristics.

The difference between Britain and America in the matter of assimilation of diverse cultures is that the Britons have been at it a much longer time. Now, their culture is much more homogenous than ours. Instead of having diverse cultural groups such as our large Italian, German and Negro populations, they have only British, for time has obliterated many of the distinctive characteristics of French, Danish, and German immigrants of hundreds of years ago. Despite the fact that London is full of visitors from all over the world, it is much easier to understand the average Londoner than the average New Yorker. Over there they all seem to speak English, which is more than you can say for Brooklyn.

## LETTERHEADS

No. 1 Bond

500	.....	\$10.20
1,000	.....	13.20
Each Additional 1,000	.....	6.00

## ENVELOPES TO MATCH

No. 6-3/4 No. 10

500	.....	\$ 8.65	\$10.30
1,000	.....	13.40	16.60

## Piedmont Press

Box 508

Greensboro, N. C.

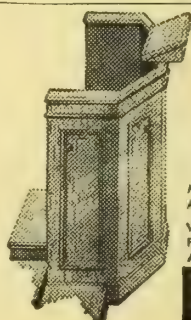
The Piedmont Press, subsidiary of the North Carolina Christian Advocate, operates under the auspices of both Methodist Conferences in N. C.

**New Church Windows**  
**RUSSELL CHURCH STUDIOS**  
Box 5237 Winston-Salem, N. C.

Manufacturers of:  
**GOWNS**  
• Pulpit and Choir •  
**RELIGIOUS SUPPLIES**

Church Furniture • Altar  
Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 44

**National** CHURCH GOODS  
SUPPLY COMPANY  
821-23 ARCH STREET, PHILADELPHIA 7, PA.



**Page**

**CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY**

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS  
WRITE FOR CATALOG CONTAINING IN-  
FORMATION ON OUR DESIGNS OF PULPITS  
AND CHANCEL FURNITURE.

**Page** CHURCH FURNITURE CO.  
ALBEMARLE, N. C.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

## Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name .....

Street .....

City ..... Zone ..... State .....



NORTH CAROLINA

# Christian Advocate

February 26, 1959

Volume 104

Number 9

—Staff Photo





# Carolina Briefs

At the Mayodan Methodist Church, on Sunday, February 15, the God and Country Award for Scouting was presented to Bobby Blackard and Sonny Euliss.

The Rev. W. L. Clegg, pastor of Hayes Barton Church, Raleigh, was guest preacher in a Spiritual Life Mission at Edenton during the week of February 15.

The Rev. and Mrs. Dwight Pyatt, of the Homestead Methodist Church, Charlotte, announce the birth of a son, Timothy Dwight, on February 12, at Charlotte Memorial Hospital. They have another son, James Lattimore, age 2½.

Dr. A. J. Hobbs, superintendent of the New Bern District, was guest minister at Edenton Street Church, Raleigh, on Sunday, February 15. Dr. Hobbs is a former pastor of this church.

Dr. Joseph G. Pratt of Duke University was guest speaker for the Methodist Men's Club of Myers Park Church, Charlotte, on February 16.

The Granite Falls Ministerial Association sponsored an Institute on Family Relations in Granite Falls for three evenings, February 15, 16 and 17. The session on February 15 was held at the First Baptist Church, with Dr. Walter Lee Lanier of First Methodist Church, Morganton, as speaker; February 16 at First Methodist Church, with Dr. G. R. Patterson of Lenoir-Rhyne College as speaker; February 17 at Philadelphia Lutheran Church, with Dr. Wiley F. Smith of Appalachian State Teachers' College as speaker.

On Sunday, February 15, Mr. Mahmaud Salem, of Egypt, was guest speaker at the adult class of Wynnewood Park Church in Raleigh. He told of the people, religions, history, politics, etc., of his native land. Mr. Salem is a graduate of the University of Cairo, Egypt, and is currently working on his M.S. degree in Wood Technology in the forestry department of State College.

Brevard College has in its present enrollment eight foreign students representing four foreign countries. They are C. K. Lee, Hong Kong; Mahmood Motamen, Iran; Yoon H. Rhim, Korea; Jose M. Canive, Jorge Ros Mir, Jose R. Bolanor, Carlos M. Sala, Jr., and Felix R. Castillo, Cuba.

A two-manual Allen electronic organ, with a complete complement of pedals, has been



installed in the Memorial Chapel of First Church, Elizabeth City, through the generosity of Mr. and Mrs. J. Wesley Foreman. The organ was used for the first time at the evening service on Sunday, February 15. Mr. Rodney Trueblood, minister of music, presented a period of organ music during the service.

First Methodist Church, Mount Holly, will hold a week of revival services beginning Sunday, March 8. Dr. E. C. Few, superintendent of the Gastonia District, will be the guest minister.

Louisburg College, Louisburg, reports a 10 per cent increase in enrollment for this spring semester over that of last spring.

First Methodist Church, Wadesboro, will conduct a series of special services beginning at 7:30 each evening during Holy Week, March 22-27. The Rev. Lee R. Spencer of Central Church, Monroe, will do the preaching.

Wilson O. Weldon, Jr., son of Dr. and Mrs. Wilson O. Weldon of Myers Park Church, Charlotte, received the God and Country Award on Sunday, February 8, in recognition of a specially prescribed course of study and service as outlined by the National Protestant Committee on Scouting.

Since the beginning of Lent, the Plymouth Methodist Church has been placing special emphasis on dedication and evangelism. The Commission on Membership and Evangelism is leading the church in an active cultivation program in preparation for two weeks of visitation evangelism following Palm Sunday, and special evangelistic services the first week in April. The Rev. O. K. Ingram of Elizabeth City will be the guest minister. Classes in church membership are progressing for each age group during this period. The local Commission has set a goal of 50 new members during this special season.

The Gastonia District has made plans for lay speakers so there will be No Silent Pulpits in the district during Lent.

The Rev. William Bobbitt, Jr., pastor of Long's Chapel, Lake Junaluska, was guest preacher at the Doubts Methodist Church, Doubs, Maryland, February 8-12, in the Week of Witnessing sponsored by the Council of Churches, National Capital Area. There were 18 denominations in the greater Washington area participating. The Rev. Robert Richardson of the WNC Conference is pastor of the Doubs Church.

Five God and Country awards for Scouting were presented at Mount Olivet Church on Sunday morning, February 8. These were presented by the pastor, the Rev. Paul A. Bruton, to Richard Whittington, Keith Biggers, Steven Davis, Jack Holland, and Garry Morgan. They heard words of congratulations from the Honorable Hugh Alexander, Congressman from the Ninth District. Over a period of five years Mr. Bruton has assisted eighteen boys in working toward this award. Parents' Night was observed at the evening service, when the mothers of the Scouts were given pins according to the rank of their sons. Troop 34 is sponsored by the Men's Brotherhood of Mount Olivet Church.

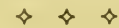
Pre-Easter revival services will be held at the Cold Springs Methodist Church, Salisbury District, March 15-20. The Rev. George P. Robinson of Charlotte will be guest speaker.

The Rev. Sherrill B. Biggers, pastor of Main Street Methodist Church, Kernersville, will be teaching the course, "Your Home Can Be Christian," in the Greater Columbia Area Training School, Columbia, S. C., March 1-5.

During the week of March 8 through 13 the churches on the King Charge—Antioch, Bethel and Trinity—in the Winston-Salem District, will unite for a series of special services. The Rev. Moody Nifong from St. Johns Church, Charlotte, will preach on Sunday and Monday at Trinity, on Tuesday and Wednesday at Bethel, and on Thursday and Friday at Antioch. All services will begin at 7:30 in the evening.

The Richmond County subdistrict of the Young Adult Fellowship met at Pee Dee Methodist Church on the evening of February 13, for a covered dish supper and meeting. Guest speaker was Sgt. C. E. Whitfield of the N. C. Highway Patrol, who presented the need for greater concern regarding individual responsibility on the highway. The district director of young adult work, the Rev. Fred Still, and Mrs. Still, from Raeford, were present. Special music was rendered by Mrs. W. L. Reece, John Blacklock and Jack Swink. The meeting closed with fellowship singing.

Religious Emphasis Week was observed on the campus of Pfeiffer College, Misenheimer, February 9-13. Dr. J. O. Smith, superintendent of the Spartanburg District, Spartanburg, S. C., was guest speaker. He used as his theme, "We Have Christ on our Hands."



Joy is supposed to be the possession of every Christian . . . The religion of Jesus Christ not only puts your soul into heaven when you die, but it puts heaven into your soul now . . . If there is no joy, no sunshine in your religion, don't be surprised if no one wants your brand of religion.—Janet Robinson

## The Cover Picture

### WINTER SNOW

Along South Tremont Drive, in Greensboro, Forsythia is beginning to bloom, and it won't be long before scenes such as this will be only a memory—unless a late cold snap comes our way. But the photographer wanted to remind us that the winter of '58-'59 was really tough.

Taken from just outside the door of the Advocate parsonage (or should it be "editorage"? ) the picture shows just how bad and beautiful a snow can be down South.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
Henry E. Gibat	Business Manager
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
R. R. Mitchell	Production Manager
Betty Dean	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



In 1959 the Methodist Church is seeking 100 young adults to serve as special-term missionaries at home and overseas. Through its Office of Missionary Personnel, the Board of Missions, Methodist Church, has issued a call for 50 men and women to serve in the United States, Hawaii and Puerto Rico for two or three years, for 25 young women to serve overseas for three years, and for 25 young men to serve overseas for three years. The year 1959 is the thirteenth in succession that special-term missionaries have served in the Methodist Church. It is estimated that well over 750 persons have served in this capacity at home and overseas. The recruitment of special-term missionaries is through the Office of Missionary Personnel (150 Fifth Ave., New York 11, N. Y.). Many persons can help in the cause of recruitment, however, by making known the needs for missionaries to college seniors and young adults and encouraging them to write the Office of Missionary Personnel. Among those who can help are ministers, chairmen of local church Commissions on Missions, church school teachers and adult workers with Methodist students on college and university campuses.

Church World Service started seven new programs during 1958 in its work of coordinating the relief and rehabilitation program of American churches for needy people throughout the world. Reports on the new work were made at the annual meeting of Church World Service's board of managers in Atlantic City, February 4-6. Church World Service is the relief agency of the National Council of Churches in which 35 American communions participate. The new efforts were carried out in Poland, Chile, Brazil, the Belgian Congo, Ghana, Malaya, and Uganda, in addition to the work already established in thirty-seven countries in Asia, Europe, the Middle East and Africa, Latin America and the Caribbean.

A total of 84 war orphans are studying for the Christian ministry under the new War Orphans Education Program of the Veterans Administration, it was disclosed in Washington, D. C. Thus far, more than 6,000 young men and women, children of veterans who lost their lives in World War II or Korea, have enrolled in college under the program which began functioning in 1956 as an addition to the postwar GI bill. Of the 84 students preparing for the ministry, 78 are men and 6 are women. Nearly 2,000 of the students aided by the program have enrolled for liberal arts courses and 1,200 are majoring in science. Some 800 are preparing for teaching careers.

The Board of Temperance plans to extend its research and educational programs on problems related to gambling, narcotics and pornography. At its annual meeting in Washington, D. C., January 28-30, the board authorized the staff to make an intensive study this year of problems related to the use of narcotics. Similar studies of gambling, lewd magazines and other obscenities were authorized for 1960. The board also voted to explore the possibility of sponsoring special training at Methodist seminaries in the counseling of alcoholics.

It's a Methodist fact that The Methodist Book Concern, now the Methodist Publishing House, was organized in 1789 in Philadelphia by the Rev. John Dickens, pastor of St. George's Church.

"In many ways the growing unity of the churches is the brightest sign of hope on the horizons of a broken and divided world," the Rev. Edwin T. Dahlberg told 770 leaders of member communions in the Detroit Council of Churches. The president of the National

## Capsule News and Comment

**"Atom-powered" Methodist:** Dr. Arthur S. Flemming, Secretary of Health, Education and Welfare, has been called the original atom-powered official in Washington. How did he get that way? Perhaps he did it by serving as president of a Methodist university (Ohio Wesleyan) for some years before entering government service . . . Dr. Flemming, despite his hectic schedule of activities, still finds time to keep up his church work.

**They Wanted a Gym:** Negro students who went on strike in a North Carolina school have denied that they want integration. They say they only want a better gymnasium . . . Latest reports say that all is quiet again, after the peaceful sit-down which was seemingly initiated as a means of dramatizing the situation and getting consideration for their problem.

**One Way to do it:** West Market Street Church in Greensboro has as many officials as there are members in some churches. Recently the Official Board decided to promote the work of the church by making sure that every one of its members was a subscriber to the Advocate. Each one got a letter saying that they would get the paper without cost — unless, of course, they wanted to send in their check in payment . . . As was expected, most of them paid for their own subscriptions.

**Automobile Insurance Costs Rise:** Collision insurance cost \$63 ten years ago in New York; today the same insurance is up to \$155, according to an article in U. S. News and World Report. In San Francisco rates have soared from \$48 to \$111 in the same period. Explanation of this rapid rise in rates is to be found in several factors: greater accident rate, larger claim payments due to generosity of juries in settling court cases, teen-age drivers who account for twice as many accidents as grown-ups, increased cost of repairs, doctors' fees and hospital care.

## Please Read!

All those working on ADVOCATE subscriptions are asked to send them in promptly. This will enable us to get the new ones on the mailing list without delay.

Already we are getting letters from new subscribers saying they have turned in their money but have not yet received a paper. Please cooperate with us by reporting and remitting promptly. Thank you.

Council of Churches addressed the 40th annual meeting of the council in Detroit January 29. "It might surprise the average man if he knew the extent of cooperation already achieved by the Protestant and Eastern Orthodox churches of America," Dr. Dahlberg said. He cited the 71 programs of the National Council as among the "things we can do better together than separately." The programs range from the migrant ministry to world relief and rehabilitation. The critical world situation makes it imperative that the churches stand and work together, the National Council president declared. However he emphasized again that Protestants do not have a "super church" in mind and "specifically reject the idea of a Protestant Vatican." "The National Council is an outstanding example of ecumenical fellowship and action—a practical demonstration of unity in variety and variety in unity," he told the delegates. Thirty-three communions representing 38 million Protestants and Eastern Orthodox cooperate through the National Council of Churches.

Meeting in Geneva recently, top leaders of the World Council of Churches considered the implications of the Pope's announcement of an ecumenical council to be held sometime within the next two years. They suggested that steps toward unity should include joint efforts of Catholics and Protestants to meet present problems.

## Thomasville First to Hold Interdenominational Series

For the second consecutive year First Methodist Church in Thomasville is sponsoring a series of special interdenominational Sunday night services. Begun last year as an experiment to encourage worship across denominational lines and to lead to a greater understanding and appreciation of the spiritual contribution of various denominations, as well as make a contribution to the spiritual life of the community, the series proved so effective and well-received that the Commission on Worship of First Church decided to continue the series a second year. This year the series, titled "Community Lenten Services," will come on Sunday nights in March as a part of the church's Lenten emphasis.

The services will be held at 7:30 p.m. beginning March 1. Preachers in this year's series will be: March 1, Dr. Harold W. Tribble, president, Wake Forest College, Winston-Salem; March 8, Dr. Bernard H. Boyd, professor of Religion, University of North Carolina, and a Presbyterian minister; March 15, Bishop Nolan B. Harmon, bishop of the Charlotte Area of The Methodist Church; March 22, Dr. John R. Brokhoff, pastor of St. Mark's Lutheran Church, Charlotte. At each service visiting choral groups will provide special music as follows: March 1, Thomasville High School choir; March 8, Ledford High School glee club; March 15, High Point College choir; March 22, Thomasville Community Chorus.

Local ministers of different denominations will assist in each service. The pastor of First Church, the Rev. Orion N. Hutchinson, Jr., will officiate at the services.





Left to right—Miss Stella Hess, Miss Jennie Ball, Miss Mable Metzger, and Miss Anna Mecum

## Residents of Brooks-Howell Home Church-minded, World-minded

Their eyes light up with a wonderful gleam as they talk of the years of service in the various parts of the world, and the nine ladies who live at the Brooks-Howell Home for Retired Deaconesses in Asheville, N. C., can cover a lot of territory in their conversation. For their years of service to the Methodist Church total more than 270 years.

There are five retired deaconesses and four retired missionaries at the home now, and they compose "The Brooks-Howell Family."

Miss Mable Metzger, director of the home, has 41 years of service to her credit. Miss Mollie Townsend and Miss Edith Leighty each have served 36 years. Six have more than 30 years, one has 28 years, and two have 19. And how they love to share with each other the wonderful experiences they have had!

They do share these experiences with others, for they accept every opportunity for "speaking engagements" at churches all over the Asheville District.

These women have served in many places in the United States and in India, Rhodesia, China, Japan and Korea. Many were missionary-teachers, or were in charge of girls' schools. The deaconesses were nurses, house mothers in mission schools or did social work.

Miss Anna V. Mecum, a deaconess, spent all of her 30 years service in Great Falls Deaconess Hospital in Montana. This was the first hospital established on the western frontier. At first she was a nurse in the obstetrical ward and later she became an x-ray technician. This hospital assisted in establishing a nurse's training school.

Miss Metzger was director of Robincroft Home for Retired Workers in California before coming to Asheville. She supervised the construction of so many buildings for this home that she was selected to supervise the new \$410,000 unit for Brooks-

Howell Home, when funds are available. One of her greatest talents is lovely Christmas arrangements.

Miss Addie B. Greeley was the first member of the family to arrive. She was sent by the Woman's Division to be a liaison officer after the property was purchased—helping committees of local women coordinate their plans to get the house ready for its first occupants. Most of her years of service were spent as a pastor's assistant in Texas, Mississippi, Georgia and Florida, and she is continuing just that in her church home in Asheville.

Miss Mollie Townsend, a native Tar Heel, served 36 years in mission work in the Far East, mostly in China and Japan. Now she loves to keep in touch with the young people all over the world in their mission work.

Miss Edith Leighty says the highlight of her 36 years was the year she spent as secretary to the beloved Miss Belle Bennett. She worked as deaconess in the cotton mill sections in the Southeast and also spent some years in the Cookson Hills area of the West.

Miss C. Lois Rea was principal of a Methodist School in Malaya for 25 years, serving in Penang, Kaumtam and Pahang. She also had periods of service in Panama and in Florida.

Miss Frances Howard served in social work, helping to establish Bethlehem Homes in Richmond, Va., and Columbia, S. C. She was also deaconess at the Wesley House in Atlanta, Ga., and the Wilson House in Richmond. Now she is a Red Cross Gray Lady, serving as a volunteer worker at the Oteen Veterans Hospital.

Miss Jennie L. Ball spent 28 years in educational work in India, in the Delhi Conference. She was principal of a school, boys and girls from the first grade through the eighth. She is the one who has cata-

logged all of the 600 books given to the Brooks-Howell Home Library.

Miss Stella A. Hess spent most of her 19 years in Rhodesia. At first she was a director of Fairfield Girls' School at the old Umtali Mission, and then house mother at a hostel for native girls.

The members of this family find pleasure in reading and study, some love gardening, some care for birds, and they have a regular program visitation for the churches they attend. They go to many other churches to teach mission study classes or to speak at a meeting. They each have found places of service.

But when Sunday comes, each is in her accustomed place, worshipping at her church. They follow a plan of attending different churches—and in that way their interests widen and their circle of friends is larger.

One person who met the "family" said, "They are such gentle people!"

## Two from WNC Attend Communications Seminar

The Board of Temperance of the Western North Carolina Conference is being represented at the Communications Seminar at Camp Egan near Tahlequah, Oklahoma, February 24-27, by the Rev. F. E. Howard and Mrs. Leslie Barnhardt.

Mrs. Barnhardt is secretary of Christian Social Relations of the Western North Carolina Conference of the Woman's Society of Christian Service, and also a member of the Conference Board of Temperance. Mr. Howard is a member of the Western North Carolina Conference Board of Temperance, Conference Director of Commitment Day, Temperance Director of the Greensboro District, and pastor of the Oak View Methodist Church, High Point, N. C.

This is one of the four specialized seminars of the General Board of Temperance. The purpose of the seminar is to consider ways of doing a better job in communicating with people about alcohol problems and related issues.

## R. Odell Brown to Conduct Revival at Hopewell

Hopewell Church on the Peachland Charge is planning a series of revival services beginning Sunday, March 1, and continuing through Sunday, March 15. The Rev. R. Odell Brown, conference evangelist of the Virginia Conference, will do the preaching.

On Saturday night, February 28, there will be an all-night prayer meeting beginning at 6 p.m. The opening service will be on Sunday morning at 11 o'clock, followed by a service each night at 7:30 for fifteen nights.

An invitation is extended to ministers and lay people of the entire area to attend these services.

♦ ♦ ♦

To Jesus all souls are extraordinary—pearls of great price. He took a handful of everyday men, fishermen, taxgatherers, and made them world-movers.



# Great N. C. Conference Gains Deny 'Spirit of Negativism'

By BISHOP PAUL N. GARBER

(Introduction—This third and final excerpt from the speech of Bishop Paul N. Garber at the N. C. Conference Rally in Raleigh last October is given for two reasons. The first is the spirit of great faith and the positive approach shown by the Bishop. His stirring refutation of the "It cannot be done" philosophy, as shown in some quarters previous to the N. C. Conference Educational Crusade, is amply borne out by the success of this Crusade. The second reason is his brilliant and succinct summary of the unprecedented progress made by the N. C. Conference since he became its bishop in 1951.—Dallas Mallison)

## Hits "Spirit of Negativism"

We who have gathered here today and our members back home are truly engaged in a great and noble venture. There is only one thing, as I see it, that could block the success of our Crusade. This is a spirit of negativism. We have so many people in the world who are gloomy and pessimistic. Whenever a great venture such as ours is launched such people immediately say that it can not be done.

I tell you, my brethren, whenever a church listens to such negative voices, the future of that church is doomed.

Many of you watch television as I do, I am sure. Many of you often see and hear the advertisement of a certain cigarette by Jack Lescouli. You recall how he begins his advertisement by shouting: "They said it couldn't be done! They said it couldn't be done!" Then you see a picture of the first steamboat invented by Robert Fulton paddling around in the Hudson River. Then is flashed before you a picture of a modern steamship crossing the Atlantic Ocean. Another illustration that Lescouli gives is that of the Wright Brothers flying the first airplane down at our own Kitty Hawk. Then a moment later on the screen comes the picture of a modern jet going through the sky at the speed of about a thousand miles an hour.

The point is that we have never had a great movement or great invention when some people did not say, "It can't be done!" One hundred and fifty years ago they laughed at Robert Fulton when he said we could navigate a boat by the use of steam. Only fifty years ago most Americans were making fun of the claims of the Wright Brothers that we could fly through the sky in an airplane.

"They said it couldn't be done," is a statement as old as the hills. So please, my brothers and sisters, do not become alarmed or discouraged when somebody says to you that 187,000 Methodists of North Carolina can not build two new colleges and give additional support to our already existing colleges and our Wesley Foundations.

## Leads World Methodism

My answer to such a negative attitude is that during the past seven years no other conference in world Methodism has made the progress which has been achieved by our own N. C. Conference. I point out to you that in all our wonderful progress there have been persons among us who

said it could not be done. Let me give you a few examples of what I mean.

A few years ago we were organizing hardly any new Methodist congregations in eastern North Carolina. I do not need to remind you that there were those then who said it was no use to try for it just simply couldn't be done. Well, you know the story as well as I that since 1951 we have organized nearly seventy new Methodist congregations in eastern North Carolina. This is organizing new congregations at the rate of nearly one new church each month during the past seven years. I am so glad to be able to tell you that we have led the entire American Methodism in this field of church extension. You know that for this purpose we have expended millions of dollars.

Let us take still another example. In 1951 we had only 284 pastoral charges or appointments in our N. C. Conference. Of course, there were those then who said we could never look for very many more charges or appointments than these. Yet I am so happy to tell you today that we have 448 such charges or appointments. This means that in seven years we have had a gain of 160 new Methodist charges in eastern North Carolina. This is the remarkable gain of nearly sixty per cent since 1951.

Then a few years ago there was the voice of gloom among us saying that we were making a mistake to start new congregations and charges because, they said, we would not be able to get enough preachers to fill our pulpits. Those persons were those who said it could not be done. Yet, since 1951 we have had enough preachers to fill all our appointments both new and old. Never once since 1951 at annual conferences have we been compelled to read out that even a single appointment would have to be supplied later. We have been on the right

road and the Lord has given us leaders to fill all our posts.

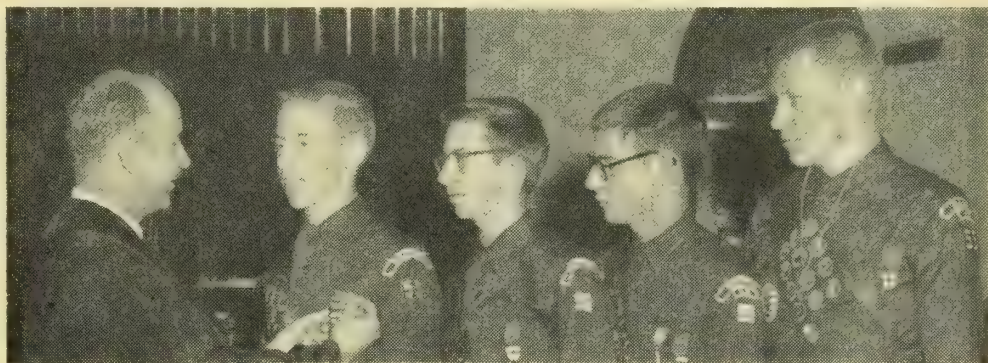
Again, for another example let us take the field of membership. For many years we did not make much progress in the annual gain in membership. Some years our net gain was only a few hundred new members. You remember there were those who said there was not much that could be done about this matter. Yet you do know we have made wonderful progress in this field. During this past year, for example, our net gain in membership was 4,618 or ten times what it was in 1951. I am so happy to report that this year we hold seventh place among the 103 annual conferences in membership gains. Last year there were only two annual conferences in our whole Southland which surpassed us in this achievement.

In 1951 we North Carolina Methodists gave only \$28 per member for the entire work of our church. You know that there were voices then who said this was about all we could give. Yet seven years later, in 1958, we were giving an average of \$45 per member. Last year our Conference raised more than \$8,000,000, something seven years ago many would have thought impossible.

I will not continue further narrating this marvelous record of progress in our North Carolina Conference. Time does not permit us to list all the many fields in which eastern North Carolina Methodism is making remarkable gains.

My point is that if in seven years we Methodists in eastern North Carolina could achieve the stupendous and phenomenal growth that we have in church extension, new preachers, new appointments, increase in total and average giving, and in social service, THEN we most certainly can do the same thing in the field of Christian higher education.

If any person says to you that it cannot be done, do not argue with him, but tell him to look at the marvelous record of progress we have made in eastern North Carolina Methodism in the past seven years. What we have proven that we can do is of far greater value than any amount of theoretical talk!



God and Country Scout Awards were presented to four young men at Central Methodist Church, Monroe, on Sunday, February 8, at the eleven o'clock worship service, by their minister, the Rev. Lee R. Spencer. These boys worked under the direction of the pastor for 1½ years and completed the three stages required. Some of the activities included memorizing many passages of the Bible and learning the meaning of each; making a study of the mission work of the church; attending church services regularly; being active in Methodist Youth Fellowship and a member of the MYF council; delivering Home Quarterlies to the shut-ins of our church; assisting the staff of the church in many ways.

Shown from left to right: Rev. Lee R. Spencer, Richard Huntley, Jr., William Marsh, Jimmy Marsh, and Lowry Smith.





Shown above are the recently completed parsonage of the Groce Methodist Church, Asheville, and those taking part in the consecration service held during "Open House" on December 14, 1958. Left to right: The Rev. Robert G. Tuttle, superintendent of the Asheville District, Mrs. R. G. Tuttle, Mrs. Jerry D. Murray, and the Rev. Jerry D. Murray, pastor.

The parsonage, located in Beverly Hills, was erected at a total cost (including the lot, but excluding furnishings) of \$24,500. The construction was handled at cost by G. Hobart Lee. The house has four bedrooms, living room, dining room, kitchen, family room, and two and a half baths.

Those on the building committee were Tom Dabney, chairman, McKinley Cook, Charles Daniel, Frank Hazleton, Hubert Kanipe, Hugh Stevens, and J. L. Hipple.

## Advocate Is a "Must" for Long-Time Subscriber

The following letter was received recently in the ADVOCATE office from the Rev. C. A. Rhinehart, pastor of the West Jefferson Methodist Church:

One of my members, Mrs. A. E. Graybeal, has recently renewed her subscription to the *Advocate*. The significant thing about this is the fact that she has been taking the *Advocate* for 67 to 69 years. She and her husband celebrated their 67th anniversary on Saturday, February 14, at the ages of 92 years. Mrs. Graybeal is a charter member of the West Jefferson Methodist Church, which was organized in 1921. This couple have been very faithful members of their church across the years, and Mr. Graybeal is still able to attend occasionally.

They have five children, one of whom is the wife of the Rev. Lee Barnett of Charlotte, and four sons who are very active in the local Methodist Church.

Mr. and Mrs. Graybeal are one of the finest Christian couples I have been privileged to know, and are deeply loved by the citizens of this community and Ashe County. Mrs. Graybeal looks forward eagerly for each issue of the *Advocate* and enjoys it more than ever since she is confined to her home. I think this is a beautiful testimony to the tremendous influence and inspiration the *Advocate* exerts upon those who have followed its pages for so many, many years.

## Small Town Cited for Hospitality to Students

What can church people of one small town do to help promote world friendship and understanding? The town of Burns, Kansas—population 310—was cited here recently by the Institute of International Education for its hospitality to foreign students, a program initiated by the Methodist Woman's Society of Christian Service.

A young Methodist couple, Mr. and Mrs. E. D. Grimwood, received the citation from Vice-President Richard M. Nixon.

The people of Burns have "created a home away from home for foreign students from all parts of the world," Mr. Nixon said. "Young men and women of every race, creed and color have been welcomed into the homes of the Burns farmer, the cabinet-maker, the minister, the businessman and the teacher . . . they have proved that international exchange is not the sole privilege of metropolitan cities."

Mrs. E. D. Grimwood, secretary of Missionary Education and Service in the Burns Church WSCS, suggested that the local society invite foreign students at nearby colleges to visit in the homes of members. The first group of 10 students from the University of Kansas, 140 miles away, came for the Thanksgiving holidays.

Not only did they return, but they brought friends from other campuses across the country. They came on Christmas, New Year's, Easter and during the summer—just as American students go home for the holidays. Other groups in Burns became interested in the visitors, and the WSCS hospitality program soon became a town project. In less than five years 77 students from 37 countries—Hindus, Moslems, Buddhists and Christians—have visited many times in the homes of Burns residents.

## HE GAVE HIS LIFE FOR CHINA

By MRS. RALPH A. WARD

The last letter many of you received from us was signed by my husband, Bishop Ralph A. Ward, and myself. This is a word of report about Ralph's Coronation Day, December 11, 1958, when he passed triumphantly into that invisible eternity of which he now is also a visible part.

The immediate cause of death was staphylococcal infection. But back of that lay years of hard work which had taken their toll, plus the harrowing experiences of his war-prisoner days. The work of these past six years beyond normal retirement age took a far greater toll than many realized. Our Chinese friends say that their bishop literally gave his life for China. But may I add, he gave it willingly, joyfully. He was faithful to the end, true to an inner call, an inner commitment.

He was not privileged to see certain work established for which his heart had yearned. But we have faith to believe that others will carry the torch on—ever onward. Ralph often said, "The Gospel is good seed. Plant it. It will grow." He planted. That seed will grow.

Unable to attend and preside over his last Annual Conference, Ralph had invited the three young Chinese men who were to be ordained (the first in our Church in Free China) to come to his bedroom. As they knelt by his bedside, the Ritual for Ordination was read. As each young man rose from his knees, Ralph raised his hand and said, "Go, go preach, go preach." That was his last fully conscious day. The legacy this left made those moments so sacred they will never be forgotten.

Our devotional reading for the day Ralph went Home was the verse, "When the perfect shall come, the imperfect shall pass away." And so at long last, that tired body was at rest. But the brave steadfast soul goes marching on! Christmas and Easter shall evermore have added depth of meaning for me personally.

Our ten-plus years together were a priceless jewel: perfect in love, palship and work. This "oneness" we shared makes my sense of aloneness acute. But I am grateful to God for those precious years, for the high privilege of walking by my husband's side.

My own plans for the long look are not yet clear. When it seemed difficult to peer into the future, Ralph often remarked, "One step enough for me." And so his advice guides me now. I wish to remain in the Far East a few weeks, visit Taiwan once more, see co-workers and friends in both Taiwan and Hong Kong.

Sometime in late February I plan to take Ralph's ashes to America for burial in Ohio near the old family home. On his tombstone will be carved these words from Acts 20:24, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

As of March 1, my address will be: Route 4, Box 211, Hendersonville, North Carolina. Please note new route and box number, but the home is the same which we have called our American home-base in recent years.



# N. C. Conference Laymen's Rallies Begin This Week

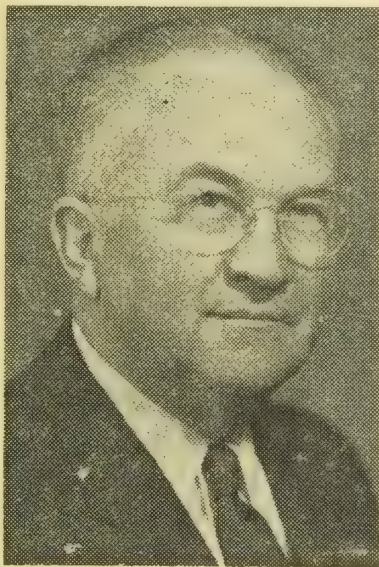
Starting with the New Bern District meeting on February 23, Laymen's Rallies will be held in all the districts of the N. C. Conference, according to J. Nelson Gibson, Jr., Conference Lay Leader. Featured speakers will be Dr. Charles A. Stuck of Jonesboro, Arkansas, conference lay leader of the North Arkansas Conference; and Dr. James W. Sells, executive secretary of the Southeastern Jurisdiction, Atlanta. Bishop Paul N. Garber will also be on the program. Each district will have a dinner meeting to which all laymen are invited.

A feature of the meetings will be the consecration of lay speakers conducted by Bishop Garber. There will be twelve hundred lay speakers in the conference who are participating in the No Silent Pulpit Program, by which every church in the N. C. Conference will have a Sunday morning worship service during Lent. According to Mr. Gibson, this is the largest number of lay speakers participating in such a program in the nation.

Dr. Stuck will speak during the first week of the rallies. He is a well-known Methodist layman and a recognized authority on lay speaking. A lifelong Methodist and a Sunday school teacher for thirty-five years, he has recently written a book entitled, "The Lay Speaker's Handbook." Dr. Stuck spent 1953 in England, studying the laymen's speaking program in the English Methodist Church, and upon his return sold out his lumber business to give full time to religious work. In 1957 he went with Dr. Harry Denman and a group of ministers and laymen on an evangelistic mission to the Philippines which took him around the world visiting mission work. He now spends his time speaking to men's groups, holding revivals, and writing. This is his second visit to the N. C. Conference.

The New Bern District rally was held on February 23 at Centenary Church, New Bern; the Wilmington District rally met at

Grace Church, Wilmington, on February 24, and at Chestnut Street, Lumberton, on February 25. The Fayetteville District will meet at Hay Street Church, Fayetteville,



DR. CHARLES A. STUCK

on Thursday night, February 26, with a dinner at 5:30 and the rally at 7:30. The Goldsboro District will meet for dinner at 6:30 at the Goldsboro High School, and the rally will be at 7:30.

The following district lay leaders will preside at the meetings: New Bern, Roy L. Turnage, Jr., Ayden; Wilmington, Albert E. Goldfinch, Tabor City; Fayetteville, Terry Sandford, Fayetteville; Goldsboro, A. C. Edwards, Hookerton.

The speaker for the second week of the rallies will be Dr. James W. Sells, a native of Mississippi and a member of the Mississippi Conference where he held pastorates for 20 years. He has been with the Jurisdictional Council for the past 13 years and is widely known throughout the South for his forceful preaching and leadership, with particular emphasis on work with laymen. He is director of the Joint Radio Committee, having responsibility for producing the Methodist Series of the Protestant Hour and other radio programs. He is vice-president of the Protestant Radio and TV Center and chairman of the Developing Committee for the Center. He is vice-president of the Church and Community Institute. For 13 years he has been Rural Church Editor for the *Progressive Farmer*.

The Burlington District rally will be held at Graham Church, Graham, on March 2, at 7:30. The Raleigh District will meet for supper at 5:30 on March 3, at Edenton

(Continued on page fifteen)

## A Layman's View of the Advocate

W. Walter Smith of Rutherfordton is a nationally known insurance man who has made a reputation as an after-dinner speaker whose engagements have taken him into every state east of the Mississippi and brought him offers of jobs in television. But Mr. Smith doesn't want to live in a big city and he doesn't want to quit his favorite sport of door-to-door salesmanship. In a feature story published in the *Charlotte Observer*, he was called the Bob Hope of the insurance business and the reporter, after telling of his success as a speaker and entertainer, said, "But Walter Smith will make the rounds of his insurance clients this morning and tomorrow, brightening their day with stories—for free—that booking agents would be glad to pay good money for."

A man like Smith ought to know a good bargain when he sees it, and we think he does, for recently he wrote the editor of the *ADVOCATE* the following letter:

I have no idea of letting my subscription expire to the best edited and poorest circulated church paper in all Protestantism.

I want to tell you we have the best *Advocate* in Methodism and I am really enjoying the fine stories and articles that are being printed in every issue.

We have been subscribing to the *Advocate* since we married, 34 years ago, and I feel that it is more important to keep abreast of what the Methodist Church is doing in North Carolina than what is going on in the dives and dens of iniquity—and this I read in the daily newspaper for the small sum of \$20.00 per year.

"If you don't study, you won't know,

If you don't know, you won't care,

If you don't care, you won't do."

Keep up the good work. I am rooting for you whenever I speak to the Methodists, whether in church or on business.

Sincerely,  
Walter Smith



BISHOP PAUL N. GARBER



# EDITORIALS

## Sunday School on Tuesday

Pre-school children of Sychar Lutheran Church, Silver Bay, Minn., go to Sunday school on Tuesday, according to Religious News Service. What at first seems odd is actually a very logical sort of thing. If the session were called Bible School, we might not think it strange at all—and yet, perhaps, we might, for we have come to associate any sort of religious teaching with the one-hour session on Sunday morning and find it difficult to imagine children studying religion on any other day.

Perhaps it is time to take a long and critical look at our religious education program. Professional educators in the religious field have been doing that for some years; they know what should be done, but the doing of it is not easy. They know that the churches have millions of dollars invested in educational facilities which often are much better than public school buildings, and they know that much of this money is being wasted on a program of religious education which is all too inadequate for the task. They are fully aware of the fact that forty-five minutes of religious teaching on Sunday morning cannot possibly do the job, and they wonder how the money we spend on educational plants can be justified by the results.

But what can they do?

Methodism has thousands of well-trained and consecrated teachers in her Sunday schools; she has fine literature for them to use, and the local churches often provide equipment which would do honor to a public school. But no one has discovered a way to get more time.

Perhaps we ought to explore the possibility of Sunday schools on Tuesday—and some other days of the week.

## The Danger of One-Man Power

The critical illness of Secretary Dulles points up one of the dangers of concentrating authority in the hands of one talented individual. Since his appointment as Secretary of State, Mr. Dulles has held tightly to the reins and often made decisions which affect the destiny of the world without allowing others to assist him to any great extent. Only he has known the inside story on many ticklish problems of diplomacy.

Now the nation is led by two elderly men, both suffering from diseases which would cause ordinary men to retire and take life easy. No one seriously doubts the ability of either, and both have the confidence of most of the people. But tragedy can strike suddenly, and now is a time when America needs vigorous leadership and clear understanding. Can Dulles, who has seemed to be running the State Department from

## A LENTEN PRAYER

*Show me thy mercy, O Lord, for I am a sheep that is gone astray. O Good Shepherd, seek me out and bring me to my home again to thy fold. Deal favorably with me according to thy good pleasure, that I may dwell in thy house all the days of my life and praise thee for ever and ever, with them that are there. Amen.—ST. JEROME*



an office under his hat, continue to make all the decisions from a hospital room?

It is possible that the newspapers have exaggerated the one-man rule of Secretary Dulles, but if there are others who have authority and understanding, their voices have seldom been heard.

The Berlin crisis was to have been a triumph of Dulles' power as a negotiator. What it will be now is anybody's guess.

## Relief Frauds Pose Problem

As relief payments mount skyward in a time of prosperity, a Brooklyn grand jury reported recently:

"The official records show that the taxpayer is being saddled with the back-breaking burden of supporting many thousands of illegitimate children . . . We are deeply concerned with the chronic breeders of illegitimate children who go on their merry sinful way, knowing that the department of welfare will not only continue her on the rolls but will increase her budget allowance with every out-of-wedlock child she produces."

Judge Samuel Leibowitz is quoted as saying, "Where children live in hovels and their mothers . . . make their rounds of saloons, the welfare department has no right to hand out money to these women."

Despite the grand jury's criticism, welfare officials answered that food, clothing and shelter would not be withheld from illegitimate children, nor would their mothers be "compelled to starve."

Here is a problem which will take the judgment of Solomon to solve. Certainly it is not right to penalize innocent children for the sins of their parents; neither is it right to encourage child abandonment and neglect by making it possible for parents to bring children into the world in order to secure money.

Is the problem insoluble? We do not believe that it is. Certainly we would not call for wholesale reduction of welfare funds given to these people—despite the fact that the mothers often squander their

payments on drink instead of spending it on food and clothing for the children. Some have suggested that tighter regulations would help. In many cases, the only reason the parents are unmarried is that by not getting married they can live off welfare payments. This encourages home instability and puts a premium upon desertion.

These thoughts lead to the suggestion that the breakdown of home life is not confined to the so-called "lower classes." Cheating "The Welfare" is on a par with cheating the income tax, and a lax attitude toward morals can be found in all areas of our national life.

Perhaps it is time for a return to positive preaching upon some unpopular subjects.

## The Time Is Now

February is ADVOCATE month all over North Carolina. District superintendents and ADVOCATE directors have asked the pastors to report progress and, in most cases, have sent out postcards urging an all-out effort.

As this is written, a few subscriptions have begun to come in.

If North Carolina is to continue to have its own ADVOCATE, we must recoup the ground lost last year when, in an effort to avoid conflict with the College Campaign, we postponed (and almost failed to put on) our own subscription campaign. Unless we receive 10,000 subscriptions in the next two months the ADVOCATE will be forced to raise the subscription price, and the Boards and Agencies will be in danger of losing their best means of publicity.

The ADVOCATE is owned and operated by the two Conferences. It is not a private venture. Without the hearty support of Methodists it cannot survive increased costs and diminished revenue.

## Read The Report

Allan J. Burry, assistant Methodist Chaplain at Duke University writing in *Motive* magazine, said something which caught our fancy. In commenting on the confusion caused by some critics of a recent report of a Methodist organization, he said, "All the criticisms noting lack of specific relevance could be answered by a reading of the report which followed the preamble."

No doubt Mr. Burry had no intention of writing deathless prose or coining a *bon mot*, but he certainly hit the nail on the head. Most of the controversies which have stirred up trouble in the church, as well as in society, might have been avoided had the critics read the report as well as the preamble.

Come to think of it, maybe much of our trouble might be avoided by omitting the preambles and getting down to business.



# DEVOTIONAL

## But It Hurts to Grow!

By L. A. SCOTT\*

"Why doesn't he grow up?" is a question we often hear. This question implies the obvious: we must grow if we are to live normally. Broadly speaking, this might be given as the basic meaning of our existence as human beings. We are here to grow in grace, to become children of God, not only by origin, but by choice and commitment and development.

As everyone knows, however, there are several kinds of growth; they do not necessarily proceed at the same time or at the same rate of speed. Obvious to most people is the physical growth. One day it stops going up and starts going out, possibly not before it has gone right through the roof-thatch. I have read somewhere that the tissues of the ears and nose never stop growing!

Another growth that comes to mind is mental growth. If our minds are kept open and alert, we continue to learn as long as we live. The most pitiful person of all is one who got a college education and never did learn any more. In order to live successfully, we must grow mentally.

Necessary also is emotional growth. It is not as automatic as physical growth but is more subject to voluntary conditions. As we go along through life we see a lot of "big babies"; and once in a while we hear that question, "Why doesn't he grow up?" We all know that a certain amount of emotional maturity is a practical necessity if we are to succeed in this difficult job of living.

There is also the matter of spiritual growth, but let us think just now of our growth as persons, the development of all our faculties. The growth of personality involves many kinds of growth and development and includes the physical, mental, emotional, as well as the spiritual. To be the real person God intended us to be, we must grow in a great number of ways.

"But," some will say, "it hurts to grow!" Yes, it does hurt to grow. It hurts many times worse than the "growing pains" we had as children. And it hurts for many reasons. One reason it hurts to grow is because there is loneliness involved in growth. Being alone is the one thing many people cannot stand; and so we see many who just "follow the crowd," afraid to do anything on their own. Their motto seems to be "Do what the crowd does—no matter how ridiculous; never do anything that could be considered original." I am convinced that this fear of being alone is the reason for the failure of people to observe regular private devotions.

But growth always involves some loneliness. No two people grow alike or see things exactly alike. We are always ahead of others in some ways and behind in some ways. If we are to truly develop as persons, we must learn to "go it alone" on many occasions. The true child of God must say, "I must live as God gives me light regard-

## Lenten Altar Meditation

"Thou compasseth my path and my lying down, and are acquainted with all my ways."

All my ways with my family . . . with my friends . . . with my fellow workers . . . with shopkeepers and the general public. Should they not receive more lovingkindness from one who seeks Thy presence in this Thy sanctuary?

—Selected.

less of what others may do or say." But it hurts to grow, doesn't it?

It hurts also because we must frequently part with familiar things. We must go adventuring, but few are willing to try it. A child must do it when he quits sucking his thumb. Boys and girls must learn to make decisions for themselves. Men and women must learn to follow the lead of Christian conscience. But it hurts sometimes, anyway. Often as a defense we say, "You can't teach an old dog new tricks"; but if we are to fulfill God's purpose for our lives, we must learn a lot of new tricks and quickly.

And it hurts also because there is no permanent resting place; growing up is a never-ending pilgrimage. "I shall not be moved" is not really a very good hymn for Christians. We've got to move! "Now are we the sons of God . . . it does not yet appear what we shall be . . ." This way is not for the lazy or the indolent. There is a journey ahead of us; there is always for the Christian "the trail ahead," sometimes rough, sometimes smooth, sometimes pleasant, sometimes exceedingly difficult, always a little uncertain. This was true also for Jesus, you may remember.

Yes, it hurts to grow; so often it would be easier to "let nature take its course." But Jesus said, "Strait is the gate, and narrow is the way that leads to life." The person who thinks he wants to be a Christian and overlooks this fact makes a serious mistake.

All this, I think, bears a direct relationship to the cross the disciple is asked to bear. If we take up and bear a cross for Jesus Christ, all these matters we have been thinking about will be involved. We must give up self, we must expect to experience loneliness. You may remember that Jesus himself cried out on the Cross, "Why hast Thou forsaken me?" The disciples had long since run away; now it seemed that even God had abandoned His Son! And, if we are to take the cross, we must leave the old familiar landmarks and go on an endless pilgrimage.

It seems that people will always be divided here. Some will take up the cross and follow Jesus. Others will settle down and die in comfortable and familiar surroundings; body and spirit will perish together. Just as the Cross represented Jesus' reason for being, so it must be the symbol for the Christian's primary duty. If we would

really grow and fulfill the purpose for which God made us, we must take up the cross.

It hurts to grow, but that is what we are here for!

## Salvation

By W. R. CULLOM

It amazes me when I reflect on what salvation in Christ once meant to me—simply keeping out of torment. Much is being said today about evangelism. As I see this matter, the type of evangelism that we need in our churches just now is that of deepening and enriching the inner lives of the professing children of God. Instead of being satisfied with seeing our children stay out of prison, what parent is there who does not long and labor to see his child attain the best of which he is capable? Who can read I John 3:1-2 without being thrilled as he gazes at the ideal and purpose that God has in mind for his children? Let us read a little of it:

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him: for we shall see him as he is."

One of the greatest of British commentators of a generation ago gives a most thrilling explanation of the word "mansions" in John 14:2. Many people, he says, take it to mean eternal abiding place. But not so, he insists; he says the original word means a *pension*, a French word meaning a European boarding house. We engage a room in a *pension*, stay there until we have explored the galleries, the parks and what not of that community. Then we move to another community, engage another room in a *pension*, etc., etc.

He says that eternity is one unending series of explorations, each taking us higher and disclosing scenes and experiences that grow richer and better world without end. Who, I insist, can face such a prospect without exclaiming with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! . . . For of him and through him, and to him, are all things: to whom be glory forever. Amen" (Romans 11:33, 36). Certainly, my own salvation in Christ has meant infinitely more to me since getting hold of the conception that I have tried to present above.

## Advice for Lent

Fast from criticism, and feast on praise.  
Fast from self-pity, and feast on joy.  
Fast from ill-temper, and feast on peace.  
Fast from jealousy, and feast on love.  
Fast from pride, and feast on humility.  
Fast from selfishness, and feast on service.  
Fast from fear, and feast on faith.

—From *Bulletin*, Hayes Barton Church, Raleigh

\*Mr. Scott is pastor of the Bethesda-West Cramerton Charge.





# Boys and Girls

ELIZABETH WHISNER, Editor



Editor's Note: We are proud to present another page of material which, with the exception of the Bible Quiz, was written by or about North Carolina children and young people.

## The Toy Teddy Bear

Tim was walking down the street, and as he passed the toy shop, something moved. He turned around to see what it was. Then he began to think, "Suppose I made a teddy-bear that could walk."

The idea stuck with him, and he ran home to his little workshop. Every day after school he came home and worked on the teddy-bear.

Soon it was finished, and Tim took it to school to show it off as a home-made craft. But the teacher said, "Now, you listen here, young man! You quit fooling around with that toy!"

Tim felt hurt, so he decided to play a trick on the teacher.

One day at recess Tim stayed in, and had his teddy-bear with him. He knew that the teacher kept her examination papers in the bottom drawer of her desk before giving them to the class.

Tim wound his teddy-bear up, and laughingly called to the teacher, "Hey, Miss Jones, would ya mind comin' back here for a minute?"

As she was coming towards him, he made the teddy-bear "walk" to her desk and get the exam papers. Then it stopped under her chair.

As the children came in from recess, Miss Jones started giving orders, "Sit down now, and get out only your pencil and two pieces of paper."

She went to get the exam papers, and while she was looking for them the class got noisy. "Be quiet," she said, "and tell me where the exams are. Who took them?"

No one answered.

Then she said seriously, "If anyone knows who got them, please raise your hand!"

Tim raised his hand. The teacher saw it, and asked him who got the papers.

Tim blushed and said with a chuckle, "Your old enemy. He's under your chair."

Miss Jones turned around, and sure enough, there was the teddy-bear under her chair. She took the papers away from him, and then tried to look sternly at Tim.

But it was all so funny that she couldn't get cross, and so everyone had a big laugh.—By Nellie Sue Dilley, Age 13, Methodist Home for Children, Raleigh, N. C.

## THE HOUSE OF GOD

A church to me is a House of God, a place to worship, a place to kneel and pour out our life's troubles. It is a holy place in which to lift our faces with joy and rejoice, for the Lord is here.

In the church we sit in the pews and

remember the many miracles our Lord performed. With our fullest attention toward the preacher we lift our faces in eagerness to hear his message which is meant to help us. His is a message to give us strength against sorrow, and power against sin.

As we sit in the choir and voice our heart's message of praise, we listen eagerly for more phrases to rejoice about.

The altar is a place to kneel, to bow our heads reverently, to pray, and to thank God.

In the Sunday School, a room filled with others, we share eagerness in learning the Gospel of the Lord, and read the devotion in accordance with His word.

But the main thing is the preacher pouring out his psalm of deliverance flowing with blessings. He is God's messenger trying to spread the word of God.

Yes, this is what the church is—it is truly the House of God.

—By Nancie Allen, Age 13  
Williamston, N. C.

## OH, TREE!

Oh, Tree, you are so big and tall,  
To you I'm probably nothing at all.

Your branches are so long and wide  
Across the beautiful mountain side;

And your head that reaches into the sky  
Watches all the clouds pass by.

—By Rachel Carter, Age 9  
Andrews, N. C.

## JIMMY

Jimmy is a little boy  
Who's never learned to read.  
He's never seen a birthday cake,  
He's never sown a seed.

But Jimmy is the finest lad  
You'll ever hope to meet;  
He's got a personality  
That surely can't be beat.

For although Jimmy's blind and deaf  
He knows his Father, God;  
And he'll leave memories sweet and dear  
When he's placed beneath the sod.

Jimmy's never seen the world,  
But he's admired and loved,  
Because of one small, simple thing—  
He loves God up above.

—By Gail Bradshaw, Age 14  
Roanoke Rapids, N. C.

## AS LONG AS WE'RE GREEN

As long as we're green, we can always grow  
In knowledge, culture, and fame;  
We can never say that we know it all  
And ruin our own good name.

There's room to expand, so much to be  
learned,

That our knowledge is never complete,  
And a person who's always willing to learn  
Will never suffer defeat.

The horizon is ever growing broad,  
Your future lies ahead;  
So always be humble and ready to learn,  
And you'll always be ahead.

—By Gail Bradshaw

## HOW TOM LEARNED HIS LESSON

One day in school Miss Green said that a new pupil would come to school the very next day, and his name was William. She said that William was a nice little boy. All the children could hardly wait.

At last tomorrow came. At recess everyone wanted to play with William—everyone except Tom.

A little girl went up to Tom and said, "Why don't you do unto others as you would have them to do unto you?"

Tom thought a little while. Then he promised the little girl that he would do unto others as he would have them to do unto him.

And Tom kept his promise.—By Martha Jane Secrest, Age 8

## JUST BLESS ME

A little fellow in a North Carolina city, kneeling at his mother's knee, offered this bedtime prayer:

"Dear God, help mommy not to get mad when we don't obey her. Help daddy not to eat so much so his stomach won't get too big. Help George not to be so lazy so he can be a member of our family. And—dear God, just bless me."—Clipped

## Bible Quiz

1. Name the land from which Ruth came. ....
2. In what parable is a dog mentioned? ....
3. In what country was the great city of Damascus? ....
4. Who "called a little child and set him in the midst of them"? ....
5. What child was "loaned to the Lord" by his mother? ....

### Answers to Last Week's Quiz

1. Blind—Mark 10:46.
2. A Jew—Romans 11:1.
3. Boils—Job 2:7.
4. A Governor—Matthew 27:2.
5. A co-worker with Paul—Acts 12:25.





# Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St., Raleigh, N. C.

## Bishop Kim Consecrated

Miss Marjorie Yarborough, N. C. Conference Woman's Society of Christian Service representative in Korea, writes:

The bells have rung out the old and rung in the new. As we look at the old, we in Korea are very thankful for the many experiences that have been ours. We anticipate many happy moments with all the new experiences that are in store for us.

One of the highlights of this past year was the consecration of the Rev. Chong Pil Kim as the new bishop on October 5, 1958. During thirty years in the Methodist ministry, the Rev. Kim has held several important pastorates and for the past ten years has been one of the official pastors at Ewha University in Seoul. Bishop and Mrs. Kim are parents of four children, all of whom have studied in America.

With the consecration of Bishop Kim began a new quadrennium for some 40,000 members of the 1,000 Korean Methodist churches in the three annual conferences. Plans are under way during this quadrennium for an Evangelistic Campaign which will reach into the unevangelized villages of Korea.

The joy of working with students, of meeting them inside and outside of class is always a challenge. Hearing them raise their voices in unison to sing the great hymns of our church, or seeing the expression on their faces when they listen to another sing is also a happy moment. This has been true during the past Christmas season. Not only in Korea has this been true, but I am sure it is also true wherever you were. The children always have the major part in telling the story of the Saviour of mankind. And they did it so beautifully in the many Christmas programs I attended.

A choir of thirty young people from my church visited two different groups of American soldiers in Taejon on Christmas eve. The members of the choir also sang in The Messiah, which was presented in English here before Christmas. We were very fortunate to have some American servicemen help us in the bass section. There were about 80 members in "The Messiah" choir, and this year we are praying for even more voices to help us sing the story of the Prince of Peace.

All schools are having winter vacation at this time. Many church groups are having conferences to plan for the new year. Although we have snow and the temperature has ranged all the way down to 0 degrees recently, these church people meet in unheated buildings. They usually sit on the floor. Sometimes you will find a little heat but it is not what we would consider sufficient. *Will you please pray for these groups, large and small, old and young, as they plan their various programs?*

Thank you for your prayers, gifts, and letters. Certainly God has been good to me. So often I meet new Christian friends through letters. I would like to meet you all

personally. I pray as you continue God's work.

(Miss Yarborough's address is Methodist Mission, Taejon, Korea.—Ed.)

## Educational Work in the U. S.

The schools and colleges under our guidance (Woman's Division of Christian Service) have seen growth and development during recent months. Holding Institute, Laredo, Texas, dedicated its new building in early December, 1957.

Harwood Girls' School, Albuquerque, New Mexico, conducted a very successful national work camp last summer. A playground was resurfaced, a retaining wall and large patio were built, and painting and general repairs were made.

George O. Robinson School, Santures, Puerto Rico, has expanded its seventh and eighth grade classes and still has a waiting list. Kindergarten, first grade classes, and adult education classes are booming at St. Croix in the Virgin Islands.

Sun Bennett College, London, Kentucky, saw the retirement of Dr. Oscie Sanders at the end of August. She left the presidential office in the capable hands of Earl Hays, former academic dean.

Both Eliza Dee Hall at Austin, Texas, and Erie School at Olive Hill, Kentucky, have closed their doors and furnishings of both projects have been sent to nearby schools.—Miss Murial Day, Executive Secretary, Educational Institutions, Department of Work in the Home Fields, Woman's Division of Christian Service.

## Guild U. N. Seminar Scheduled

A weekend Wesleyan Service Guild United Nations Seminar, scheduled for March 28-30 in New York City, is open to all interested Guilders.

Registration fee of \$25.00 should be sent immediately to Mrs. Clifford Bender, 150 Fifth Avenue, New York, N. Y. This will include two meals on Saturday, one meal on Sunday, the United Nations tour, a theatre ticket, and two packets of materials.

Headquarters for the delegates will be the Tudor Hotel. The rates are \$6.00, single room; \$4.00, double room.

## Guild Committee Meets

Reports of progress in the lines of work, plans for further advancement and for the 1959 Annual Wesleyan Service Guild weekend, highlighted the meeting of the Executive Committee of the N. C. Conference Wesleyan Service Guild, held at the S and W Cafeteria in Raleigh, February 7.

Mrs. Harriett Fralix, Fayetteville, Conference Guild secretary, presided.

The Annual Guild Weekend will convene at the First Methodist Church, Wilson, April 11-12, using the theme, "Myself I Give Thee." Principal speakers will be Miss Lillian Johnson, New York City, secretary Wesleyan Service Guild, Woman's Division

of Christian Service, and Miss Kate Cooper, Hampton, Va., former missionary to Korea.

The first Guild Conference School of Missions will be in session at Duke University, August 15-16, immediately preceding the Annual School of Missions and Christian Service of the N. C. Conference Woman's Society of Christian Service.

Conference officers, chairmen of lines of work and district secretaries reporting included Mrs. Pierce Johnson, Mrs. L. C. Vereen, Mrs. C. H. Boyd, Miss Corinna Sanders, Miss Juanita Stott, Miss Lillie Smith, Miss Mary Gardner, Mrs. D. C. Fussell, Miss Elizabeth Young, Miss Mary Lane, and Miss Nettie Ruth Floyd. Mrs. H. A. Davis reported for the Committee on Long Range Planning.

## District Committee Meets

Twenty-two members of the Wilmington District Woman's Society of Christian Service, meeting in the home of Mrs. W. E. Hand last month, discussed plans for the spring district and subdistrict meetings, and heard reports of officers.

The district meeting has been scheduled for April 16 at the Grace Methodist Church, Wilmington. Time and places of meeting for the subdistricts include: Brunswick, April 26, place to be announced; New Hanover, April 28, Wrightsville Beach; Columbus, April 30, Fireway Methodist Church; Robeson, May 5, Chestnut Street Methodist Church, Lumberton. Bladen, May 7, to be announced. All meetings will convene at 10:00 a.m., with exception of the Brunswick Subdistrict, which will meet at 2:30 p.m.

Mrs. James M. Harper, district president, presided.

## Bible Study at Student Center

Why study the Bible? A number of students at East Carolina College are finding the answer to that question as they meet each Thursday evening, 7:30-8:30 at the Methodist Student Center, under the leadership of the Wesley Foundation Director, Miss Mamie Chandler.

The recent vesper services at the Student Center have featured as their theme, "What is the Church?" exploring such areas as—How the Church Came Into Existence; What Is Its Purpose? Why Is the Church Referred to as the Body of Christ?—as well as other areas.

The opening discussion on January 12 was led by the Rev. Harmon L. Smith, pastor Grace Methodist Church, Burlington. Emphasis for subsequent vesper services included The Calling, The Church and the Life Mission of the Church.

♦ ♦ ♦

Pray for your clergy; don't pray at them, pray for them. You have a right to expect moral and spiritual leadership from them, but has it ever occurred to you that they are human, often lonely, often defeated, often overworked, sometimes over their depth? They don't need criticism as much as they need understanding and support and prayer. I don't believe that any minister who is truly prayed for by even one small dedicated group in his parish will either fail his people or fail his Lord.—HELEN SMITH SHOEMAKER, *Power Through Prayer Groups*, (The Fleming H. Revell Company).



# Youth in Action

IN THE NORTH CAROLINA CONFERENCE



## A Mailman's Bundle

Mailmen were wincing as they toured North Carolina early in February with an unusually heavy load of letters. Conceivably, much of it was Methodist mail which saw its biggest flow in months.

Activity is picking up everywhere in the Methodist Youth Fellowship circles. The good mailman is helping all to learn of the bustling.

Most conspicuous item in the postman's pack were announcements of coming MYF conferences and convocations. No less than ten opportunities for training through work camps were publicized.

Accompanying the news releases were urgings from North Carolina Conference Director of Youth Work, the Rev. Bob McKenzie, Jr., of Durham.

"We believe that many young people will be interested in one of these work camps," said McKenzie. "Here are opportunities for Christian youth to express their desire for Christian service."

### National Convocation at Purdue, Aug. 24-28

The National Convocation of Methodist Youth is attracting attention in all MYFs. Under the theme, "Man's Need and God's Action," the National Conference of Methodist Youth is sponsoring the seventh annual event August 24-28 at Purdue University, West Lafayette, Indiana.

Six thousand members of the MYF and the Methodist Student Movement will attend the convocation to study Christianity in two veins: first, an affirmation of the main themes of the Christian faith; and secondly, an exploration of man's present condition.

An intriguing program is on tap with one evening of jazz, rock and roll, and popular songs and another of discussion by Eleanor Roosevelt and Theodore Gill.

Morning speakers, Dr. Melvin Wheatley, Dr. Chester A. Pennington, Dr. James Thomas, and Dr. Carl Michalson, will try to cover four major areas: The Call of God; the Rebellion of Man; Redemption in Christ; and the New Life in the Church.

Interested MYFers may contact Robert McKenzie at Box 6667, College Station, Durham. Cost for the convocation is \$35.

*Attention all MYFers and youth workers!*

*For application blanks to the Seventh National Convocation of Methodist Youth at Purdue University, August 24-28, please write your director of youth work.*

*There are openings for nine representatives in each district, including the conference council.*

### Vocations Conference in Rocky Mount

On the local level, Rocky Mount will host the annual Christian Vocations Conference March 6-8. The meeting is open to any junior or senior in high school who is considering a church-related vocation. The First Church in Rocky Mount is the site of the gathering.

### Spring Training Opportunities

"Kit," a Methodist publication originating in Nashville, Tenn., announces four workshops still open to conference, district, and subdistrict youth leaders.

During the week of April 1-8, Leesburg, Fla., will entertain at the Southeastern Recreation Workshop.

At the same time, a group will convene in Green Lake, Wisconsin, for the Fourth Protestant Church Leadership Laboratory in Group Work. Interested persons may contact Rev. Robert McKenzie in Durham or the Rev. Lewis Durham, P. O. Box 871, Nashville 2, Tenn., for further information. The Green Lake meeting is slated April 5-17.

Another workshop in April will be at Glen Rose, Texas. This is the South Central Recreation Workshop. Dates are April 16-22.

Still another April gathering will be the 18th through the 26th of the month for the National Council Experimental Youth Laboratory School. National and state denominational leaders will attend.

### Summer Work Camps

Summer camps appeal to youth, naturally. Youth Director McKenzie is backing three of them this summer besides the Louisburg Assemblies and the Annual Conference Session.

The first is Camp Dogwood of Bethlehem Center in Nashville, Tenn. It's a 28-day affair, lasting June 30-July 28.

A second work camp for youth will locate in Louisville, Ky. The site is Camp Merry Ledges of the Wesley Community House. Dates are June 16-July 14.

Most distant of the three, the Dulac Indian Center, will run June 25-July 23 in Dulac, Louisiana.

Each of the three camps will enroll 10 high school or older youth Methodists, either boys or girls. Officials of the camps will screen all applicants as to character, personality (including maturity), health,

interest, ability, Christian commitment, activity in the MYF, and possibilities for future leadership in the church.

"It is expected that additional youth from the institutions will be in the group also, and the groups will be interracial," according to mail received.

"Wesley, a community house in Louisville, is developing its camp as a part of its program. Bethlehem Center, a community house in Nashville among Negroes, has its own camp for a summer program. Dulac is a community center among the French-speaking, shrimp-gathering Dulac Indians.

"These work camps will be experiences in voluntary Christian service."

Interested MYFers should contact Rev. Robert McKenzie at Durham, or Joseph W. Bell, Youth Department, P. O. Box 871, Nashville 2, Tenn.

### Tri-District Witness Scheduled

Officers in the New Bern, Rocky Mount, and Elizabeth City districts are laboring over plans now for a Christian Witness Mission for all three groups April 24-26.

Centenary Church, New Bern will host the big event.

Information is rather scanty now, although the ADVOCATE plans fuller coverage in a later issue.

### New Bern District Makes Headlines Again

Site for the New Bern District spring rally switches from Greenville to the Queen Street Church in Kinston this year. "It Makes a Difference" is the theme of the April 3 festivities.

The program is based on five points: Louisburg and ACS; Louisburg Workshop; National Convocation at Purdue University; Skit on election of officers; and the MY Fund.

### Queen St., Kinston, UCYM Meeting

Rev. Robert McKenzie, Conference director of Youth Work, served as guest speaker for the United Christian Youth Movement Youth Week at Queen St. Methodist Church in Kinston, Jan. 25-29.

A program of Visitation Evangelism was conducted during the week, with each local church visiting the inactive and unchurched of the city.

Jerry Atkisson was chairman of the meeting.

### "Lenten Meditations for Youth"

For all Methodist youth seeking readings for the Lenten Season, the Rev. Maurice A. Phillips has compiled meditations from *The Upper Room*.

Besides the selected meditations, covering the period from Ash Wednesday through Easter Day, plus one Post-Easter, there are two feature articles, a prayer, an interpretation of the four-color art cover, and forms for making a commitment to Christ and a pledge to read the Bible and pray.

This booklet is designed to encourage devotions for youth during the Lenten season.

One copy of the booklet costs 15 cents while ten or more copies are 10 cents each. The booklet has 64 pages.

Methodists may order "Lenten Meditations for Youth" through THE UPPER ROOM, 1908 Grand Ave., Nashville, Tenn.

President: Francis Bradshaw  
200 Cedar Street, Durham, or  
Box 5010, Duke Sta., Durham

Publicity Superintendent: David Gergen  
2803 Nation Ave., Durham

Director of Youth Work: Robert McKenzie, Jr.  
Box 6667, College Sta., Durham





# Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

## "Spreading the Gospel in Mexico"

The above was the subject for a five-week study of Mexico by the Primary and Junior Sunday school departments of Edenton Street Methodist Church, which began January 11th, and culminated in a Mexican Fiesta on February 8. Children from our Jackson, Atwater, Borden, Brown, Cole and Page Cottages were privileged to participate in this study, and had an interesting time while learning about our neighbor to the southwest.

Aside from the classroom discussions and projects, building up to a better understanding of Mexican ways of life, there were some added festivities which contributed much to the appeal of the study. Mr. Max G. Warren, who has most of the Borden boys in his class, entertained with Mrs. Warren at their home in Coley Forest, Raleigh, with a typical Mexican dinner. The table was set with a cloth from Mexico, and centered with a bowl of fruit from that area, which was flanked by candles.

The menu was enclosed in place cards bearing the Mexican equivalent of the children's names. We didn't know it, but we have a Raephel (Ralph Harward), Daniel (Danny Futch), Carlos (Steve Davis), Alberto (Allen Dennis), Pedro (Mitchell Gatlin), David (David Childress), Deiago (Ray Barner), Bernardo (Kenneth Faircloth), George (Wayne Smith), Guillermo (Billy Ray Faircloth) and Juan (Johnny Parrish).

The menu itself was tempting enough to please the most critical gourmet: the meal was called Comida Mexicano, and included Carne Empanada, Tamales, Chili, Enchilado, Espinaca con Pimiento, Frijoles, Chocolate, Tortillas and Fruta y Pan Dulce.

Mr. and Mrs. Warren made a big hit with their dinner party, and on behalf of our Borden boys, and "Senorita Jennie" (Mrs. Virginia Willard, house mother) we wish to thank them for this special treat.

The Mexican Fiesta at Edenton Street Church on February 8 climaxed the study. This was in the form of a tea from 3 to 4 p.m. for the parents and all those interested in viewing the results of the children's work. About 275 visitors attended the Fiesta.

About forty teachers and assistants helped carry out this program, and special thanks are due to them as well as to Mrs. Martin Cutler, superintendent of the Junior Department, and Mrs. E. Y. Floyd, superintendent of the Primary Department. Mrs. A. C. Brittain, secretary of Children's Work of the W.S.C.S. of Edenton Street Church directed the study, during which the average Sunday attendance was 225. To her and to each of those who helped, our sincere appreciation.

The entranced group of boys in our picture are listening to Miss Virginia Ruiz of Mexico, student at State College, as she

tells them about her country. They are our Borden boys in Mr. Max G. Warren's class. To the right, back, are (seated) Mrs. J. Mark Boone, Jr., assistant teacher, Mr. Max G. Warren, and Mrs. A. C. Brittain.

## Active Religious Program

Mr. William Will from Duke University has arranged a religious study program for our boys and girls, and is helping them to learn to make their devotions a regular part of their daily life.

He is preparing a monthly devotional guide for use in their group or individual daily devotions. A weekly theme is followed, and a daily scripture based on them is listed, with thoughts suggested to guide in prayer.

We have eighteen children preparing for membership at Edenton Street Methodist Church, and each Tuesday afternoon a supplementary class is being held by Mr. Will at our Home to help prepare the young people further for the responsibility of joining the church.

A junior Worship and Fellowship Hour is held at 4 p.m. on Sundays for the members of Brown and Jackson Cottages. Intermediate MYF meets at 6 o'clock, with boys and girls from Atwater, Page, McGee and Cole Cottages.

Sunday, February 15, a "Singspiration" was held during the vesper hour. The beauty of the message of Christ was brought out in song, and the service was most inspiring.

## March Babies

Our March birthday parties will be in honor of the following boys and girls who

would be very happy to receive greetings from you:

Atwater Cottage: Linda Barfield, 3-8-49; Dianne Caddell, 3-30-48; Pat Cates, 3-16-46.

Brown Cottage: Tex Ammons, 3-5-49; Tommy Boykin, 3-29-49; Forrest Smith, 3-15-49.

Page Cottage: Lindy Caddell, 3-2-47.

Cole Cottage: Donald Ray, 3-17-46.

Garris Cottage: J. D. Tant, 3-20-44; Clyde Utley, 3-5-42.

Borden Cottage: Jerry Pearce, 3-24-50.

## Lunch Sponsorships

We are delighted to have had such a fine response already to our suggestion that we need lunch sponsors. Through the suggestion made by Mr. Nicks to the district conferences on ways to help our Home, we have heard from some of the good church folk already with their checks contributing to this program.

Since our boys and girls all attend school out in town, we are happy to have them enjoy the nutritious and good lunches turned out by the Raleigh city school system. A check for \$25.00, fall and spring, will furnish lunch money for an elementary school child, and \$45.00 twice yearly will take care of a boy or girl in Junior and Senior High School.

If you wish to participate in the work of the Home, here is a very important way to share in its program.

## Coupon Campaign

Letters and material referring to our Coupon Campaign have gone out to the W.S.C.S. and W.S.G. members in the Conference, and we are hoping for a very successful year. From the response we have had, by way of requests for additional brochures on coupon products, we feel that there is a great deal of renewed enthusiasm behind the program. While we have run a little short of the leaflets, we have written Premium Associates, Inc., for more, and we hope to be able to take care of every request just as soon as possible. Let's keep up this spirit, and go over the top of the \$1,000.00 goal set for 1959!





## God's Love and Man's Refusal

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Matthew 21:33-43

Now we begin a new unit of five sessions, the general theme of which is "Christ Reveals the Love of God." These will take us through some of the gospel passages dealing with the meaning of the cross, and conclude with the Easter lesson March 29.

The scriptural basis for this lesson is a parable with a large number of allegorical references in it. Generally, Jesus did not use allegories; but in this case there seems to be a clear connection with the allegory of the vineyard in Isaiah 5:1-7. Roy L. Smith, in his book "Stewardship Studies" entitles this story from Matthew "The Hoodlum Tenants." It does not take a great deal of study to see how appropriate the title is. Matthew's gospel must have been used extensively in the teaching and preaching ministry of the early church. The selection we are using today doubtless was a favorite of many of these early Christian leaders because it seemed to explain the rejection of Jesus by his own people. Furthermore, it pointed to what these first Christians must have felt was God's selection of the "New Israel" (the Christian community) as the rightful successors of those who had rejected both God's prophets and, finally, his Son.

But we ought to be more interested in what this parable says to us. There are many possible suggestions that come immediately to mind. For one thing, what kinds of tenants have we been in this marvelous America which we sing about as "the land of the free and the home of the brave?" Have we carefully husbanded its resources, or have we wasted them? Can we give a good account of our stewardship of its physical resources?

More important than that, are we safe-guarding the spiritual heritage that is ours? Dr. Roy Smith, in the book cited above, has written: "There is something very dismaying about the indifference of the modern Church to the missionary program. There was a time when we talked about rescuing brands from the burning, but today the whole world is on fire. Already Communism has swept over and is consuming half the world." He then points out that we need to think about our obligation to save our own nation and the world for "faith, freedom, decency, human rights and common humanity. We are on trial exactly as the ancient servants were." Some of our outstanding leaders are coming to see this. If the reader can find a copy of the editorial in *Life* magazine for February 9 (see page 31) it will merit careful reading. It emphasizes our obligation toward our spiritual heritage.

To return to the central thought of our lesson: why does man refuse God's love? Is it because he knows he is free and can accept or reject it? Huxley, the great scientist, once said that if he could swap his freedom for a guarantee that God would always make him do right he would close the bargain at once. That no doubt expresses the feeling of many of us at times. But such a plan is unthinkable with a God of love. Love is something that cannot be commanded. This is true of both human and divine love. St. Augustine said, "I would not now be seeking Thee unless thou hadst first sought me." And in John 4:19 we read, "We love him because he first loved us." To be indifferent to the love and grace of God is man's God-given right. But to exercise that right spells man's doom.

## Book Reviews

**God Can Heal You Now**, by Emily Gardiner Neal. Prentice-Hall, Inc., New York City, 1958. 213 pp.

For those interested in the recently revived healing ministry of the church, here is an inspiring and thoughtful book. Mrs. Neal, who accidentally became interested in healing, is now an avid advocate of this ministry.

As a newspaper writer, Mrs. Neal, always on the lookout for a provocative article idea, started out to expose the dangers and the fraudulence of faith healing. In the process of her investigation she found herself forced into a study of Christianity. To quote her, "Gradually, to my considerable surprise, it began to make sense. I continued into a study of the early post-apostolic Church, which led me into an understanding of the theology which lies behind the healing ministry. I finally came to accept its validity."

Mrs. Neal holds, that when the body is cured, there is also an undeniable healing of the spirit. The two go hand in hand. A spiritual healing, as the author sees it, does not concern itself with the curing of the body alone with no reference to the spirit; nor is it the type of metaphysical healing which affirms the spiritual at the expense of the physical. Spiritual healing deals with the cure of the whole person—body, mind, and spirit. The revival of healing in the church is in itself a reaffirmation of an indisputable Christian truth: The salvation our Lord came to bring us is total salvation.

The chapters of the book include the following: God's Will for Us; The Healing Sacrament; The Healing Ministry of the Church; How to Start A Prayer Group; Recognition By Medical Men. A section of the book is devoted to Healing Ministries. In this section the author goes into the specific healing ministries of men like Alfred W. Price, Edgar N. Jackson, Oral Roberts and others.

Mrs. Neal points out that the very first step toward healing is to realize that God does not will our sickness. Before a person can become well he must believe that God wills health. As long as a person passively accepts illness, saying, "Thy will be done," he will not be able to overcome it. However, she warns, that one must put the healing of the body in its proper perspective. One must believe that the soul salvation is more important than the body's healing and can be acquired only by the help of God through prayer. While healing sometimes precedes spiritual regeneration and spiritual change follows in its wake; the important thing is for a person seeking healing to be willing to remain unhealed physically, if he can only know God. She says, "God's greatest gift to us is himself. Unless we seek him for his own sake, and not for his healing power, we may well be denied both. Spiritual healing as opposed to faith healing, concerns body, mind, and spirit. It deals with the whole person. The goal and purpose is a closer relationship with God."

We recommend this book to pastors and others who would seek to rediscover one of the vital elements of the early Christian faith. It could lead to a revitalization of the spiritual life of the minister and his people if approached with boldness, caution and thoughtfulness.

—Brunson Wallace

**With Happy Voices**, by Mary Crockett Norfleet. John Knox Press, Richmond, Va. 192 pp., \$3.00.

This book of delightful stories about children is designed for use at prayer-time in families with young children. With each story is a Bible verse and a little prayer. The stories, 60 of them, cover the seasons of the year, and are about the little incidents of everyday life which are typical of the most of young children. Parents, too, will not have to search very deeply to find in these stories some very useful hints on how to cope with family situations. It's a book parents, kindergarten and primary teachers will find useful indeed.

—O. D. P.

## Subscription Record

From Feb. 13 through Feb. 18

### 100% CHURCHES

Oak View, High Point	104
Trinity, South Mills Chg.	46
First, Dallas	42
Burke's Chapel, Marion Dist.	10

### 6 OR MORE AT ONE TIME

First, Hendersonville	41
Mount Olivet, Concord	18
Newland Church, Elizabeth City Dist.	18
Spring Church, Garysburg Chg.	15
Hopewell, Peachland Ct.	15
Ayden	12
Page Memorial, Aberdeen	12
St. James, Newport	11
Union, Union-Hebron Chg., Burlington Dist.	11
Polkville, Rehobeth-Gastonia Dist.	8
Wendell	8
Mt. Carmel, Reidsville	8
Central, Asheville	6

## PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.  
Educational excellence for our greatest possession, our youth.  
College — Preparatory — Summer School.  
Government Loan Program  
Dr. Louis C. LaMotte, Pres.  
P. O. Box 38-J Maxton, N. C.

## ST. MARY'S JUNIOR COLLEGE RALEIGH, N. C.

A Junior College preceded by two years' preparatory work. Member of the Southern Association for over thirty years. All courses in Art, Expression and Music included in one general fee.  
RICHARD G. STONE, President

## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two years high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports. Catalog.

WILLIAM C. PRESSLY, Pres.

Box J Raleigh, N. C.

### YEAR-ROUND PROGRAM

A Standard Co-educational Junior College. Member of Southern Association of Colleges and Secondary Schools. Regular college and commercial courses; organ, piano, voice, home economics, athletics, debating, and dramatics; glee club; writing; religious organizations. Expenses very reasonable.

For Catalog and application blanks, write to

LESLIE H. CAMPBELL, President — BUIE'S CREEK, N. C.

## Campbell College



## The Liturgical Question Box

Readers are invited to send their questions on worship and liturgy to Rev. Vergil E. Queen, in care of this magazine.

**QUESTION:** *What can the pastor do individually as the leader of public worship to improve the services?*

**ANSWER:** Any pastor with imagination who cares to do so can vastly improve his services of worship by these procedures:

1. He can become a student of the fine art of worship.
2. He can see that the place of worship is clean, neat and orderly.
3. He can preach systematically on the various themes of worship.
4. He can wear a preaching gown.
5. He can use the *Methodist Hymnal*.
6. He can follow the church year in choosing all Scripture readings and in planning his preaching program.
7. He can restore the Scriptures to their historic position and importance in the public services by following the lectionary and by learning to read them well.
8. He can recover something of beauty and reverence by the skillful use of *silence* in the service.
9. He can give very special attention to his public prayers — their form, content and manner of presentation.
10. He can provide a neat and easy-to-read bulletin for the people to follow.
11. He can cease to be a mere performer and join the congregation as a worshipper by removing himself from the center of public worship.
12. He can remember that every service of worship must dramatize the underlying theological assumptions of the church, and that the only *audience* is God. *The pastor and his people are all actors in this divine drama.* Unless each plays his role—there is no worship.

## Letters to the Editor

### A Plea for Evening Services

Dear Editor,

A former Moravian, now a member of First Methodist Church, Birmingham, Alabama, writes,

"I feel held by the warmth and friendliness of this great congregation. How, you may wonder, has such a spirit been cultivated? Much, I believe, is due to our minister, Dr. Paul Hardin—formerly of High Point—and his fellow laborers. They work at this thing.

"Take for example, the evening service. A stranger is never ignored. Visitors are recognized by a show of hands, and the minister asks that the hands stay up until a member of First Methodist takes them down. Following this, people from outside the state of Alabama are asked to rise. What a thrill it is in Christian fellowship to hear one of them say he is from Alaska or to hear six different states named by the guests! To me this is one of the most effective drawing features of the evening service, and lest you think it is the only one, let me add that Dr. Hardin is a superb preacher.

"A recent poll of the people attending the Sunday night service showed that the 400 people present had traveled a total of 3,771 miles to get to the service. Distance did not hinder them."

The distressing spectacle of hundreds of Protestant churches standing dark, cold and deserted every Sunday evening presents a challenge to all members

of such congregations. Dare we continue to surrender our midweek prayermeetings and our Sunday evening services to the world, the flesh and the devil without making a genuine effort, with the help of God and our Savior, to emulate the success of Dr. Hardin, his associates and his congregation in winning our Sunday evenings for Christ and His Kingdom?

God grant us more First Methodists like Birmingham, Alabama.

Your Brother in Christ,  
Herbert B. Johnson  
Kernersville, N. C.

## First Church, Belmont, Issues Yearbook

An attractively mimeographed and bound Yearbook has been published by First Methodist Church, Belmont. This book, edited by the pastor, the Rev. Joseph R. Bogle, not only contains listings of committees and names of members, but offers much reference material which would be valuable to the readers.

One of the features of the publication is the comprehensive calendar for the Church Year and the explanation of the symbolism of the seasons, with proper colors indicated for the altar hangings.

"One of the finest books of this kind to come to my attention," was the Advocate editor's comment on the Yearbook.

First Church was founded in 1911, as a part of the Mount Holly Charge. It became a station in 1915. During the past four years an education building and a new parsonage have been built.

## Laymen's Rallies

(Continued from page 7)

Street Church, Raleigh, and the rally will be at 7:00. The Durham District will have a supper meeting at 7:00 on March 4, at the Durham Armory, Durham. The Rocky Mount District will meet for supper at 6:15 on March 5, at First Church, Rocky Mount, with the rally at 7:30. The Elizabeth City District will meet for supper at 5:30 on March 6, in the Perquimans High School, Hertford, and the rally will be at 7:00.

At each of these supper meetings, except in Durham, the meal will be served cafeteria style beginning at the hour listed, so that the men can eat whenever they come.

The following district lay leaders will preside at these meetings: Burlington, James F. Rogers, Burlington; Raleigh, Herbert L. Ridgeway, Jr.; Durham, Dr. Frank Hanft, Chapel Hill; Rocky Mount, E. E. Adkins, Rocky Mount; Elizabeth City, Fred Ritter, Ahoskie.

The total attendance at the rallies last year was 5,000, and Mr. Gibson says that he expects 6,000 this year.

◆ ◆ ◆

Unlike their grandmas, older career girls now pray for the day when they will be sixty-two and eligible for social security.

**WANTED** about June 1, director of Christian Education. If interested contact Rev. T. R. Jenkins, pastor, Trinity Methodist, Jacksonville, N. C.

## BIBLE STORY BOOK FREE

A Christian friend offers to send free to teachers of small children, a copy of that much-loved Bible story book, "First Steps for Little Feet In Gospel Paths," by Charles Foster. It is his special way of helping to sow the Seed of God's Word in the hearts and minds of little children.

If you are a teacher of small children, in Sunday school, public school, or kindergarten, and will prayerfully use this book in teaching the little ones, you may write for a free copy.

Be sure to state name of church, or school, where you are a teacher. Write, or print, your name and address plainly, and send your request to: The Gospel Distributors, Inc., Box C, Raeford, N. C.

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

**New Church Windows**  
**RUSSELL CHURCH STUDIOS**  
Box 5237 Winston-Salem, N. C.

## CHURCH, CLASSROOM

## FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

**SCHOOL EQUIPMENT, INC.**  
P. O. Box 586 Siler City, N. C.

**Over 1,400,000 copies sold!**

## A Pocket Prayer Book

By Ralph S. Cushman



Rich in spiritual resources — scripture, prayers, quotations, poems. Vest pocket size, 144 pages handsomely printed, bound in imitation leather with gold stamping. Deluxe white edition 75c each, \$7.50 per dozen. Order direct from

**The Upper Room**

World's most widely used devotional guide  
1908 BRAND AVENUE NASHVILLE, TENN.





### British Patience

I have mentioned the characteristic British patience, as well as his contradictory attitude which moves him to criticize freely anything and everything. This results in the maintenance of the *status quo* and, at the same time, a constant verbal attempt to change things. Because the criticism and grouching is so much a part of his nature, he is inclined to let off steam to such an extent that there is little power left to change things. Like the old-fashioned engine which had a whistle so big that every time they blew it the train stopped, the Britisher frequently blows the whistle when he should be shoveling coal.

But he does get things done.

You see the trouble is that the British Isles is a treasure house of antiquity and the past is sometimes more attractive than the present. Old houses stand unchanged for centuries, old churches remain as they were at the time of the Reformation or before. Somewhere along the way the English have become so fond of museum pieces that they have stopped adding to or changing most of their famous buildings. It was not always thus, for one has only to look at many of the great cathedrals and churches to see that the British attitude in the early days was far different from that of today. Then they did not hesitate to enlarge St. Albans Church every hundred years or so, combining styles of architecture, tearing down previous work and replacing it with new.

But during the past three hundred years the veneration of the old buildings has often gone to extremes.

One day in 1957 I walked into St. Bartholomew's Church in Smithfield, London, entering by the 16th century gatehouse and proceeding through what I thought, at first, was a quiet courtyard with a cemetery on one side. At the end of the rather long passageway I found the door of the church. Entering, I found myself in the choir, where the seats faced each other in traditional style across the open space in front of the chancel.

It was an unusual arrangement, I thought, and I asked the verger about it. He explained that it had been that way since the time of the destruction of the nave (what we might call the main auditorium).

Showing my ignorance, I asked, "Did that happen during the bombing in World War II?"

"Oh no," he replied. "Henry the Eighth tore it down in the 16th century, when he took over the monastery."

Such is the conservatism of the British that since that time, nearly 400 years ago, the congregation of St. Bartholomew's has placidly worshipped in the choir stalls, and no one has seriously proposed doing anything about it.

By the way, it is interesting to note that the merry "King Hal," as he was called by some of those who succeeded in staying alive during his reign, parceled out the property of the monastery among his friends, giving one man the cloisters, another

the Lay Chapel, in the rear of the altar. It was in the Lay Chapel that young Benjamin Franklin learned the printer's trade many years later, and the cloisters became a livery stable and remained so for a long, long time.

Tradition means much to the Britisher, and so he clings to ancient plumbing and outmoded customs with a tenacity which is delightful, if a bit inconvenient. He grouches at the Royal Family, but he continues to expend a fabulous amount of money keeping them up in the style to which they have become accustomed. He laughs at the parades and the pageantry, but proudly watches the Changing of the Guard at Buckingham Palace, all oblivious of the fact that such a relic of medieval times has little place in our modern world.

But shall we criticize him for that?

Not as long as American judges wear black robes, and American court clerks open the sessions with the traditional English cry of "Oyez, Oyez, the honorable court is now in session."

You see, we too are fond of pageantry and parades.

### A Suggestion to Travelers

Several persons have asked whether it is possible to obtain a refund of their deposit on one of the BOAC Methodist Heritage Tours, in case something should happen which would make it impossible to take the trip. I have been assured by the Tour management that this is possible. Those who plan to go abroad this summer should make their plans immediately and send in the deposit as soon as possible.

Ardley Travel Bureau offers to allow members of the tour to change their schedule after arriving in England and spend more, or less, time in certain countries.

See you next week—in passing.

## Letters to the Editor

### They Like "In Passing"

To the Editor:

Please let me differ with Mrs. W. M. Wagoner. For me, "In Passing" is the "news of the Church" in a very interesting form.

Mrs. M. F. Bumgarner,  
Millers Creek, N. C.

To the Editor:

Recently I have been disappointed when "In Passing" could not be found in the *Advocate*. We, at our house, enjoy this unique angle of approach in reporting church news.

Keep it up, please.

J. D. Rankin,  
Appalachian State Teachers College,  
Boone, N. C.

To the Editor:

By all means continue "In Passing." That's the first thing I look for when I get my paper, and I am disappointed when it is not there.

R. T. Wills,  
Greensboro, N. C.

**Editor's Note:** Thank you. "In Passing" will continue.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

#### BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG,  
D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D.,  
Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

# B·O·A·C

takes good care of you

British Overseas Airways Corporation

Dept. MH 107

530 Fifth Avenue, New York 36, N. Y.

MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



DS  
1959  
104  
10  
NORTH CAROLINA

# Christian Advocate

1959  
104  
10  
DUKE UNIVERSITY  
LIBRARY  
DURHAM N.C.

## Pointing Upward

*Forever pointing upward for man's hope  
and inspiration:*

*Calm tree-tops, after wind and storm, in  
quiet meditation;*

*Tall mountains, always undisturbed by  
threat of storm disaster—*

*Just smiling, as they upward look, each  
one a silent master;*

*Church spires, and many of them  
crowned at top with gleaming crosses;*

*Each spire a prayer for those who're  
strong and those who suffer losses.*

*Then man himself, above all else, forever  
upward reaching;*

*All these are true but silent sermons man  
and earth are preaching.*

*Thank God for man and things around  
him ever upward pointing!*

*This gives mankind a lift for living—  
glorious anointing!*

*The upward look—how great the  
thought! There's something grand  
about it!*

*With this we live as men of hope; we're  
desolate without it!*

*Enough there is around us all to bend us  
low in sorrow:*

*But man's not made to yield to this—he  
seeks a glad tomorrow:*

*Yes, mountains, trees, church spires, and  
all, point upward to the sky-way,*

*And those who see and make response  
find God's Eternal Highway.*

—ERNEST C. DURHAM



→  
Pictured here is the chapel at Pfeiffer  
College, Misenheimer.



# Carolina Briefs



The Rev. W. Carleton Wilson, pastor of St. James Church, Tarboro, is preaching in the spring revival at the Warsaw Methodist Church during this week of March 1 through 6.

Dr. Wilson O. Weldon, pastor of Myers Park Methodist Church, Charlotte, is the author of the meditation which appeared in "The Upper Room" for Sunday, March 1.

Dr. Kenneth Goodson, pastor of First Methodist Church, Charlotte, will conduct the revival in First Church, Troutman, beginning Easter Sunday evening, March 29, and continuing through Friday of that week. Pastors and their members in neighboring churches, and especially the young people, are invited to attend these services.

Norman Methodist Church, Norman, will conduct a series of revival services March 9 through 13. The Rev. W. J. Neese, pastor of the Fifth Avenue Methodist Church, Wilmington, will be guest minister.

Jones Springs Church on the Norman Charge will hold revival services March 16 through 20. The Rev. Chester D. Brown of the Havelock Methodist Church, will be guest preacher.

Mr. Walter Anderson, prominent layman, and director of the State Bureau of Investigation, will be guest speaker for the Methodist Men's Club of Page Memorial Church, Aberdeen, on Thursday evening, March 26.

Davis Street Church, Burlington, is conducting a series of revival services during this week of March 1-6. The Rev. G. Howard Allred of Gastonia is guest preacher.

The Rev. Philip L. Shore, Jr., pastor of First Methodist Church, Hendersonville, the Rev. Robert G. Tuttle, superintendent of the Asheville District, and the Rev. Charles Shannon, pastor of St. Paul's Church, Asheville, were recent speakers in the chapel services of Brevard College. Mr. Shore and Mr. Tuttle are members of the Board of Trustees of the college.

Religious Emphasis Week was observed at Brevard College February 16-20, with the Rev. Mitchell Faulkner, pastor of the Leaksville Methodist Church and an alumnus of the college, as guest speaker. In addition to his regular speaking appointments, Mr. Faulkner spoke to several of the student organizations on the campus, and was available for personal counseling with students. Detailed planning for this special week was done by the Christian Student Council, of which Marion Swann of Spruce Pine is chairman.

On the last two Sunday evenings in February the Rural Hall Methodist Church and the King Charge studied the course on Isaiah together. The W.S.C.S. of these churches arranged the program. On Sunday, February 15, the study was held at Antioch Church on the King Charge, conducted by the Rev. James E. McNeely, Jr. On February 22nd, at Trinity Methodist Church on the King Charge, the Rev. Gene Little of Rural Hall taught the course.

Westminster Church, Kinston, will have a Week of Evangelism beginning with the evening service on Sunday, March 8. Dr. D. E. Earnhardt of Durham will be guest preacher.

Francis Asbury Methodist Church at Candler, with a membership of 170, is continuing the every-family plan for "Advocate" subscriptions, which includes not only the active members, but also inactive, semi-active, and prospective families. The Rev. W. Thornton Hawkins, pastor, says, "This is an expression of our faith in our Conference paper and its staff."

Miss Mary Eleanor Sanderson, a senior at East Carolina College in Greenville has been selected as a member of the N. C. Conference European Youth Caravan this summer. Miss Sanderson is a member of the Plymouth Methodist Church which, by unanimous vote of the official board, is sponsoring her trip.

A portrait of Susanna Wesley, mother of John Wesley, father of Methodism, was unveiled in a special ceremony in Susanna Wesley Hall of High Point College on February 22. Painted by one of England's leading portrait painters, Frank O. Salisbury, the oil painting hangs in the lounge of the building named in her honor, which is one of the college's dormitories for women.

The film "Albert Schweitzer," depicting the life and missionary work of one of the world's greatest living Christians, will be shown at the Morehead Theatre, Morehead City, on March 11 and 12, from 12:30 noon to 11 p. m. The film presents Dr. Schweitzer in action among the illiterate and diseased natives of Africa.

On Sunday evening, March 1, at the conclusion of the evening service, the Commission on Missions of First Church, Charlotte, gave an informal reception in honor of the Rev. and Mrs. Edwin Hackney who will leave shortly for foreign missionary work.

The widely-read little book, "Memory's Lane" by the Rev. J. S. Hiatt of Elkin, was sold out again some months ago, and has had another printing. It is available direct from the author, or from Griffin's Store, Elkin, N. C. Price \$2.00 plus postage.

Dr. Charles D. Stokes, missionary from Taejon, Korea, was guest speaker at the evening service of First Church, Forest City, on Sunday, February 22.

Mrs. Clarence E. Williams of Welcome, secretary of Missionary Education and Service of the Thomasville District, taught a mission study on "The Middle East" for the WSCS of the Davidson Charge on February 22, at Centenary Church, Clemmons.

Midway Church, Kannapolis, will observe homecoming on Sunday, March 22. Former members and friends are invited to join with the congregation on this occasion. The spring revival services will begin that day, and will be concluded on Easter Sunday evening, March 29. Dr. E. R. Overley, general evangelist of the Methodist Church, will be guest preacher for the homecoming service and also for the revival.

Dr. Wilson O. Weldon, pastor of Myers Park Church, Charlotte, has been elected by the General Board of Missions as a trustee of

Scarritt College for Christian Workers, Nashville, Tenn., for a term of five years.

Dr. Ralph Sockman, pastor of Christ Church, Methodist, New York City, and well-known radio minister, will preach at Myers Park Church, Charlotte, on the nights of April 5-8.

Miss Carrie Fuller, retired school teacher, is Advocate agent in Oxford Church. As a result of her work for the conference organ, her pastor, the Rev. J. D. Young, last week sent in 51 subscriptions.

The Rev. D. W. Charlton, pastor of the Methodist Church at Enfield, has had a meditation accepted by "The Upper Room." It appears as the reading for April 23.

Mary F. Floyd, deaconess at Pfeiffer College, presented a message at the annual meeting of the Southeastern Jurisdictional Woman's Society of Christian Service held in Atlanta February 16-17.

The Rev. Tom Collins, Executive Secretary of the Conference Board of Missions, will be the preacher for the Week of Evangelism in the new Wrightsboro Methodist Church in Wilmington, N. C. Services will begin Sunday evening, March 8, and continue through the following Sunday morning, March 15. These are the first services to be held in the newly completed sanctuary of the church. A formal opening service will be held later. The Rev. Allen Wentz, Jr., is the pastor.

Central Church, Mount Airy, will be host church for a series of evangelistic services beginning Sunday, March 8, and continuing through March 13. These services are being supported by thirteen pastoral charges, or thirty churches, in Surry County. Dr. Clovis Chappell of Waverly, Tenn., will be guest preacher. Since he is so widely known, many North Carolinians will want to hear him.

The Rev. and Mrs. Reginald J. Cooke, of St. John's Church, Gastonia, announce the birth of a baby boy, Reginald David, on February 20, at Gaston Memorial Hospital, Gastonia. They have a daughter, Connie, age 2½ years.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
Henry E. Gibat	Business Manager
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
R. R. Mitchell	Production Manager
Betty Dean	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



## Capsule Comments

Mrs. Annie Grace Hanley Aldrich, widow of the Rev. Floyd C. Aldrich, and for thirty-nine years a missionary of the Methodist Church in India, died in Lima, Ohio, February 5th. She was born in Shenandoah, Iowa, 76 years ago, and was educated at the Normal College of Lincoln, Neb., and at Potomac University, Washington, D. C. Her work in India was both evangelistic and educational, ministering to women and children on the districts served by Dr. Aldrich: successively Agra, Aligarh, Ajmer, Meerut, Lucknow, Nadiad, and Karachi.

The Rev. William Kennon Matthews, of Franklin, Tenn., and Kobe, Japan, a retired missionary of the Methodist Church who served in Japan for forty years, died in Ocala, Florida, on January 29. He was 87 years of age. Born in Tennessee, and educated at Vanderbilt University and the University of Chicago, Mr. Matthews was appointed a missionary in 1902. Most of the next 40 years were spent teaching at Kwansai Gakuin, Kobe, and as pastor of a circuit of churches centering in Kobe. He leaves his widow and two sons.

The Southeastern Jurisdictional Deaconess Association held election for two officers at their annual meeting in Trinity Methodist Church, Atlanta, Feb. 15-16. Miss Betsy Ewing, Dean of students at Scarritt College, Nashville, Tenn., was re-elected vice-president. Miss Mary E. Bethea, Dean of Women of Pfeiffer College, Misenheimer, N. C., was elected secretary, succeeding Miss Ella Virginia Courtney, rural worker of Rome, Georgia. Terms of the other officers did not expire this year. Miss Rosamond Johnson, Director of Wesley House in Atlanta, continues as president, and Miss Anne McKenzie, Waynesboro, Tenn., rural worker, as treasurer.

An award of merit to the radio and television program "The Hour of Decision" conducted by Evangelist Billy Graham was presented in Washington, D. C., by the National Religious Broadcasters in recognition of the high standards the program has set for radio evangelism. The program was cited by the Religious Broadcasters at their 16th annual convention in Washington. The citation expressed the "deep gratitude" of the religious broadcasters for the "distinguished leadership" the Graham program has given and for "the significant contribution it has made to the maintenance and encouragement of the highest policies and practices of Christian broadcasting." The award was accepted on behalf of Billy Graham by his father-in-law, Dr. L. Nelson Bell.

Thirty-four mass communications media have received awards from the National Conference of Christians and Jews, New York, for their "outstanding contributions to the cause of brotherhood." Thirteen of the winners were presented National Brotherhood Awards, and 21, certificates of recognition. The awards were made in connection with Brotherhood Week, Feb. 15-22. Together, mid-month magazine for Methodist families published in Chicago, was included among those receiving certificates. It was honored for its series on religion, racial tolerance and understanding.

**It's a Fact** — from 1917 to 1957 the American Bible Society distributed 393,246,474 volumes.

**Somebody pressed the wrong button:** It has been kept quiet, but here's what happened to that first scheduled attempt to snatch a falling satellite from the air. The missile that was to launch the satellite never got off the ground. Somebody pressed the wrong button.

**Who's a Southerner?** Lyndon Johnson is said to have gone into a towering rage when he was referred to as a Southerner, not long ago. He said, "Did you say Southerner? I don't know the word 'Southerner.' I don't know the word 'South.' I think of myself as a National and not as a Southern leader." Recently Johnson officially became a Westerner when a group of Senate Democrats of the 11 Rocky Mountain and Pacific Coast states met informally to discuss problems. This had happened many times before, but at this session they organized themselves into an official conference. At their first meeting they invited Alaska to join. At the second they invited Oklahoma and Texas, too, on the ground that these states are essentially Western and have the same problems. This makes Lyndon Johnson a Westerner.

**Was Pasternak betrayed?** Poet-author Boris Pasternak has had a poem published outside the iron curtain which may further complicate his life. The poem was published in a London newspaper, and according to Daily Mail correspondent Anthony Brown, the poet gave it to him for publication. Now Pasternak indignantly denies that he authorized its publication. Pasternak is quoted as saying that he gave it to Brown only for transmittal to a friend in Paris. His wife threatened to leave him if he ever trusted a journalist again.

**Gambling Comeback:** Gambling casino operators in Cuba are encouraged by the decision of Fidel Castro to allow them to open again despite the ruling that no Cubans may play. They believe it won't be long until all restrictions are off. Gambling is one of Cuba's great tourist attractions.

**Notes on TV:** "Dragnet" is due to vanish on the screens next year, according to reports. But the vacancy will be well filled by stories of violence and crime, which each season becomes more and more brutal.

**Too much peace of mind:** Dr. A. Powell Davis, minister of Washington's All Souls Unitarian Church, said some years ago, "We could have too much peace of mind if it eased the tensions which goad us into better ways of life . . . Gethsemane and peace of mind surely stand far apart."

**Paddling Pedagogue:** A teacher in Memphis has incurred the ire of a group of parents because he punished their teen-age sons with a maple paddle. They got scant sympathy from the judge to whom they took their complaint. Said the jurist, "Boys who think they can get away with anything often wind up in prison." . . . Which reminds me that my most-spanked pupil, when I was a teacher, turned out to be one of my best friends, later on.

A canon of the Greek Orthodox Cathedral of St. Sophia in Los Angeles, the Very Reverend Leonidas C. Contas, conducted memorial devotions for the three Methodist television-radio officials who lost their lives in an airplane crash February 3 near La Guardia Field, New York. The commemoration was in connection with the annual meeting of the Broadcasting and Film Commission of the National Council of Churches February 17-19 in the McAlpin Hotel, New York. Successively tribute was paid by the Rev. Dr. S. Franklin Mack, executive director, to each of the three, the first two of whom were members of this interdenominational broadcasting agency's board of managers: the Rev. Royer H. Woodburn, the Rev. William A. Meadows, the Rev. W. Carlisle Walton.

**Methodists hold more governorships than do members of any other denomination,** according to a recent survey. Twelve of the nation's 49 governors are Methodists. Eight governors are Baptists; eight are Roman Catholics; seven are Lutherans; five are Presbyterians; three are Episcopalians; two are Congregationalists; one is a Mormon; one is Jewish, and two have no affiliation. Methodist governors serve in Alabama, Arizona, Delaware, Idaho, Illinois, Iowa, Maryland, Nebraska, North Carolina, Tennessee, West Virginia, and Wisconsin.

The Children's TV Endowment Fund has been established for the Methodist Television, Radio and Film Commission as a memorial to its three staff members killed Feb. 4 in a plane crash in New York City. According to the Rev. Dr. Harry Spencer of Nashville, general secretary of TRAFKO, the fund had reached \$1,275 on February 19. The three staff members were the Rev. William A. Meadows, the Rev. W. Carlisle Walton, Jr., and the Rev. Royer H. Woodburn. All were fathers of children and each of the men was interested in the preparation of a children's TV series to influence boys and girls. Dr. Spencer said only the income from the memorial fund will be used for the development, production and distribution of children's television programs. In that manner, he added, the fund will be a permanent one in which the influence of the three men will live continuously.

After a three-month trial period, radio station WCRB of Waltham, Mass., stopped accepting hard liquor advertising. This is the third station to discontinue such advertising after trying it for a while.

Membership in the Protestant Episcopal Church reached an all-time high of 3,274,867 in 1958. This was an increase of 3½ per cent over the previous year.

More than 2,000,000 members of the Southern Baptist Church have pledged themselves to win converts during the 1959 evangelistic crusade.

**Wroing Kind of Pool:** A religious magazine recently reported that Catholic priests had decided to close swimming pools rather than contest a tax the government was trying to impose. It developed that the addition of one word had changed the meaning of the story. The pools had nothing to do with water—they were not swimming pools but betting pools.



# Under the Southern Cross

By BISHOP NOLAN B. HARMON

The General Conference requested, some fourteen years ago, that each Methodist bishop arrange to go once every four years and spend some time in visiting one of Methodism's overseas territories. This was done because the Council of Bishops must, by the law of the Church, supervise the temporal and spiritual work of the whole Church everywhere; and since the older bishops of the former Methodist Episcopal Church and Methodist Episcopal Church, South, are now retired or near retirement (all of these had foreign assignments for awhile), and since jurisdictionally elected bishops must always be kept in their own jurisdictions, it was felt wise to arrange some plan that would enable the whole Council of Bishops to know at first hand as much as possible of Methodism's "world parish." Thus their ordered visitation was not only to bring or reflect one part of Methodism for the benefit of another, but to give the bishops insights and a closer understanding and appreciation of various parts of our work.

So—I drew South America.

The first thing one notices on flying to South America is the eastward drive of the plane. South America looks to be "under" North America on the map, but the flight from Miami, first over the dark republic of Haiti, then over the Dominican Republic, then all afternoon to Dutch Curacao and Venezuelan Caracas were all long eastern or southeastern jumps. Next morning, on a big plane high over the green mountains of Southern Brazil, day broke at four A.M.—which was not the way day breaks this time of year over Charlotte, N. C., or Charleston, S. C. Of course, it was a long summer's day we had gotten into, and on arrival at Montevideo, our first stop, we found the day spinning out as in our July. Incidentally, our hotel had a beautifully decorated Christmas tree in its lobby on that 3rd of January, the icicles looking queer on a warm summer evening.

Our first week was spent in a summer seaside camp, with the Methodist missionaries of Uruguay and Argentina holding their annual retreat. Piriapolis was the name of the place, a resort where the international Y.M.C.A. had established the campsite we occupied. Our cabin was a bougainvillea-covered hut with a straw-thatched roof way up on a hillside under trees of species unknown to me. It was camping out, all right, but we got to know the missionaries and their children, and took part in the whole program. Dr. J. E. Ellis, of our Board of Missions, had planned our visitation especially with the idea of having us at this retreat. I am glad he did so.

It was good to renew fellowship with Dr. and Mrs. Hugh C. Stuntz, whom I had known when he was president of Scarritt College in Nashville. Dr. Stuntz is now pastor of the English-speaking church in Montevideo. Also, it was good to be with Dr. B. Foster Stockwell, now Director of the Facultad de Teologie in Buenos Aires.

Dr. Stockwell edited the *Book of Discipline* in Spanish while I, as Book Editor of The Church, was trying to keep it straight in English. We had worked together before, and it was a pleasure to be with him and Mrs. Stockwell in their home and at the Seminary.

The "Facultad" in Buenos Aires is our Protestant Seminary and does work of a high order, under a small but strong faculty. Presbyterians, Methodists, Disciples and Waldensians have combined their teaching forces here, and already the graduates and trainees of this school are having a profound effect on the religious life of the southern South American nations. This school, while supported as loyally as possible, can use more help than it gets, as it has to rely on its own efforts, as well as upon the sponsoring churches, for the life it has. I wish it could be strengthened. The Church can move no faster than its schools in this country.

The flight over the Andes to Chile was one of those experiences that fix themselves forever in memory. The flat *pampas* of the Argentine was much like our western plains, but the long, lofty, snow-capped range of the Andes showed up with a grandeur that surpasses our Rockies. The vastness and enormity of those bare, silent, piled-up mountains was wonderful. The sky was clear over the great bare ridges, and the bright sun shone everywhere on a treeless, manless world. Gigantic mountains stand on top of mountains, with vast canyons and ridges where human foot has never trod, and never will.

The big plane itself, high up as it was, had to thread the Aconagua pass to get over. Mountains that seemed to be at its wing-tips on either side, were in reality miles away, towering always upward on either side.

The pilot suddenly announced that when he made a certain turn and dipped his left wing, we might be able to see the famous "Christ of the Andes" statue high up in the pass. But it was too far for me to see anything but the distant mountain road making a little hairpin turn at a grotto where I suppose the statue was. The enormous snow-capped mountains rolled on away in their silent majesty, standing now as they always have, keeping the watch that God has set, and saying to man with all his tools and powers, "Thus far shalt thou come—but no farther!"

(More later)

## BISHOP HARMON'S VISITATION SCHEDULE FOR MARCH, APRIL, MAY, JUNE

- March 15—First Methodist Church, Thomasville, N. C. Rev. Orion Hutchinson. Evening Service.
- March 22-28—HOLY WEEK. St. John's Methodist Church, Anderson, S. C. Reverend Lloyd D. Bolt.
- March 23—Speak to ministers of Anderson District, Anderson, S. C.
- March 29—EASTER SUNDAY.
- April 5—11 a.m. Woodland Methodist Church,

Rock Hill, S. C. Reverend David Reese. 3 p.m. Winthrop College, Rock Hill, S. C. Miss Helen Crotwell. Dedicate Wesley Foundation Student Center.

April 11-12 (Sunday)—W.N.C. Conference on the Ministry. First Church, Salisbury, N. C.

April 14-17—Council of Bishops, Washington, D. C.

April 19—11 a.m. Colliers Methodist Church, Whitel, N. C. Reverend R. W. Blanchard. Dedicate Church.

7:30 p.m. Davidson College Vesper Service. Chaplain George Staples.

April 21—Pfeiffer College, Misenheimer, N. C. Speak to student body.

April 22—Dilworth Methodist Church, Charlotte, N. C. Reverend Harlan Creech. Give address on "Song of Methodism."

April 26—Buncombe Street Methodist Church, Greenville, S. C. Dr. Pierce Cook.

April 30—Wofford College, Spartanburg, S. C. Preside at inauguration of President Charles F. Marsh.

May 3—Fairview Methodist Church, Easley, S. C. Reverend Elwood L. Mainous.

May 4 or 5 or 6—W.N.C. Conference on Social and Economic Relations.

May 10—11 a.m. Brower's Methodist Church, Asheboro, N. C. Reverend Bobby Lyndon.

3 p.m. Pleasant Grove Methodist Church, Thomasville, N. C. Reverend Bryon Shankle.

May 17—Central Methodist Church, Kings Mountain, N. C. Reverend J. B. McLarty.

May 24—Stanley Methodist Church, Stanley, N. C. Reverend J. Leonard Rayle. 100th Anniversary and Homecoming.

May 31—Greensboro College, Greensboro, N. C. Baccalaureate Sermon.

June 10-14 (Sunday)—W.N.C. Conference, Lake Junaluska, N. C.

June 24-28 (Sunday)—S. C. Conference Shandon Methodist Church, Columbia, S. C.

July 24—SE Jurisdiction Laymen's Conference. Lake Junaluska, N. C. Bishop's Panel

## Pro Musica to Sing at Greensboro College

On Wednesday, March 11, in Odell Memorial Auditorium at Greensboro College the New York Pro Musica will sing. This group brings to life the gay, romantic, and spiritual musical masterpieces of 15th century Germany, music from Elizabethan England, from the courts of Spain, France Germany; madrigals of the Italian renaissance—a repertoire as wide and vari-colored as the period it musically depicts.

Composed of eleven members, it includes two sopranos, a counter-tenor, two tenors a bass, and four instrumentalists, who have mastered such rare instruments as a family of viols, a series of recorders, a harpsichord and others.

They made their debut in New York City in 1952 and have appeared before sold-out audiences throughout the country; at major festivals such as the Stratford (Connecticut) Festival, the Berkshires, and Ravinia Television audiences have raved about their appearances on OMNIBUS and Camera Three, and record fans hear their recording by DECCA RECORDS.

The New York Pro Musica is appearing as part of the Greensboro College Concert Lecture Series. The committee is headed by Mr. Thomas Nichols.



## An Opportunity and a Desperate Need

By the EDITOR

This is the story of a school which has outgrown its original intention and found itself a four-year college without knowing exactly how it got there. It is the story of sacrifice and courage—and, just now—of some confusion and bewilderment.

Pfeiffer College had its start as a small school for mountain children, founded and headed by Miss Emily Prudden of Connecticut, who was impressed by the need of such an institution during a visit more than 60 years ago. When Miss Prudden found herself unable to carry on single-handed, the little school (which had been called Oberlin School, and was located near Lenoir) was given to the Woman's Home Missionary Society of the Methodist Episcopal Church in 1903. It was then that the name was changed to Ebenezer Mitchell Industrial Home and School.

By 1910 the institution was moved to Misenheimer and for several years operated in two buildings. When one of these burned, it looked as if the school was doomed. But help came after a number of years, and in 1933 Mr. W. S. Sharp was elected the first president and led in a phenomenal growth which culminated in the accreditation by the Southern Association of Schools and Colleges, the erection of nine buildings and the securing of a \$250,000 endowment. During his administration help was given by the gifts of Mr. and Mrs. Henry Pfeiffer and the school was named Pfeiffer Junior College.

With the coming of Unification, the school came under the jurisdiction of the Woman's Division of Christian Service of The Methodist Church. In 1944 Mr. C. M. Waggoner became president and served until 1953, when Dr. Lem Stokes, of the Western N. C. Conference was elected to head the institution.

During the last five years, Pfeiffer has taken its place as one of the outstanding small colleges of the nation. Now offering four years of college work on a beautiful campus, it has attracted a type of student which is interested in a *religious* education—not simply a place to while away the time.

Speaking at the chapel service on a recent Tuesday morning, I found a crowd of reverent and intelligent listeners, for chapel at Pfeiffer is not simply an assembly. It is a religious service. Impressed by the students and the splendid faculty of 60 highly trained teachers, I was sure that Pfeiffer had a bright and cloudless future.

But I was wrong.

Pfeiffer College, despite its wonderful progress during the past ten years, its excellent faculty and administration, its full quota of students, is in desperate need of help.

What is the trouble?

Simply this: Pfeiffer College has too many students and too little outside help.



Administration Building, Pfeiffer College

No college can live off student fees, and all such institutions must have aid in the form of steady income from outside sources. This Pfeiffer does not have in sufficient amount.

The institution receives approximately 3.5 per cent of its operating budget from the national office of the Woman's Division of Christian Service. It will not receive any help from the recent college fund drive of the Western North Carolina Conference because it is not a Conference institution. It cannot expect any more large donations from the Pfeiffer family, as most of them are now deceased. It has no large group of alumni that it can call upon for aid.

In plain words, Pfeiffer is up against it. In a time when Methodism is building new colleges at a rapid rate, we are in danger of losing one of our best small colleges by default, for Pfeiffer cannot continue to operate under present conditions.

What is the solution to the problem?

The school cannot expect more aid from the Woman's Division of Christian Service, for there is not enough money available from this source. This, it must be explained, is not the fault of North Carolina WSCS officials, who are doing everything they can to aid the school. As I have said, it cannot expect more help from the Pfeiffer family. And it cannot lift itself by its own bootstraps.

There is one possible answer, and this is being proposed by some of the friends of the institution: Let Pfeiffer College be taken over by the Western North Carolina Conference and added to its already outstanding group of great schools. Let Pfeiffer share in educational funds raised by this Conference and operate under the auspices of the Conference.

To do this will require more money, for Greensboro College, High Point College and Brevard need all the help they are now getting. We must not slight these institutions. But we cannot afford to lose Pfeiffer College no matter what it costs.

## N. C. Men Elected to Jurisdictional Offices

The Rev. E. Paul Hamilton, statistician of the Western North Carolina Conference, the Rev. Charles D. White, secretary of the Western North Carolina Conference, and M. J. Cowell, treasurer of the North Carolina Conference, were elected officers at the recent Conference of the secretaries, statisticians and treasurers of the Southeastern Jurisdiction held in Atlanta, Georgia.

Hamilton was named chairman of the statisticians of the Jurisdiction; White was named chairman of the secretaries, and Cowell chairman of the treasurers. Mr. Hamilton was also named vice-chairman of the combined group who meet every other year to consider plans for their work in the annual conferences. The Rev. W. C. Wilson, secretary of the North Carolina Conference, served as chairman of the secretaries at the Atlanta meeting.

## Greensboro Pastor to Preach in Gastonia

Trinity Church, Gastonia, will hold a week of revival services beginning Sunday, March 15, when the Rev. D. L. Stubbs, pastor of Bessemer Church, Greensboro, and former pastor of Trinity, will be guest preacher. During the week of March 8 the Commission on Evangelism will lead in a period of visitation in preparation for the revival. New children and youth members will be received on Palm Sunday, and new adult members on Easter Sunday. The Senior MYF will sponsor the annual Easter Sunrise service, and the Adult Division will sponsor the Easter breakfast. During the 11 a.m. Easter service seven memorials, including altar and chancel furnishings, given by families and groups in the church, will be dedicated. Nineteen new members have been received at Trinity during this conference year.



## What Are the Churches Doing?

Every local church in the two conferences needs to have at least five ADVOCATE subscriptions going to key people in the organization. These should be: Pastor, Sunday School Superintendent, Chairman of the Board, President of the Woman's Society, and Lay Leader.

In addition, each commission chairman should have a copy and the heads of various committees.

Boil it down and you come to the conclusion that no church can keep informed of the program of the church unless every official member is a subscriber to the Conference Organ.

And yet, what do we find?

Out of the nearly 1,100 charges in the state, 472 have less than two subscriptions and many of these have none.

In the following tabulation the number of charges in each district which have less than three subscriptions is shown in the first column of figures and the number of charges in the district in the last column:

### Western North Carolina Conference

Asheville	29	48
Charlotte	39	66
Gastonia	32	59
Greensboro	23	69
Marion	20	40
N. Wilkesboro	17	26
Salisbury	27	59
Statesville	18	48
Thomasville	29	65
Waynesville	18	35
Winston-Salem	35	62

Total	287	577
-------	-----	-----

### North Carolina Conference

Burlington	16	43
Durham	25	48
Elizabeth City	11	36
Fayetteville	23	53
Goldsboro	29	55
New Bern	17	48
Raleigh	18	51
Rocky Mount	16	48
Wilmington	30	47

Total	185	429
-------	-----	-----

## Rev. A. C. Swofford Dies of Heart Attack

The Rev. A. C. Swofford, pastor at Ellenboro, died in church while preparing for a wedding on Sunday, Feb. 22. He was getting ready for a wedding ceremony when he suffered a heart attack. The Rev. T. E. Henderson, Presbyterian pastor at Ellenboro who was to have assisted in the ceremony, took over and completed the ceremony.

Mr. Swofford was a member of the WNC Conference, and had been serving as a retired supply since 1945. He had served churches at Cliffside, Morganton, Burnsville, Winston-Salem, Mocksville, Granite Falls, Gastonia, Salisbury, Asheville and Concord.

Funeral services were held on last Tuesday at Clover Hill Methodist Church in Cleveland County.

## Forest City Church Holds Church-wide Mission Study

By MRS. W. W. HARRIS

Nearly 200 children, youth and adults of First Church, Forest City, participated in the four sessions of the church-wide mission study, "Methodism in Alaska and Hawaii," during January.

The Woman's Society of Christian Service taught "Concerns of a Continent" in conjunction with the church-wide study, and the primaries, juniors, intermediates, seniors and older youth carried on Sunday morning, Sunday evening and week day sessions on "North American Neighbors" simultaneously.

The Rev. Charles G. Beaman, Jr., pastor and Marion District Missionary Secretary, taught the course in four consecutive Sunday evening services. He gave a digest of the textbook supplemented by current items in the news each day on "Alaska" and "Hawaii" along with the films, "Alaska, a World to Be Won" and "Hawaii, Crossroads to the Pacific."

On January 11, the Rev. Horace McSwain came to us with a first-hand message and colored slides on "Alaska." Another speaker who assisted was Mrs. I. S. Michalove, from the local Woman's Society of Christian Service.

Freezing temperatures with sleet and rain made for some absences; however, the average attendance for the four sessions was 172, and 150 persons received Mission Recognition cards for perfect attendance.

This was a rich and most timely study experience, and, it is believed, will bear greater fruit through the young people later. Those who caught the vision for service and heard the call for pioneers of the Methodist Church to dare to give a life may even yet know the full joy of bringing Christ and the abundant life in Him to these people.

Another peak experience in Missions for the church was having Dr. Charles D. Stokes, a Methodist teacher of theology in Taejon, Korea, to preach on Sunday, February 22, at the 11:00 service and 7:30 evening service to bring the experiences of his own life on the mission field to the people of the congregation.

## Hillmans Visit Missions Around the World

Dr. and Mrs. E. L. Hillman of Durham left San Francisco on March 2 on the first lap of their globe-circling tour of Methodist mission stations. During March they will visit Hawaii, Japan, and the Philippines. April 3 will see them in Hong Kong, and during this month they will visit Thailand, Burma, India and Nepal. The first two weeks of May will be spent in India and Pakistan, and then they will go to Egypt, Lebanon, Jordan, and Israel.

May 3 will see them in Athens, and the remaining two weeks of the tour will bring them through Italy, Spain, Portugal, and back home on June 13.

Almost all of the trip will be by plane.



Groundbreaking ceremonies for the new addition to the education building of Central Church, Concord, took place following the morning worship service on Sunday, February 1.

Shown above are those taking part in the service. Left to right: The Rev. Paul W. Townsend, district superintendent; F. Paul Wiles, president of the Methodist Men; Herbert Ritzman, Jr., president of the MYF; Harold P. Hornaday, superintendent of the Church School; Mrs. John R. Boger, president of the WSCS; George L. Lambert, chairman of the official board; L. C. Harmon, chairman of the building committee and trustees; Dr. W. C. Houston, steward emeritus; and the Rev. J. Julian Holmes, minister.

The new addition will cost \$242,000, and contracts call for its completion by October 1, 1959. The building will be of fireproof construction, and air-conditioned, and will house the fellowship hall, children's and youth divisions, and church offices.



# Methodist Student Movement News

By ANN WAFFORD, MSM News Editor

This has indeed been a busy year for our North Carolina State Methodist Student Movement. This fall saw representatives from schools all over the state meeting at Camp New Hope near Chapel Hill to plan the year's agenda. Our officers elected last spring to lead us were Elmer Hall, High Point College, President; Beth McLamb, Woman's College, U.N.C., Vice-President; Virginia Turlington, Duke, Secretary; Mark Hawthorne, Wake Forest, Treasurer. In the fall the three districts of the state M.S.M. (divided according to geographical location into 3 districts) had their conferences. In November, two of our group flew to Atlanta, Ga., to meet with sixteen representatives from nine states to plan for the Southeastern Regionals of the Methodist Student Movement to be held at Lake Junaluska in August of this year. This past month, three more representatives traveled to New York to participate in the U. N. Student Assembly, and they in turn brought back ideas to use in our own assembly. The U. N. Model Assembly, held at West Market Street Methodist Church in Greensboro the last weekend in February.

Perhaps the biggest undertaking that our State Movement sponsors is the annual State Conference held each spring. This

year we will hold it in Winston-Salem at the Maple Springs Methodist Church, Wesley Foundation, on March 13, 14, and 15. The guest speaker will be Dr. Mack Stokes, from the staff of the Chandler School of Theology at Emory University, Atlanta, Ga. The meeting will include discussion groups, fellowship and the election of new officers for the coming year.

One of our new undertakings, new this year, is the publication of an M.S.M. Bulletin called *Karolina Kontact*, its purpose being to bring the local chapters of the M.S.M. into closer contact with one another, sharing their ideas to strengthen their own work.

We feel that these are but a few accomplishments as compared to the huge task to be done in strengthening the Methodist Student Movement. There is a great need for witness of our church on the college campus, perhaps one of the most vital spots of need than any other place. Therefore the need is very great for the right leaders and participants in aiding this program on the campuses of this state. The needs of the student must be met, and in a way that he can best grasp and understand them. It is our goal to help witness to the student, and to put Christ within the walls of our colleges and universities.

## Jnualuska 1959 Season to Open June 7

*The Junaluska News*, a 14-page forecast of highlights of the 1959 summer program at the Lake Junaluska, N. C., Methodist Assembly, is off the press and available to Methodists who wish copies.

The 47th season of the Summer Assembly will open June 7 and run through August, according to the Rev. James W. Fowler, Jr., superintendent, and the Rev. Dr. D. Trigg James, executive secretary of the Southeastern Jurisdictional Council and program director at Lake Junaluska.

The *News* reviews in pictures and print the many improvements in buildings and other facilities, and lists the hotels and lodges at Junaluska.

## Quimby to Lead Tour of Europe and Holy Land

Dr. Karl Quimby, Public Relations Assistant with the American Bible Society, at the invitation of the Southern Illinois Conference will conduct a Methodist Good Will Seminar and Tour to Methodist points of interest across England and Europe, with ten days spent in the Holy Land.

In addition, visits will be made to the famous beauty spots, and time will be taken to confer with leaders of Church and State, not only in Jerusalem, Jordan and Israel, but also in Athens, Rome, Paris and London.

For information regarding the tour, contact Dr. Karl Quimby, c/o American Bible Society, 450 Park Avenue, New York 22, New York.



DR. BLISS WIANT

## Music Workshop Set for March 11 at Rocky Mount

Dr. Bliss Wiant of Nashville, Tenn., will direct a Conference-wide Workshop for local church musicians at First Methodist Church, Rocky Mount, March 10, 9:30 a.m. to 4:00 p.m. A former missionary to China, a minister of the North-East Ohio Annual Conference, a pastor, a minister of music in a local church, a hymnal editor, a college professor in China and in Nashville, an organist of note—Dr. Wiant brings this rich varied background to his present position as Director of the Ministry of Music in the Division of the Local Church, Methodist General Board of Education.

The workshop is planned to help choir directors, ministers of music, pianists and organists, workers with children, youth and adults—all persons with any form of responsibility for music in the local church.

Each delegate is asked to bring a picnic lunch.

A display of materials will be furnished by the Methodist Publishing House, Richmond, Virginia.

Other leaders for the workshop will be: Mr. Glenn Draper, Director of Choral Music, Pfeiffer College, Misenheimer, N. C. Mr. Eucl H. Belcher, Assistant Professor of Music, Pfeiffer College, Misenheimer, N. C.

Mrs. Smith Richardson, Director Children's Work, South Georgia Conference, Macon, Ga.

Mrs. Thomas B. Suiter, Organist, First Methodist Church, Rocky Mount, N. C.

Mr. Julian Aldridge, Chairman, Committee on Ministers of Music and D.C.E.'s, Board of Education, N. C. Conference, Rocky Mount, N. C.

Dr. C. P. Morris, Executive Secretary, Board of Education, N. C. Conference, Durham, N. C.

### STRATFORD COLLEGE EDUCATES IN ART OF LIVING

Accredited Junior College and High School. Liberal Arts and Terminal Courses. Speech, drama, music, art, merchandising, secretarial, pre-nursing, medical secretarial, medical techn., etc. Social and Sports programs.

Write for Catalog and "Intimate Glimpses" Danville, Va.  
Box R-P JOHN C. SIMPSON, Pres.

## Manteo Church Observes Seventieth Anniversary

In spite of bad weather, Mt. Olivet Methodist Church, Manteo, celebrated its 70th Anniversary on Sunday, February 15, with 225 in attendance at the morning service. At that service, the Rev. C. Freeman Heath, superintendent of the Elizabeth City District, presented certificates of appreciation and cross pins to six members who had joined the church prior to 1900. They were: Miss Ozella Payne, Mrs. Mabel E. Jones, Mr. Dennis Evans, Mrs. Eugenia Wescott, Mrs. Belva Daniels, and Mr. G. Bright Midgett. Also presented with pin and certificate was Mrs. Caroline Midgett, the church's oldest member at 92 years, and mother of the late Julian Midgett, one of the two men from the church to enter the ministry.

The Rev. Wilford D. Wise, the other person to enter the ministry from this church, was presented with an engraved Hamilton pocket watch by the church, as a token of appreciation. Mr. Wise delivered the anniversary sermon of the morning. Mr. Charles R. Olson, local preacher, was presented with a tie bar and cuff link set, as a token of the church's appreciation of his tireless efforts in the church's behalf.

At a 3 p.m. fellowship hour, Mrs. Louis Aitken, wife of the present minister at Mt. Olivet, cut the birthday cake.

A special offering was received in an attractive model of the church built by Mr. Douglas Crutchfield and decorated in the church's colors by Mrs. Raymond Wescott. The offering will be sent to the Bright Meadows Methodist Church in the Elizabeth City District, a new church which is struggling to get on its feet.



# EDITORIALS

## Cardinals in an Ivory Tower

In those colorful words a prominent Roman Catholic priest described the situation in the Roman Curia, which acts as a sort of high court in the Church. He was talking about the possibility of co-operation between Catholics and Protestants in the forthcoming ecumenical council, which is expected to meet in 1961 or 1962.

"Let us all pray," he said, "that God will give the Holy Father the strength to break through the opposition of the Curia. One must not forget that these cardinals in their ivory Vatican tower have never seen Protestants and feel no need for contacts with something that to them does not exist."

In the same vein, Dr. Franklin Clark Fry, U. S. Lutheran leader and chairman of the Geneva meeting of the World Council of Churches, said, "Any church living in isolation tends to overemphasize what it believes to be the truth. They need the opportunity to explain their views to others."

Both of these statements point up one of the long-standing causes of Protestant-Catholic separation. Not since before the Reformation have dissenting theologians had the opportunity to discuss matters of faith with leaders of the Roman Catholic Church. Before that time there were meetings at which problems were studied, for the dissenters were then within "fold" and their opinions, though considered slightly heretical, were heard with respect, and for a time there seemed to be a possibility of compromise. The revolutionary reformation movement, with its overtones of nationalism and its political involvements, brought all this to an end, and the Council of Trent solidified the Roman Catholic Church into opposition to many of the reforms which might have otherwise been effected. Even then, there was actually a reformation within the Church which owed part of its success, however small, to Luther, Huss, and Calvin.

Since that time, Roman Catholics have retreated into an ivory tower and refused to consider the claims of the Protestants. When non-Romans have criticized some of the minor teachings of the Church as being without foundation in Scripture, various Popes have met such challenges by promulgating even more drastic and difficult articles of faith. Much of the disagreement between us has been based upon Protestant opposition to Papal pronouncements and not toward the ancient doctrines of the Church.

But Protestants, too, have withdrawn into a shell. We know very little about the Roman Catholic Church, and little more about our Catholic neighbors. When it is

★

## A LENTEN PRAYER

*O God, the light of every heart that sees thee, the life of every soul that loves thee, grant me ever to continue steadfast in thy holy love.*

*To thee therefore I humbly cry, pleading that thou wilt cleanse me from my secret faults and keep thy servant from presumptuous sins, so that they may never get dominion over me. Amen.—ST. AUGUSTINE*



suggested that we should learn more, there is a cry of "compromise."

If Pope John can bring the cardinals out of their tower, perhaps someone can lure our Protestant leaders out of theirs. If they all can meet as friends of Jesus, there is no doubt that good will come of it.

## It's An Idea

A group of women from one of our larger churches, while visiting sick and shut-ins, found that, out of twenty shut-ins in the congregation, only two were receiving the *ADVOCATE*. They made the suggestion that it would be a fine thing if the church paid for subscriptions for them.

It's a fine idea. There is no better way to help these persons keep in touch with the life of the church than to send them the church paper.

What church will be the first to send in such a list?

## "Particularized Missions"

Speaking at the recent Southeastern Jurisdictional Convocation in Atlanta, Bishop Hazen G. Werner dramatized the work of the Advance Special program in a few words, as he told how, in the nine years-plus since this program was established, the church has given through this medium the sum of \$84,392,000.

How did it happen? Bishop Werner went on to explain:

"If you want to know the secret of the intrinsic power of the Advance, here it is. The simple appeal is made—\$50 is needed. For that amount a man in Nadiad, India, who is ill, can secure hospitalization for three months. A man who is destitute can be restored to health for \$50. So Joe Smith in America gives \$50 in order that Joe Smith in India may be well again. It is as vivid and simple as that. The Advance

Special program has to do with Christianity that can be seen—visible Christianity."

It is not possible to conduct the entire missionary enterprise upon such a basis. We must have generous giving to World Service in order to carry out the vast commitments which we have made to our mission fields. But the "particularized missions," as Bishop Werner called them, have an appeal which can be relied upon to give the Church funds for "second mile" service.

## Firm Roots Thwart Ill Winds

When it comes to news of religion, readers can just about pay their money and take their choice.

In that highly specialized field, interpretation of events is just about as varied as are the writers.

We are told at one point that America is straying away from the church. Before the impact of that statement has been absorbed, another writer ventures that never before have so many Americans been enrolled as active church members.

Whatever the national trend, it might be noted that Kannapolis and her sister communities in Cabarrus and Rowan present a firm picture of participation in church activities.

One has only to notice the church news that is carried each week in *The Daily Independent* or to observe the church members as they go about their many pursuits—not just on Sunday but throughout the week.

Methodist churches are even now engaged in a highly commendable campaign to "Try His Way." That is the slogan of an intensive church attendance drive that started with the new year. It will continue until Easter with church members pledged to attend at least one service each Sunday throughout the period.

In addition, members who have not been active and other prospects are being encouraged to join in the cooperative effort to build stronger churches.

The Methodist approach is a sound one, for a church can become stronger only through the efforts of its members. A pastor and his staff cannot be expected to carry on a job that is designed, even intended, for the entire congregation.

And, while the Methodist churches grow stronger as a result of their own efforts, our city likewise becomes stronger. When residents of an area are dedicated to their church, whatever the choice, they are creating a better place in which to live because the alliance helps the family to establish roots that are not likely to be disturbed by ill wind.

—Kannapolis Independent



## Self Surrender Not Self Discovery

By ROY C. PUTNAM

Have you ever faced the real offer of the gospel? Few have! Many believe that the gospel begins by demanding unselfishness. No, the gospel begins by telling me that God is unselfish. It begins with a God, who, in holy love, has given us a Savior in Jesus Christ the Lord. Believe this and the heart of the gospel is yours. Believe anything else and you'll never know the joys of sins forgiven and the bliss that the blood-washed know.

Believe that you can be reconciled to God by your works, by offering to God your possessions, your money, your investments, and you will go on being a lost soul. Believe that you can be "put right" with God by offering your worthiness, your righteous deeds, your moral endeavors (which even in the church today may be an expression of pride and not a work of faith under the blessing of the Spirit of Christ Jesus) and the gospel will never take hold of you. Believe that you can be restored to fellowship by your words, talking incessantly about "realizing God that is within you" or "discovering yourself" or "the power to think positively" and you shall never know that "fellowship with the Father and with His Son, Jesus Christ." (I John 1:3). For the Christian faith is God-salvation through surrender of mind, will and emotions to Jesus Christ who brings God to us. The self is surrendered, not discovered. The mind is renewed by the Holy Spirit, not re-educated by human agency.

Until you feel the depths of your depravity you shall never know the heights of God's rescuing mercy. Until the alarm of sin goes clanging in your soul you shall never have the chimes of glory spilling the melodies of heaven's peace over your spirit. The elder brother said to the father, in effect: "I have earned your love and yet you never gave it to me." The prodigal said in effect: "I have sinned, I now confess, put me to what thou wilt, rank me with whom thou wilt, put me to doing, put me to suffering, I freely yield all to thy pleasure and disposal." And then the Father proceeded to create by His grace what wasn't there—forgiveness, self-respect, fellowship, and most of all—sonship!

## Warm Up the World a Bit

By ELIZABETH WHISNER

The day was bright and clear, and surprisingly mild following so closely the cold wave that had dropped temperatures far below freezing. Though there was still a distinct chill in the air, leaf buds were beginning to show on the trees, and there was a faint blush of pink on the Japanese quince bush beside the small house. Green shoots were pushing up among the dry leaves. And the birds were practicing up for their spring festival.

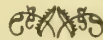
The lady in the small house opened the door early, and smiled as the sun, after days

## Lenten Altar Meditation

"For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether."

My too quick anger . . . my too slow apology . . . my foolish boasting . . . my petty gossip . . . my grudging gratitude . . . my lackluster praise of Thee!

—Selected.



of freezing rain and snow, shone full in her face. She breathed deeply the air that had in it *almost* the smell of spring. Leaving undone for a while her household duties, she ventured forth with garden tools, eager to help Nature in restoring beauty following the drabness of winter. She began by gathering up the sticks and branches that the rain and wind storms had blown down, and these she piled together and burned in a glowing bonfire which, she said, "helped to warm up the world a bit."

I was intrigued with those words, and with the thought that warmth for the cold world was created by fire that was fed by the gathered-up debris of the winter storms. The dry sticks and branches strewn by the howling winds, when gathered and touched with living fire, glowed with warmth and cheer and helped to dispell the chill of a portion of the world.

Ofttimes the world of man's spirit is cold. The winter of fear and despair has robbed many a life of its freshness and bloom, and lost hopes lie like leaves beneath the snows



I forgot to renew my subscription  
to the Advocate and now  
I've got to say Goodbye!

of defeat. There are countless lives upon whom the storms of adversity have beaten mercilessly, and whose shattered faith and courage lie as dry sticks upon the pathway.

But through the ages there have been those great souls who have not only lived bravely through life's storms, but have gone about gathering up the lost hopes and aspirations, the broken faith and shattered courage of defeated lives, and have set them ablaze with the flame of love, understanding and encouragement. And as the fire consumed the debris, it burned with a glow that warmed the spirit, and kindled new hope and courage where there had been despair.

What a privilege is ours as Christians to be ever watchful for opportunities to gather up the bits of wreckage that the winters of life have cast down, and set them aglow with love to "warm up the world a bit."

## Heroes I Have Known

"HE THAT SEEKETH TO  
SAVE HIS LIFE"

By MARTIN R. CHAMBERS

In a small Southern town a new firm was organized for the manufacture of men's clothing. The company struggled along for a few years, and was just getting on its feet when the Depression struck in 1929. Mills were closing all around, and it seemed that this one must go with the rest. All salesmen were recalled.

The president called a meeting of all the workers.

"My friends," he said, "Hard times are ahead. People are not going to have much money, perhaps for several years. But they will have to have clothes, and they must be priced low enough that they can afford them.

"You know we have never tried to compete with the high-priced trade. But we may have to cut our prices still lower so people will be able to have something to wear. It may be necessary to reduce our own incomes. I will take a cut in my own salary, and I believe the rest of the office force will do the same. What shall we do?"

The entire force agreed to follow his suggestion, and work was resumed. Previously the company had had salesmen in six nearby states. Within six months they were represented in every state, and a third shift of workers was added to supply the demand. The mill did not close for a single day because of the Depression.

Religious services were held at the mill every Thanksgiving Day, and occasionally at other times, to thank God for keeping the mill running. It was my privilege to attend some of these meetings.

Today the factory is greatly enlarged, and their brand of clothing, which must not be named here, is well known throughout the country. And all because of a corporation with a soul: one which looked upon its objective not as a means of getting, but in terms of meeting an existing need.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Doing Things Together

By MARGARET JORDAN SPRINKLE

Eddie and Peggy snuggled under their covers and pretended not to hear Mommy's cheerful, "Getting up time!"

"It's Saturday," Peggy grumbled.

"Baby David is sick—and Grannie wants you to spend the day with her. How would you like to help by making your beds while Mommy hurries back to David?"

"That's a sissy job," Eddie said.

"An' I'm too little," Peggy whined.

"Maybe I was wrong in thinking you were big enough to go without me to Grannie's," Mommy said.

"Go to Grannie's all by ourselves!" Eddie whistled. "Whee-e-e! That will be fun!"

"And ride the elevator all by ourselves?" Peggy's eyes sparkled.

"Grannie will meet you at Fifth Avenue. I thought you could do it—the two of you together—but maybe you are too small."

"I can make my bed," Peggy said. And she did. But Eddie tripped on his blanket and pulled her spread crooked again.

"Now you've done it," Peggy cried, snatching angrily at Eddie's bed. They were all tangled in each other's bedclothes, when Mommy came back.

"It's Peggy's fault," Eddie scowled.

"I'd finished, and—" Peggy began.

"Here," said Mommy as she fluffed a pillow, "if we work together, we can do the job faster than a fire truck goes to a fire."

"It's more fun making beds together," Eddie cried as he raced with Peggy to keep up with Mommy.

"Now, into your clothes, and don't forget to wash your face and hands," Mommy warned. "Breakfast is almost ready."

Mommy helped Peggy and Eddie into their snow suits. Then she put them on the Fifth Avenue bus. But, when the bus driver put them off at Fifth Avenue, Grannie was not there.

"What will we do?" Peggy asked in a small voice.

"I know what," said Eddie, as he edged close to a friendly looking man. "We'll go across with him." And he held his hand up high so the man couldn't help seeing it.

"Oh, hello," said the man, "are you going across Fifth Avenue, too?"

"We're going to spend the day with Grannie in the big apartment house," Eddie explained.

Just then the light turned green and the man took Peggy by one hand and Eddie by the other, and together they walked across to the apartment house.

"Thank you," said Eddie.

"Thank you," smiled Peggy.

"I'm glad to help nice girls and boys," said the man.

"My," whispered Eddie, "it's a good thing we weren't fussing, or we'd have been stuck on the corner of Fifth Avenue."

Inside the tall apartment house Peggy stood on tiptoe. "It's my turn to work the elevator," she said. But she could not reach the top button.

"You did it last time," Eddie argued. Then he stretched, and stretched—but he couldn't reach it either.

When the door slid closed Eddie had to think fast. Mommy had said that together they could run the elevator. Quickly he lifted Peggy as high as he could, just like Mommy always did. Then she pushed the button, and away they went up to the very top floor where Grannie lived.

"My, my," Grannie said as she threw up her hands in surprise. "How fast you did come! I was just starting to meet you. And to think you did it all by yourselves."

"We didn't do it by ourselves," Peggy said.

"No," said Eddie. "We did it together."

—From *Dew Drops*

## HOW THEY SLEEP

Some things go to sleep in such a funny way;

Little birds stand on one leg and tuck their heads away;

Chickens do the same, standing on their perch;

Little mice lie soft and still as if they were in church;

Kittens curl up close in such a funny ball;

Horses hang their sleepy heads and stand still in the stall;

Sometimes dogs stretch out, or curl up in a heap;

Cows lie down upon their sides when they would go to sleep.

But little babies dear are snugly tucked in beds.

Warm with blankets all so soft, and pillows for their heads.

Birds and beasts and babes—I wonder which of all

Dream the dearest dreams that down from dreamland fall.

—Child Lore

## WONDERFUL LITTLE PEOPLE

By ELEANORE R. RUSSELL

Children are their own best excuse for being. Probably this is because they are so full of the love of living. That's why it is such a pleasure to all who love children (and who doesn't?) to help that living to be the happiest kind possible.

These wonderful little people go about their daily "business" of living with all the enthusiasm their naturally care-free hearts possess. They are not crushed for long by discouragements, and maybe it's because they don't stop to question "Why?"—"Why did this or that have to happen to me?" They know that it did, but it doesn't prevent their turning to the next thing with all the enthusiasm they have. They are giving constantly of themselves, of their

wholesomeness and of their generous love—even in their mischief.

Little folk seem to know how to make the business of living a constant adventure, with their curiosity, their energy, and their desire to love and be loved. And their giving of themselves (which no money value can equal) is without the calculated purpose or intent which too often creeps into our older lives.

And how dearly Jesus loved them, as expressed in His words, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven!"

## HOLD ON

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you join them.—*Clipped*

## CHUCKLES

Teacher: "Always be manly and self-reliant, boys. When you start anything, always finish it. Willie, have you ever started anything you couldn't finish?"

Willie: "Yes'm—spinach."—*Exchange*

Jill: "Isn't Shakespeare dead?"

Jack: "Of course, he is."

Jill: "That's funny. My aunt who is a teacher said she's been teaching Shakespeare this year."

A mother of five children said that with her first baby she called the doctor every time the baby sneezed. But the other day when her youngest swallowed a nickel, she said, "Young man, that comes out of your allowance."—*Selected.*

Two little girls were in danger of being late for school. "Let's stop and pray for God to get us there in time," said one.

"No," said the other, "Let's run with all our might and pray while we're running."

## Bible Quiz

1. To whom did the ravens carry bread? .....
2. Who was told to "take the young child and his mother, and flee into Egypt"? .....
3. Who said, "Wine is a mocker; strong drink is raging"? .....
4. Who heard the call from Macedonia to "come over and help us"? .....
5. Who was turned into a pillar of salt? .....

## Answers to Last Week's Quiz

1. Land of Moab—Ruth 1:4.
2. Parable of the Rich Man and Lazarus—Luke 16:19-25.
3. Syria—II Samuel 8:6.
4. Jesus—Matthew 18:1-3.
5. Samuel—I Samuel 1:26-28.



Marion District Meets in  
Valdese Church

Under the leadership of District Superintendent J. Ernest Yountz, 232 delegates from the Marion District met in the new First Methodist Church, Valdese, on Dec. 3. The Rev. Edgar H. Nease, host pastor, gave the opening devotional message, and Mr. Richard Pierce, chairman of Valdese official board, welcomed the delegates. The Rev. John H. Barnes was elected secretary.

Reports from the various institutions occupied the morning hours, with speeches by W. T. Medlin, Jr., Tom Redmon, H. G. Allen, Carl King, R. J. Starling, Henry E. Gibat, C. G. Beaman, Jr., Mrs. J. C. Rabb, I. P. Rutledge, Mrs. Adams, M. T. Lambeth, Joe Hyatt, Walter Lee Lanier, L. Baine Laye.

The climax of the morning session came at the Hour of Preaching, with a sermon by Dr. E. C. Few, superintendent of the Gastonia District, whose subject was, "Your Accent Betrays You."

Laymen had the afternoon hour, under the direction of District Lay Leader Ernest Ross, who presented the speaker of the day, M. T. Lambeth, superintendent of the Children's Home.

Other reports were given by Grady Burgin, Carl Loven, John H. Barnes, Walter Cooper, William Blanton, Horace McSwain, M. G. Ervin, C. Jerome Huneycutt.

Special guests of the conference were the retired ministers of the district and Mrs. E. C. Few, Mrs. Ernest Yountz, the Rev. Francis McFarland and the Rev. Elwood Carroll, superintendent of the Statesville District.

—JOHN H. BARNES

(EDITOR'S NOTE: The above report came in February 24, and is printed belatedly and apologetically. The news is nearly three months "cold." But the ADVOCATE can't help that!)

Marion District Christian  
Vocations Conference

On Sunday, February 8, at 4:00 p.m., 192 young people from 28 churches of the Marion District gathered at First Methodist Church, Morganton, to participate in the Marion District Christian Vocations Conference. The purpose of this conference was to provide inspiration and guidance for these young people in thinking seriously about their life-work.

After a brief period of fellowship and orientation, two 30-minute discussion periods were held. During this time, the young people selected the two fields of work they were most interested in and talked with the "resource person" who was on hand to advise them. The discussion groups from which they could choose were: (1) "The Ministry," led by the Rev. J. Ernest Yountz, superintendent of the Marion District; (2) "Director of Christian Education and Deaconess Work," led by Miss Mattie Lou Summey; (3) "Church Music," Mr. Hadley Hunt; (4) "The Medical Profession," Dr. J. F. McGimsey, Jr.; (5) "Law," Mr. Dan Simpson. (6) "Nursing," Miss Agnes Campbell; (7) "Teaching," Mrs. W. C. Curry; (8) "Farming and Rural Development," Mr. H. M. Speas; (9) "Home and Family

NOTICE TO N. C. CONFERENCE  
W. S. C. S.

The following recommendations will be presented for adoption at the Annual Meeting of the North Carolina Conference Woman's Society of Christian Service to be held in Steele Street Methodist Church, Sanford, April 7-9, 1959.

For the purpose of further making our by-laws uniform, we recommend that conference standing rules 2, 3, 4, 5, and 6 (found on page 179 of the 1958 Annual Report) be included in the by-laws as Articles 9, 10, 11, 12, and 13. Present Article 9 will then become Article 14. These items define the membership of certain standing committees which have already been organized and functioning for several years.

Since the purpose of Article 4 (found on page 178), Section 3-b, has been fully accomplished, we recommend that a period be placed after "four years" and the remainder of the section, "except that, in order to establish a system of rotation in elections, Group II shall be elected in 1948 for a term of two years only," be deleted. In this same connection, we recommend that the phrase "for the purpose of a system of rotation in elections" be added, in parentheses, to Article 4, Section 2, between the words "two groups," and "as follows."

Mrs. C. D. Barclift, Chairman  
Standing Committee on By-Laws

Life," Mrs. Russell H. Watson; (10) "Industrial Work," Mr. William S. Fowler. In each case the idea of a CHRISTIAN vocation was stressed, along with the opportunities for CHRISTIAN service which each vocation offers.

While the delegates were attending these discussion groups, the adult counselors and teachers of youth met together to share their ideas and experiences, and to view the filmstrip, "Counseling for Church Vocations."

Following the discussion periods, the group went to the Fellowship Hall where they were served a snack supper, and saw the movie, "Reply to Reality."

The high point of inspiration came at the 7 o'clock worship service as the young people, their counselors, pastors, and teachers gathered in the sanctuary to hear a most inspirational message on God's call to a life-work. The guest speaker for the service was Dr. Lee Tuttle, superintendent of the Winston-Salem District. Special music for the service was furnished by Mr. and Mrs. L. Hadley Hunt.

◆ ◆ ◆

I am afraid of any religious movement that does not arouse the bitter opposition of entrenched evil. You will remember that our Lord once cast the demons out of a man and the demons entered the hogs. The hogs committed suicide and the hog-owners asked Jesus to leave the country. When the power of God casts out the devil, all hog-owners whose business is affected will raise a protest. A real revival today would cause a commotion in the traffic of evil.—VANCE HAVNER in *Repent or Else!* (Fleming H. Revell Company).

Subscription Report

February 19-26  
100% CHURCHES

Abernethy Memorial, Rutherford Col. . .	95
Pisgah, Gastonia Dist. . . . .	80
Francis Asbury, Candler . . . . .	60
St. Andrews, Greensboro . . . . .	55
Bethany, Jefferson Charge . . . . .	48
Bethany, Bethany-Glencoe Charge . . . .	17
Piney Grove, Haywood Charge . . . . .	10

CHURCHES SENDING 6 OR MORE  
SUBSCRIPTIONS AT ONE TIME

West Market, Greensboro . . . . .	71
Oxford . . . . .	51
Archdale, Thomasville Dist. . . . .	26
Wanchese . . . . .	25
Carraway Memorial, Greensboro . . . .	20
Highland, Hickory . . . . .	15
Lee's Chapel, Greensboro . . . . .	15
Catawba . . . . .	14
Salem Chapel, Graham . . . . .	10
Bethel, Hickory . . . . .	10
Chowan Charge, Elizabeth City Dist. . .	10
Lowell . . . . .	9
Pleasant Green, Durham . . . . .	9
Vickery Meth., Greensboro . . . . .	8
First, North Wilkesboro . . . . .	7
Center, Welcome . . . . .	7
Hickory Ridge, Winston-Salem Dist. . .	7
Hinshaw Memorial, Greensboro . . . .	7
Fairgrove, Statesville Dist. . . . .	6
St. Paul, Goldsboro . . . . .	6
Moore's Chapel, Charlotte Dist. . . . .	6

Charlotte Church Has  
Unique Program

Belmont Park Church, Charlotte, under the leadership of the Rev. Lee P. Barnett, pastor, and Frazier Steele, Jr., director of Christian Education, conducted an unusual program with its young people.

A weekend of emphasis on Christian Higher Education was carried out. On Saturday night at a banquet the high school juniors and seniors met with representatives from Greensboro, Brevard, High Point and Pfeiffer Colleges. These representatives were Nancy Taylor, Greensboro; Peggy Edmiston, Brevard; Gilbert Beeson, High Point; Fred Falls, Pfeiffer.

At the Sunday morning worship service, the Rev. Fletcher Nelson, director, Commission on Christian Higher Education for the Western N. C. Conference, preached on this subject. In the afternoon and evening the juniors and seniors met again with the group from the colleges to take a look at college life and at Christian vocations.

This proved an enriching program to all who attended.

Swedish Ambassador Visits  
North Carolina

Dr. Gunnar Jarring, ambassador to the United States from Sweden, visited Greensboro on Feb. 26 in response to the invitation of Elmer Yost and city officials. Mr. Yost was treasurer of the fund which collected some \$11,000 for Miss Birgitta Ahlberg, Swedish Methodist Caravaner who was seriously injured in an airplane accident at Greensboro last fall.

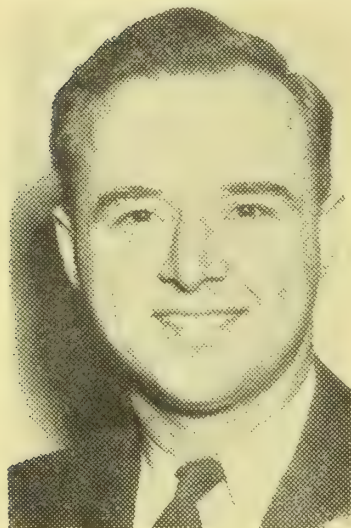
Ambassador Jarring, in his speech to the Kiwanis Club on Thursday, expressed his appreciation for the efforts of Mr. Yost and others who co-operated in caring for Miss Ahlberg.



# Christian Education at Work

in the WESTERN N. C. CONFERENCE

CARL H. KING, Executive Secretary  
Office: 404 Wachovia Bank Building  
P. O. Box 828, Salisbury, N. C.



SHERRILL BIGGERS

Sherrill B. Biggers is pastor of the Main Street Methodist Church, Kernersville, N. C. He did his undergraduate work at Emory University and attended both Duke and Yale for his seminary training. Sherrill also served as chaplain in the Army Air Forces in World War II. He will teach the course on "Your Home Can Be Christian" in Lenoir April 5-9.

## Kannapolis School

Ministers and their church school workers representing nine charges in the Kannapolis Area met at Trinity, March 1-5, for their annual training school. Six courses covering a wide range of interest, were taught by Kate Crowell, Louise Robinson, Clara Watkins, Robert Ralls, George W. Rudisill and Dr. J. Clay Madison. Paul W. Townsend, district superintendent, and the following ministers planned and conducted the school: Charles D. White, Ray S. Cody, Ralph Reed, W. C. Crummett, C. C. Washam, David Cowart, John Rierson, J. D. Harris, R. E. Sides and Loyd Hunsucker.

## Union County School

Central, Monroe, March 1-5

Ministers and laymen have established this annual school as a regular part of church program for the year. A promotional dinner meeting was held at Central, Monroe, on Tuesday, February 17, with Walter J. Miller as speaker. Representatives were present from every church in the county.

Courses were taught by Mrs. Senah Pulliam, Mrs. W. R. Reed, Gilreath Adams, Dr. Jack Boozer, Emory University, and Dr. J. O. Smith, Spartanburg, S. C., and Mrs. E. H. Ould. Glenn Hawfield is chairman of finance and Mrs. J. C. Cornelius sold the texts.

Ministers of participating charges sponsoring the school were: Carl Dennis, Joe M. G. Warner, Lee Spencer, C. J. Winslow, A. B. Bruton, Fred Shinn, E. F. Kale, P. V. Ridenhour, Edwin G. Needham, Rodney T. Yates, Murray A. Martin, K. R. Moore, and O. L. Hancock, Jr.

## Anson County School

First, Wadesboro, March 8-12

The school scheduled for Anson County Methodism is the largest ever planned for this area. On Tuesday evening, February 3, more than 135 people representing every charge in the county met at First Church, Wadesboro, for a business session and a promotional dinner in the interest of the school. J. Paul Hamilton presided and talks



ROBERT J. RALLS

Robert J. Ralls is a graduate of the Greensboro High School, Guilford College, Duke Divinity School and has done further graduate study at Edinburgh, Scotland. At Guilford he was president of the student government. While at Duke he served as assistant minister at First Church, Reidsville. Robert was a member of the youth caravan to Scandinavia and is now serving as director of youth work in the Gastonia District. He taught the course on "What It Means to Be a Christian" for young people in the Kannapolis Training School.

were made about the school by Walter J. Miller, Marion Craig, Carl King, and by the treasurer and the publicity chairman.

Courses will be taught by Mrs. Dix Sarsfield, Mrs. W. R. Reed, W. R. Brantley, Russell Montfort and Dr. J. Lem Stokes. Ministers of the participating charges are E. Paul Hamilton, Thor Hall, Robin Hurley, T. S. Hoffman, Donald E. Rollins, John S. Oakley, C. W. Randolph and Fred Shinn.

## Davie County School

The Davie County School will be held at First Church, Mocksville, beginning Sunday night, March 8, at 7:30 p.m., and will continue at the same hour each evening through Thursday.

Teachers for the school are Mrs. W. P. Moore, Dr. Raymond A. Smith, John Carey and Dr. J. Clay Madison.

Ministers of the charges are: C. B. Newton, J. B. Fitzgerald, Wade G. Rogers, R. G. McClamroch, P. H. Gibbs, A. G. Amick, George E. Auman, D. D. Broome.

## Denton Area School Central, Denton, March 8-12

Response by the churches of this area last year inspired the ministers and laymen to plan for larger achievements this year. Planning and promotion responsibilities have been assumed by the pastors and church school superintendents.

Teachers are John H. Carper, Courtney B. Ross, Paul Duckwall and Mrs. Senah Pulliam. Ministers are R. W. Walters, R. C. Stephens, C. M. Dodson, James S. White, Jesse Scott and D. W. Miller.

The church school superintendents are: Odell Lambeth, Lola Lambeth, Charles Lewis, J. Sam Arnold, John Younts, Robert Johnson, Walter Martin, Bruce Yokley, J. R. Slack, Clarence Loflin, Isom Russell, Cecil Lucas, Elmer Hopkins, Mrs. Herbert Sanders, Hubert Cook, Wade Russell, Fayne Hill, A. T. Ferrell, Hobert Surratt, Wallace Garner, Dyl Cagle, Ray Sink and Howard Jessup.

## First Church, Draper, March 15 Rockingham County School

Six courses covering the program of Christian education in the local church will be taught by Mrs. Senah Pulliam, Mrs. Clyde Manschreck, Mrs. E. H. Saville, Mel Harbin, Kenneth Fansler and Dr. Clyde Manschreck.

Ministers of the participating charges are: A. Frank Phibbs, A. M. Faulkner, M. Q. Tuttle, E. A. Lamb, June P. Greene, S. R. Ward, J. G. Allred, C. D. Brown, James A. Allen, E. J. Dennis, W. R. Bustle, Frank H. Edwards, Joe Petree and S. G. Strader.



GILREATH G. ADAMS

Gilreath Adams was valedictorian in his class at Matthews High School. After two years at Brevard Junior College, he received the A.B. Degree from Duke in 1945. While in college he was president of the Christian Workers Club, member of the Student Council, and president of the Christian Student Movement.

He has held appointments at Weddington, Kannapolis, Maiden and is now at Trinity, Gastonia. In 1949 he married Virginia Ellis of Richmond, Virginia, then Director of Youth Work, Myers Park, Charlotte. They have two daughters, Reatha Faye and Claire Courtney, ages 6 and 4. Gilreath will give the course on "Use of the Bible in Teaching Youth" in the Union County School in Monroe.



# Children's Home Page

## Basketball

Our basketball season is rapidly coming to a close. We are listing our schedule with results to date. You will note that the two games scheduled with Mills Home and Asheboro for our home court this week will complete our season.

12/12	Children's Home vs. Barium Springs girls, 47-45; boys, 25-39.
12/15	Children's Home vs. Lexington—girls, 27-29; boys, 31-32.
1/6	Children's Home vs. Davie County—girls, 55-39; boys, 46-41.
1/9	Children's Home vs. North Rowan—girls, 55-50; boys, 51-48.
1/13	Children's Home vs. Statesville—girls, 39-50; boys, 35-36.
1/16	Children's Home vs. Mills Home—girls, 57-40; boys, 35-42.
1/23	Children's Home vs. Asheboro—girls, 50-61; boys, 26-67.
1/27	Children's Home vs. Thomasville—girls, 43-52; boys, 45-66.
1/30	Children's Home vs. Barium Springs girls, 51-35; boys, 40-48.
2/3	Children's Home vs. Lexington—girls, 49-52; boys, 41-50.
2/6	Children's Home vs. Davie County—girls, 43-52; boys, 45-66.
2/10	Children's Home vs. North Rowan—girls, 58-29; boys, 35-44.
2/13	Children's Home vs. Statesville—girls, 40-51; boys, 31-52.
2/17	Children's Home vs. Mills Home—girls, 41-32; boys, 29-39.
2/24	Asheboro at Children's Home.
2/27	Thomasville at Children's Home.

With the basketball season about over, our chief sport interest will be baseball. I have talked with Mr. Clary, who will handle the baseball, and as a result, I have prepared the following article in regard to the season.

## 1959 Baseball Season

Mr. Clary, coach of the baseball team, has announced that practice will begin on March 2. The schedule this year calls for games with all teams of the North Piedmont Conference and will include practice games with Gray and Reynolds.

Only three of last years regulars were lost by graduation. These were good boys and it will take excellent players to fill their shoes. They were Jerry Murdock, who played first base in an excellent fashion; Bill Davidson, who covered a lot of territory at short stop; and Weldon Brigman, who performed in an excellent manner at third base.

David Gurley, a big boy and a left-handed swinger, could help a lot, if he comes through as is hoped at first base. If David, say, will swing a big stick, he will mean a lot to the team this year.

Arthur Spaugh, who played at second base last year, was an excellent glove man and hit with authority occasionally, and he will be a strong candidate to fill Bill Davidson's place at short stop.

Frank Graham, who filled in at many positions, including relief pitcher, might fill the bill at second.

Bob Davidson filled in on the infield last year at times and should be a strong candidate for a position at third. Bob, too, is a left-hand hitter and might develop into an offensive threat.

Either of these boys can play either of

the three positions. It is entirely possible that there might be other shifts that would bring other players into these positions.

The outfield of last year will be intact. It consisted of Roy Byrd in left field, David Robinson in center field, and Bob Payne in right field. However, there will be other boys knocking at the door, and should one of these fellows falter, they might find themselves pushed rather hard to hold the position.

Bob Hancock, who did ost of the receiving last year will again be behind the plate. Last year was Bob's first year but he learned fast and was handy for pitching and throwing pretty well at the end of the season. Bob can be depended on to come through with some hits when they are greatly needed.

Jim McKnight, who has had quite a bit of experience at catching and developed into a capable moundsman last year, will be available, if needed, for catching chores.

The pitching staff has their three regular moundsmen of last year again ready to take over. They are Carl Hunt, Jim McKnight, and Frank Wiles, with Frank Graham available for relief duties.

Bill Dobbins, John Earnhardt, Mike Ashburn are youngsters who will be pushing somebody strongly for positions on the team, and fellows like Bob Johnson, Allen Satterwhite, Jack Daniels, Charlie Fulton, Jim Summers, Bill Spencer, Curtis Cox, and Monroe Heller can be counted on to fill in at spots where they are needed and keep the other men on their toes to hold their positions.

The squad will probably consist of at least twenty boys. The season opens with Davie County on our Alspaugh Field on March 27. The complete schedule is as follows:

March	27	Davie County at Children's Home
	30	Alumni at Children's Home
April	3	Children's Home at Thomasville
	7	Statesville at Children's Home
	10	Children's Home at North Rowan
	14	Lexington at Children's Home
	17	Children's Home at Asheboro
	21	Mills Home at Children's Home
	24	Children's Home at Davie County
	28	Thomasville at Children's Home
May	1	Children's Home at Statesville
	5	North Rowan at Children's Home
	8	Children's Home at Lexington
	12	Asheboro at Children's Home
	15	Children's Home at Mills Home

## "Bob" Steppe Makes Excellent Record

It has been reported to us that Bob Steppe ranked second high out of one hundred ninety in the examinations given by the State Board to graduates of schools of medicine this year. Bob was at The Children's Home from June 1939 to June 1952. He graduated from R. J. Reynolds high school in the class of 1952. Bob then

entered High Point College where he made an excellent record and graduated from there in the class of 1955. Following his graduation from High Point College, he enrolled at the Bowman Gray School of Medicine.

It makes us most happy to have our young people go from The Children's Home and make fine records as "Bob" has done. A large percentage of our boys and girls do continue their education in schools of higher education on leaving here. We have nine of our graduating class of last year who are enrolled in colleges. This, one can readily see, imposes a heavy responsibility on those of us helping plan their program and of providing the financial means necessary. It would be a great waste of human potential not to make this added training available to those capable of continuing their educational program and capable of assuming the responsibilities that this further training will equip them to assume.

## Mrs. Holton Leaves

Mrs. Eva Holton, who had served as the director of our clothing department, resigned effective the first of February. She went to live with her daughter, Mrs. T. J. Lackey at Burlington, North Carolina. We regretted very much to lose Mrs. Holton. She had done an excellent job for us in the clothing department. Certainly no department has a more difficult job than that of the clothing department. Just imagine, if you can, what it would be like trying to make over three hundred young people and their homemothers happy with their clothing. It is a more difficult assignment than that of feeding them.

We were fortunate in that Mrs. Bess Gary, who was serving as our hostess, had worked in this department a few years ago and was able to assume Mrs. Holton's duties.

Mrs. Mary Byrd, who had been a member of our staff at the central dining room, has assumed Mrs. Gary's former duties.

This all points to the fact that ours must be a versatile team. Anyone must be ready and willing to step into another place at most any time.

## Driving Lessons

There aren't many things that a boy wants to do so much as he wants to learn to drive a car. It might be that he then wants one to drive equally as much or more than he wanted to learn to drive. We recognize this as a normal desire and we try to meet it as adequately as possible. Our people have an opportunity to take the "Driver Training" courses at the R. J. Reynolds High School. Most of them do this on attaining the proper age. This, of course, solves only a part of the problem. The tests for the license have to be taken. Before going to the licensing station, most of our boys do quite a bit of practice work with some of the members of our staff. It seems that Mr. Harmon, our group worker, seems to assume a large share of this responsibility. He can frequently be seen with some of the boys in his pick-up truck training what we know will be good drivers. This again is an indication of our effort to meet the needs of our young people.

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor  
MRS. VIRGINIA WEBSTER, Assistant Editor



## The Cross and the Will of God

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Mark 14:32-42

Of all the scenes pictured in the Bible there is hardly one that compares in pathos with that described in the Scripture lesson for today. Ringed about by his enemies, Jesus is facing up to his impending death on the cross. Withdrawing to the garden of Gethsemane, Jesus finds that even the men who had been closest to him are drowsy with sleep while he fights the last battle alone. Let those who think they can do so believe that this was mere playacting. It was not; it was the real thing. More real than any of us will ever know.

We look at the cross in the light of history and sing "In the cross of Christ I glory, towering o'er the wrecks of time." But think how it must have looked to those who saw it first! They saw it as disgrace, defeat, disappointment and death. If we are to believe the gospel record, even Jesus recoiled from it; thus proving that he was really human, as well as divine. But how do we reconcile this awful event with the will of a just and loving God? This was the question that the primitive church had to answer.

They could have answered it by saying as Peter did (after the crucifixion), "I'm going back into the fishing business." They could have answered with the sad observation, "We thought Jesus was the one who was going to redeem Israel." These were answers that were temporary. But they were not the final answers of Jesus' followers to the fact of the cross. They came eventually to see its deeper meaning. And when they did they became new people. Many of them sealed their faith with martyrdom, and drew from their persecutors such admiration that the religion they died for became the official religion of this very nation whose soldiers had carried out the grim task of the crucifixion!

It would be wrong to suppose the Christian community had an easy time accepting the cross as the will of God. They had to learn to see more in it than the world saw. Paul says it was "a stumbling block to the Jews, and to the Greeks it was foolishness, but to those who are being saved it is the wisdom of God and the power of God. Because the foolishness of God is wiser than men and the weakness of God is stronger than men" (I Corinthians 1:23-25.)

In closing, let us look at the Scripture lesson again. The verse that sums up the thought of the lesson is Mark 14:36, "Not what I will, but what thou wilt." Jesus' commitment to God's will arose out of his love for God. But the kind of love he had for God was not the sort we often think of when we use the word "love." So much of our human love is a possessive love, the kind that loves for what it brings to us. Charles Allen, writing in the *Adult Student*, says: "Right at this point is the fatal error of many people's interest in religion. We love God but with a possessive love. It isn't really God we want. Instead, we want peace of mind, or power in life, or the answer to our selfish prayers, or to escape hell, or God's providences. And so often, when some upsetting experience comes to us, we feel God has deserted us and we turn from him in bitterness, resentment and disillusionment."

But the thoughtful Christian will realize that even he may have a share in the redemptive work of Christ through suffering for the right. Here is a prayer written by Hoyland that expresses this aspiration:

"Savior divine, who perpetually for suffering humanity dost bear the burden of redemption, we pray thee that we thy servants today may with

these weak hands uplift a little corner of the weight which crushes thee. Grant unto us that we may share in thy holy mystery of pain, thy sacrament of agony which redeemeth the world. Give us courage of heart, that we may drink with thee a little of thy cup, thy bitter cup of humiliation, of loneliness, of suffering . . . . Ennoble us this day with a share in thy work of redemption."

### OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

RELIGIOUS libraries purchased. Baker Book House, Department NC, Grand Rapids 6, Michigan.

#### CHOIR and PULPIT ROBES

Finest quality, lowest prices  
— save at Hartley. Write for  
free catalog.

**HARTLEY** RELIGIOUS  
VESTMENTS

1809-V Church St., Nashville, Tenn.



We know the answers to yesterday's problems but today's are baffling.

**Church Furniture** **Southern Desk Company**

Write for information

Hickory, North Carolina

Manufacturers of:

**GOWNS**

• Pulpit and Choir •  
**RELIGIOUS SUPPLIES**



Church Furniture • Altar  
Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 44

**National**

CHURCH GOODS  
SUPPLY COMPANY

821-23 ARCH STREET, PHILADELPHIA 7, PA.

## MARS HILL COLLEGE

*Serving Youth Since 1856*



The Library

A fully accredited liberal arts junior college, distinguished for thorough scholarship, high social standards, and Christian ideals . . . beautiful 130-acre campus in the mountains . . . over 1000 young men and women enrolled from 23 states and 5 foreign countries . . . costs moderate. For an illustrated catalog write REGISTRAR, Mars Hill, N. C.

**SUMMER TERM BEGINS JUNE 8**

"Of all the pulpits from which the human voice is ever sent forth, there is none from which it reaches so far as from the grave."

—John Ruskin.



Beautiful, durable Winnsboro Blue Granite monuments with proper inscriptions will dignify the memories of those we love and continue their lives into the years.

Symbolic in design and reverent in purpose, these monuments are lasting tributes of honor to the dead and constant sources of inspiration to the living.

## WINNSBORO BLUE GRANITE

*"The Silk of the Trade"*

Excels as a monumental stone because of its fine adaptability to design, flawless beauty, stalwart strength and great durability.

There are many granites that have a surface resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty.

Write for **FREE** illustrated booklet, "FACTS for the Memorial Buyer"

**WINNSBORO GRANITE CORPORATION, RION, S. C.**



## The Liturgical Question Box

Readers are invited to send their questions on worship and liturgy to Rev. Vergil E. Queen, in care of this magazine.

**QUESTION:** Can you suggest a brief bibliography of available books on the subject of worship that might be used by interested individuals, groups, etc., and which would be appropriate to the church library?

**ANSWER:** The following list of books constitutes a beginning for those who wish to initiate a study of worship. I suggest that this is only a list and not exhaustive. These books will be most helpful if they are read in the order in which they are here given. Bishop, John, *Methodist Worship*, London: The Epworth Press, 1950.

Kay, J. Alon, *The Nature of Christian Worship*, London: The Epworth Press, 1953.

Hedley, George, *Christian Worship*, New York: The Macmillan Co., 1953.

Seidenspinner, Clarence, *Form and Freedom in Worship*, New York: Willett, Clark and Co., 1941.

Underhill, Evelyn, *Worship*, New York: Harpers, 1936.

*The Wesley Orders of Common Prayer*, Nashville: The Methodist Student Movement, 1957.

Gibson, George, *The Story of the Christian Year*, New York: Abingdon Press, 1945.

*The Book of Worship* (Methodist)

*The Book of Common Prayer*

## Book Reviews

*With Christ in the Garden*, by Lynn J. Radcliffe. Abingdon Press, Nashville, Tenn. Price \$1.50.

The Gethsemane story in the Scripture record is so brief that there is often a longing to grasp the meaning of what happened that night, and to comprehend, even faintly with our human limitation, the thoughts and emotions that welled up and overflowed the heart of the Master in the meditation and prayer experience that was His during those dark hours.

In his inspiring little book, *With Christ in the Garden*, Dr. Radcliffe helps to satisfy this longing. In his own search for a better understanding of Gethsemane, he visited the Holy Land and Jerusalem, and obtained permission from the keepers of the Garden to spend the night in that sacred place. As darkness came on and he walked the dim paths beneath the gnarled old olive trees, and knelt beside a great rock and lifted his face to the sky, he was keenly conscious of The Presence, and through divine inspiration his understanding was opened to the meaning of it all. The heart-breaking but victorious reality of the experience, and the illumination upon the depths of Jesus' prayer life, flooded his soul, and this he shares with those who feel the same need to enter the Garden with the Master.

This book belongs in the Christian's library, and is especially helpful for Lenten devotional reading. —E. Whisner

*When You Lose a Loved One*. By Charles L. Allen. (Revell Company. \$1.50)

Dr. Charles L. Allen, Methodist pastor of Grace Church, Atlanta, needs no introduction. This latest in a long series of books is a small volume of 61 pages, comprising two sermons reprinted from two previous books. Yet their short compass is no indication of their worth. Primarily written for the bereaved, they should be read by all who need a bit of encouragement in the face of death.

One quotation will indicate the trend of Allen's thinking, although it is quoted from another book: "Arthur Brisbane pictured a crowd of grieving caterpillars carrying a dead cocoon to its final resting place. The poor distressed caterpillars were weeping and heart-broken. But all the while the lovely butterfly fluttered happily over their heads!"—R.P.M.

## In Memoriam

FRED WRIGHT BROTHERS, SR.

Fred Wright Brothers, Sr., age 81, a member of the Newland Methodist Church and Sunday School, died on October 22, 1958, after a long illness. He was born and lived in Newland township, Pasquotank County, his entire life. He was a steward and the church song leader for many years. At the time of his death he was an honorary member of the Official Board and Quarterly Conference.

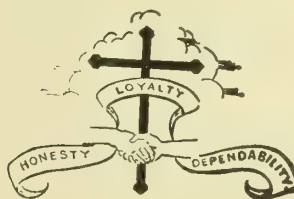
We will long remember his quiet manner, his loyalty to Newland Methodist Church, and his tolerant nature. His many trials and tribulations were used as stepping stones to live closer with his Lord. Mr. Brothers was truly a modern 20th century Job, who always looked to God for help, guidance, and support with his many great trials and disappointments while living in the midst of his fellowman. The members of Newland Methodist Church and Sunday School will miss his council, leadership and presence, and desire to express their sorrow and extend their sympathy to his family and loved ones.

This memorial will be sent to his family, along with a copy to the North Carolina Christian Advocate for publication, and will be recorded in the records of Newland Methodist Church.

Respectfully submitted, J. E. Temple, J. A. Brothers, W. R. Carver.

## An Ideal Summer School-Camp

(School Optional)



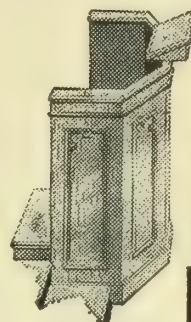
## CAMP UTOPIA

On Mountain Lake

SPRINGVILLE, ALABAMA

Coed. 8-18 school-camp. Fully accredited Elementary and High School. Small classes. Christian staff. Handicrafts. Horseback riding, swimming, fishing, boating, baseball, tennis and other sports. Ideal climate. Reasonable rates. June 8-July 25. For Brochure write Rev. H. E. Moore, M. A. 4234 5th Avenue South. Birmingham 6, Alabama.

Insufficient funds have brought many a pleasant occasion to an abrupt conclusion.



# Page

**CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY**

MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.

**Page CHURCH FURNITURE CO.**  
ALBEMARLE, N.C.

## CARRIKER CHURCH FURNITURE CO.

Established 1898

*Designers and Manufacturers of Fine*

**Church Furniture**

PROMPT DELIVERY  
Ph. Atlantic 36741 **MONROE, N. C.**

## If you were born before 1900 . . .

. . . let us tell you how you can still apply for a \$1,000 life insurance policy (for people up to age 80) so that you can help take care of final expenses without burdening your family.

You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation. No one will call on you!

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 1 West 9th, Dept. L307C, Kansas City, Missouri.

## COMFORT-CONDITION YOUR PEWS

WITH BEAUTIFUL . . . PERMANENT

## FOAM CUSHIONING

The Endicott Add-A-CUSHION can be added to your present pew—not as a loose cushion—but as beautiful, permanent foam cushioning. You sit on 1 1/4" Vinylfoam . . . covered with long-wearing Naugahyde—the finest in vinyl upholstery . . . comes in a wide range of colors and patterns. ADD-A-CUSHION will give you years and years of service.

Write Today for

**FREE FOLDER**

Gives you complete information about Add-A-CUSHION. No obligation.

**SAVE \$2 TO \$5 A FOOT**

ADD-A-CUSHION costs \$2 to \$5 a foot less than most loose cushions—and much more practical—doesn't slip.

Write Dept. NC 39

**ENDICOTT CHURCH FURNITURE**  
WINONA LAKE • INDIANA

It's inexpensive and easy to install . . .

We supply you with complete illustrated instruction sheets







### Upside-Down Cubs

Sunday school was in session at Carrboro Church when I arrived, and in front of the side door three Cub Scouts awaited the time when they were supposed to meet their comrades and take their places on the front row.

But being small boys and active, they passed away the time in a typically boyish fashion, and when I got out my camera they obliged by turning cartwheels on the iron guard rail. I got two fine pictures of upside-down Cubs.

When service time arrived, there were about a dozen more youngsters with their



leaders down front, and no one could have asked for better behavior or a more attentive audience—especially the acrobats.

Carrboro is an old town, at least comparatively, but it is rapidly becoming a fine residential section for nearby Chapel Hill. As the pastor, Dr. A. S. Parker, took me on a guided tour of the town and country-side, I noted hundreds of new houses not far from the church. Our trip also took us to the two new Methodist churches which have been built near there.

### Old Friends Meet for the First Time

If that sounds peculiar, just wait for the explanation.

Mrs. T. N. Mann of Carrboro is the sister of the Rev. E. C. Durham, one of our most frequent and most popular contributors of verse, and during most of her long life of 81 years she has been a constant reader of the *ADVOCATE*. She has known quiet a few editors in that time, but she had never met the present incumbent until a few Sundays ago.

I had just arrived and was looking over the church building with Dr. Parker when suddenly I heard a voice asking, "Isn't this the editor?"

I admitted the charge and then she told me that she had come to church especially to see me. She had been ill for some time, but she just had to see the man who wrote "In Passing." Naturally, I was delighted. She went on to express her love for the *ADVOCATE* and her words were very encouraging, especially after having received the letter from the lady who wants to plow us under. (Another letter received last week answers that one, by saying that

this column *is news*, which is what I hoped someone would say.)

Carrboro Church is lovely, as you can see by the accompanying picture, and the pastor's family is housed in a nice new parsonage. Incidentally, I went home with a list of new subscribers which doubles last year's list.

• • •

### First Church, High Point

After many years of service, First Church, High Point, is preparing for new duties and privileges as its officials study a plan for building a new education building next door. This has been made necessary by the recent growth in the Sunday school and the fact that soon First Church will be Methodism's only downtown church in High Point. (Wesley Memorial is moving out to the residential section where it will have a magnificent plant costing an estimated \$3 million dollars.)

Also in the thinking of the planners is a renovation program for the present building which will give it a face-lifting—a new chancel, new paint and decorations, etc. Official adoption of the plan awaits a congregational meeting, I understand.

In the absence of the pastor, the Rev. A. C. Waggoner, Lee Sherrill, chairman of the board, conducted the service. The visiting preacher was somewhat handicapped by four years of absence from the regular pastorate, and when called on to pray, forgot the Lord's Prayer.

It was worth a trip over there just to hear the choir sing one of my favorite tunes, a Bach chorale which they used as an Introit, but which is found in the Hymnal as a setting of Georg Neumark's words, "If Thou But Suffer God to Guide Thee" (272). Choir directors and ministers will find this hymn worth using, for the words are beautiful as well as the tune.



### BISHOP RAINES TO SPEAK IN ASHEVILLE

Bishop Richard C. Raines of Indianapolis, Indiana, will be the minister at a series of special services in Asheville March 8-13. He will preach each noon 12:25 to 12:35, and each evening at 7:30 at the Central Methodist Church.

On Monday at 1 p.m. at Central Church, Bishop Raines will speak at a luncheon meeting of the ministers. Any minister who would like to come to the luncheon will be a welcomed guest if he will notify Dr. E. H. Blackard.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation

Dept. MH 107

530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



DS

DUKE UNIVERSITY LIBRARY  
MAR 12 1959

DUKE UNIVERSITY  
LIBRARY N C  
DURHAM N C  
DEC 5 1958

NORTH CAROLINA

# Christian Advocate

March 12, 1959

Volume 104

Number 11

—Staff Photo





# Carolina Briefs



Meeting in the new First Church in Graham on March 2, 150 laymen from the Burlington District heard an address by Dr. Charles W. Phillips of Greensboro, who substituted for Dr. James W. Sells of Atlanta, who was unable to be present on account of sickness. Nelson W. Gibson, Conference Lay leader, presided, and Dr. A. P. Brantley, district superintendent, held a consecration service for the lay speakers who will take part in the No Silent Pulpit program. (A picture of this occasion will appear in next week's "Advocate").

The Rev. Paul V. Ridenhour, pastor of New Hope Church near Monroe, was guest minister at Bethel Church, Midland, Sunday, February 22.

Miss Alpharetta Leeper, representing the joint committee on Missionary Personnel, Board of Missions Recruitment, visited the Pfeiffer campus. She came for the purpose of talking with groups and having interviews with individuals who were interested in some phase of missionary work, either home or abroad. She was prepared to talk with men, women, and couples who were entertaining the thought of investing their talents either for life or for a shorter term of service.

The Palmyra Methodist Church on the Danbury Charge will have a series of revival services beginning Sunday, March 15, and continuing through Friday of that week. The Rev. A. Wade Thompson of Bethel Methodist Church of Hickory will do the preaching. Mr. Thompson was formerly a pastor in the Winston-Salem District, having served the Mount Pleasant Charge and the Rural Hall Charge, respectively. The Rev. Billy V. Hunter is presently pastor of the Danbury Charge.

Glenwood Methodist Church, Greensboro, will hold a week of evangelistic services beginning Sunday, March 15. Rev. T. H. Swofford, pastor of First Methodist Church, Mount Holly, will be the visiting preacher. Mr. Swofford was pastor of the Glenwood congregation 1948-53.

On March 14-15 an evangelistic team from Union Seminary, Richmond, Virginia, will meet with the young people of Hills Chapel on the Lowesville Charge. On Saturday evening they will have dinner with the teen-agers, with a social hour following. Sunday morning three of them will teach Sunday School classes, and that afternoon they will meet again with the teen-agers for conferences and a dedication service. In the evening the team will conduct an informal service for the entire church.

Four High Point College students will sail for Europe on June 6 to represent the N. C. Conference of the Methodist Church in a religious caravan. Patricia Olmstead, Ronald Wachs, Corbin Cherry, and Sylvia Nicks will perform religious duties in Austria and Germany. The caravan, including four students from other schools, will be supervised by the Rev. and Mrs. Willis R. Stevens of Rockingham.

Central Methodist Church, Mount Airy, has just completed a very successful School of Missions. The entire month of February was devoted to this endeavor, which was sponsored jointly by the Commission on Missions and the Commission of Education. The school began

each evening with a family supper at 6:00, followed by class sessions from 6:30-7:30 P. M.

During the Week of Dedication, February 8-15, Covenant Methodist Church in Gastonia held special evangelistic services, preceded by a week of visitation February 1-8. The Rev. Grady N. Dulin, pastor, did the preaching. The church is to have Holy Week services March 22-29, with the pastor bringing messages on the seven expressions of Jesus on the cross. Guest speakers at Covenant will be Mr. Edwin L. Jones of Charlotte at the 11 o'clock service on March 8; the Rev. C. C. Murray of Asbury Church, Lincolnton, at 7:30 p.m. on March 8; and M. Grady Stott at 7:30 p.m. on March 15.

Construction on two new additions to buildings at High Point College began recently. Enlargement of the library and the student activity building, at a cost of approximately \$150,000, was made possible through the recent campaign to raise funds for Methodist higher education by the Western N. C. Conference.

On Monday, March 15, First Methodist Church, Reidsville, will have the formal opening of its completed church building. For more than four years the congregation has been worshipping in a basement room. On Sunday, March 29, the church will begin a series of revival services, with Dr. H. G. Allen of Statesville as guest preacher.

Revival services will be conducted at Mount Pleasant Church, Winston-Salem, March 15 through 20, with Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, as guest preacher.

A week of revival services is scheduled for First Church, Hickory, March 15-20. Dr. G. Ray Jordan of Emory University will be guest minister.

The annual revival at the Cary Methodist Church will begin on Sunday, April 12, and continue through Friday, April 17. The Rev. Graham S. Eubank, superintendent of the Raleigh District, will be guest minister.

The Rev. J. W. Bradley, retired minister of the N. C. Conference, and Mrs. Bradley, are now living at Glenwood Hills Nursing Home, Blue Ridge Road, Raleigh.

A church-wide School of Missions in February at Marvin Methodist Church, Winston-Salem, had an excellent response with an average attendance of over 25% of the membership. Courses on Mexico, Hawaii and Alaska were given. Snack-Times sponsored by WSCS circles, film-strips and films all aided in creating interest.

Certificates of credit were presented to 54 persons representing the Lowell Methodist Church, who attended the Gaston County Leadership Training School held at First Church, Gastonia, February 22-26, and performed the required work.

St. Mark's Church, Raleigh, will celebrate the third anniversary of its first service of public worship on Palm Sunday, March 22. At

11 a.m. the new building will be officially opened for use. Several infants will be baptized, and the class of boys and girls will be received into church membership. At 7:30 Holy Week revival will begin. The Rev. T. Collins, Executive Secretary, Conference Board of Missions, will preach at this service, the Rev. Harold D. Minor, director of adult work, Conference Board of Education, will preach each evening through Friday at 7

The Cold Springs Church in the Salisbury District will hold revival services March 15 with the Rev. George Robinson of Charlotte as guest preacher.

## Credo

*This is my creed:*

*To give generously,  
Counting not the cost;  
To measure not the gifts  
By earthly standards;  
To pour out riches and beauty  
Of spirit gained through years  
Of bitterness and toil,  
Waiting not to receive  
These gifts back in coin  
Of equal measure.  
To make myself humble  
Before the goodness  
And beauty bestowed  
Upon one so unworthy;  
To possess my impatient soul  
In patience, waiting for  
The good to come to me,  
So I may not grow  
Bitter in the waiting.  
To see the desired held  
Just beyond the reach  
Of my eager fingers,  
And turn not cynical  
With denial. And, when the  
All-Seeing, All-Powerful  
Deigns to grant fulfillment  
Of my needs, to take the gifts  
Humbly and prayerfully,  
And grow not arrogant.*

—MRS. L. K. BENEDICT

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
Henry E. Gibat	Business Manager
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
R. R. Mitchell	Production Manager
Betty Dean	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 11 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION  
C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. H. H. ney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



More than one thousand church architects, church-building experts, clergymen and interested laymen sat down in Los Angeles last week to deal with the proposition that more people and more communities mean more churches. At the first Church Architectural Conference to be held on the West Coast, architects of the Church Architectural Guild joined members of the Department of Church Building of the National Council of Churches to study church-building trends as well as financing of the 6,000 new churches which should be built each year to meet the demand. Expanding U. S. population and the increase in church membership are only one part of the job facing the architects, it was pointed out. The design of these new churches is of equal importance. Church blueprints exhibited during 20 years of conferences show declining interest in the Gothic and Colonial in preference to styles geared to the church's functional needs and expanding educational programs, it was noted.

Plans were announced this week of the first Protestant chapel to be built at a commercial airport in the United States. Designed by Edgar Tafel, New York architect, the plans have been approved by the Protestant Council of the City of New York and a site allocated adjacent to the Roman Catholic chapel at Idlewild International Airport. The Rev. Dan M. Potter, executive director of the council, made the announcement at its 15th annual meeting in New York City. Contemporary in style, the chapel will be in the form of a Latin Cross. The horizontal frame will house reception rooms, offices and counseling areas, said Dr. Potter, while the vertical frame will provide worship facilities for more than 100 people. In addition to offices, the plans call for a library, conference rooms and small garden overlooking the airport. The \$250,000 chapel will be financed and maintained by a \$400,000 fund to be raised by the council's 1,700 member churches in the Greater New York Area, said Dr. Potter. It will be served by a full-time minister and staff.

Churches of the U. S. have received about \$410,000,000 in financing from the country's life insurance companies, a survey by the Institute of Life Insurance revealed. Most of the financing was used for the construction of new churches and educational and medical institutions, the survey showed. Holgar J. Johnson, president of the institute, said that "these loans on church properties are another manifestation of the way that life insurance policyholders' premium payments are put to good use in serving the community, indeed, in strengthening the people."

The Methodists of Finland will observe in 1959 the one-hundredth anniversary of Methodism in their country. One of the first events of the centennial year was the dedication of a new church in the coastal town of Lovisa on the Baltic Sea. The new church, which was built in part through the labors of the pastor, the Rev. Harry Svenson, and members of his congregation, will serve Swedish-speaking Methodists, who constitute one of the two annual conferences in Finland, the Finland-Swedish Conference. The other conference is the Finland Conference, which comprises Methodist work among the native Finns. Both are in Bishop Odd Hagen's Stockholm Episco-

pal area. Methodists in Finland number about 3,200 and about 1,700 persons are enrolled in church schools. There are 25 ordained ministers in the two conferences.

The Methodist Theological Seminary in

## Capsule News and Comment

**Billy Graham Blamed For Flood:** Evangelist Billy Graham got the blame for causing a flood in Melbourne, Australia, last week. After huge crowds of as high as 250,000 had been gathering in the outdoor amphitheatre for a week, the turf had been churned to bits and a heavy rain washed the dirt into the drainage system, causing the collection of a half foot of water in the bowl . . . Wesley used to fill Gwennap Pit, in Wales, but with people—not water.

**Macmillan Leads the West:** Prime Minister Harold Macmillan arrived home in London last week, after the conclusion of his talks with Premier Krushchev, and was acclaimed by newspapers as the leader of the Western alliance . . . At least a boost to British morale which comes at the expense of the United States, but which may operate to our advantage, after all. A confident Britain may be of much more help to the Western powers.

**What the Moons Are Saying:** With a Russian and an American "moon" orbiting the sun, it has occurred to some people that there might be a meeting in outer space. One little boy remarked, "I wonder what they would say to each other if they met out there?" . . . Now that Krushchev and Macmillan have concluded their talks, it may be up to the moons to bring us together.

**Indian College Wants no Money:** North Carolina legislators were rocked back on the heels in astonishment when Dr. Walter J. Gale, president of Pembroke State College, told them he had no complaints, didn't ask for a salary increase, and didn't want more funds. He followed the heads of three other state institutions which had asked for five million dollars more than they had been allocated by the budget commission . . . Pembroke College serves the Indian population of several counties and manages to do a good job of education on a very low budget. He is concerned, however with the need for more dormitory space, if the college is to care for on-the-campus students. Pembroke now has room for only 32 boarding students.

**Scalping Waits For Scalp Lotion:** A member of the British Parliament wants to prohibit TV stations from interrupting stories with commercials. Said he, "The other week, a western film was interrupted—just when the red Indians were about to attack—for an advertisement for a scalp lotion." He characterized "break-in plugs" as "one of the nastiest imports from the United States." . . . He may be right. But the thing that intrigues me seems to have escaped the critic. It seems to me that the lotion ad was better timed than most. At least there is some connection between scalping and scalp lotion.

Frankfort, Germany, plans to become the training center for all Methodist missionary candidates from West Germany and Switzerland. Dr. Ernst Sommer, president, says the curriculum will be adjusted to meet missionary training requirements.

Soochow University, Methodist-affiliated school in Taiwan, has marked the 1958-59 academic year by moving into a new building on a new campus. With an enrollment of 1,100 students, Soochow now holds classes in the new building four miles from Taipei, Taiwan's capital, and in an older building in downtown Taipei.

"Talk Back," the new Methodist contribution to cooperative television, was mentioned frequently at the annual meeting of the Broadcasting and Film Commission of the National Council of Churches Feb. 17-19 in New York. "We are attempting to find patterns for a new evangelism—new ways of telling the good news of God to a confused and anxious world," Dr. S. Franklin Mack, executive director, said in referring to the Methodist programs, "Talk Back," "The Way," and other TV series fostered or distributed by BFC.

Bishop Gerald H. Kennedy of Los Angeles has described Dr. Albert Schweitzer as "the conscience of the 20th century" in a letter from Lambarene, West Africa, where he recently visited the famed Protestant medical missionary. "We talked about everything from the hydrogen bomb to St. Paul's teaching on the Second Coming of Christ," the bishop wrote.

Methodists are justified in the claim that they are a "world parish church," the Rev. Dr. E. Harold Mohn of Chicago, told the Southeastern Jurisdictional Convocation in Atlanta, Ga., Feb. 18, but he added, "None would affirm that it is a fully dedicated stewardship church." The general secretary of the Commission on Promotion and Cultivation pointed out that the per capita giving last year was only \$1.27 for World Service and only \$3.37 for all general benevolences.

As Japanese Protestants begin the 1959 observance of the 100th anniversary of Protestantism in their country, they are emphasizing increased evangelistic efforts. The first major event is a February-to-April series of ashrams and mass rallies led by Dr. E. Stanley Jones, internationally known Methodist missionary-evangelist. The largest denomination participating in the Jones crusade is the United Church of Christ, of which Methodism is a part.

Now available is an attractive, four-color wall map, 22 by 28 inches, of the Methodist Church's Southeastern Jurisdiction which shows the territory by states, annual conferences and districts, and locates various Methodist institutions. The handy reference pinpoints the locations of Methodist educational institutions, hospitals, homes and special mission projects within the jurisdiction. The map is available at 50 cents a copy at 63 Auburn Ave., N.E., Atlanta 3, Ga.

◆ ◆ ◆

The place to stop drunken driving is at the bend of the elbow, not at the bend of the road.—*Ex.*





Dallas Mallison and two Easter Seal workers in High Point, Mrs. Edwin A. McAdams and Mrs. James R. Fox.

Dallas Mallison of Oriental, N. C., former teacher turned journalist and new publicity man for the N. C. Society for Crippled Children and Adults, is a living example of what sheer, dogged determination can accomplish.

The real-life story of this severely crippled man shows that great physical disabilities need not be a handicap to the mind and spirit.

Born and reared near the little coastal town of Oriental not far from Pamlico Sound, the 51-year-old Mallison lived a normal boyhood until he was nine when he suffered his first attack of rheumatic arthritis. Continued attacks severely stiffened and deformed his body.

At 13 his eyes became affected, repeated attacks resulting in the complete loss of the sight of the right eye and the near-complete loss of the vision in the left eye.

Despite these multiple handicaps, usually enough to stop any person, Mallison secured a four-year college education and obtained his Master's degree. He spent two years working on his Doctor's degree at Cornell University, but circumstances cut short this effort.

#### A Religious Writer

It was in the spring of 1956 that Mallison became a regular correspondent for the N. C. CHRISTIAN ADVOCATE. Soon the by-line, "Dallas Mallison," became a familiar one in this magazine. Many inquiries came to the editor concerning the new writer.

The editor recognized the remarkable talents of this writer without at first knowing of his physical handicaps. It was several months after Mallison had become a regular correspondent for the magazine that I met him and found out about his physical disabilities.

One day I had a call from Mallison and we made an appointment to talk over some assignments at my office. Over the phone his voice seemed to be that of a young and

# A Crippled Body Need Be No Handicap

By the Editor

vigorous man, bubbling over with good humor and vitality.

Precisely at the appointed time a taxicab came up to the door of the ADVOCATE building. I watched in amazement as my visitor got out of the car and with much difficulty made his way up the steps into the office. It was then that I realized for the first time that the cheerful, vibrant voice and superb writing were coming from a man who, according to usual standards, would have been expected to spend his life in a wheel-chair at an institution for the blind or crippled.

He asked, "Is this the editor?" as he lifted up his head a little higher than his knees. It was then that I saw that he was not only crippled, but also blind. Almost speechless, I hurried to help him to a chair, only to be told with a hearty chuckle that he didn't need any help. "I don't see much and I don't get around very fast," he said, (which were understatements), "but I am as healthy as a horse. So don't waste time feeling sorry for me."

In a short while I found the answer to my question as to how he manages to write his articles. Something was said which he wanted to record for reference. Reaching down by the side of his chair, he lifted up a battered little portable typewriter. Quickly removing the cover, he began to type.

#### Does Own Typing

He said, in answer to my questions, that he does his own typing and doesn't have any trouble in doing so. "Editors may have some trouble reading my typing, but it's easy to do," he told me. I assured him that this editor had no trouble of this kind and that his copy compared favorably with any I received.

Then, as we went over the proofs of his latest article, I saw another surprising thing. Taking out a small magnifying glass, he put it close to his eye, and, holding the paper tightly against the glass, he swiftly scanned the page, reading only a few words at a time—but having no trouble at all.

I found that only one of his eyes retains its sight and that for only fractional distances under strong magnification, but Dallas Mallison reads, writes, and carries on a successful journalistic career.

#### A Familiar Figure

When Annual Conference time rolls around each June, Dallas Mallison is found seated at the press table down front. In his pockets are pencils and pads. From time to time he takes them out and, holding the pad close to his one "good eye," he makes notes in very large, heavy letters. He sits

there hour after hour, from early morning until late at night. He's the first to arrive and the last to depart.

When the day's work is finished, he stays behind to write his story of that session, his little typewriter clicking away at a fast pace in the empty church. Always before the deadline his story is ready for the newspapers and his church paper. At Wilson, last June, he covered the events for the local afternoon paper, the AP wires, and the ADVOCATE.

#### Greatest Talent

But reporting the news is not Mallison's greatest talent. Feature stories about people and places in North Carolina have come from his battered typewriter in a steady stream. Newspaper readers have come to expect a Mallison feature with increasing regularity in the feature sections of the larger dailies of his state.

Dallas Mallison's interest in religious articles is paramount. As a layman, he is a journalistic evangelist. This is because of his deeply religious bent, and his feeling that the story of religion needs to be told as well as any other.

He is continually telling the story of good deeds and fine people, promoting worthy causes without pay.

He has never received one cent of remuneration from the ADVOCATE for all the work he has done for it during these years and he has never asked any. One winter he attended and reported a dozen district Methodist conferences from the coast to the mountains. During the past year he has been responsible for much of the publicity of the Methodist college fund campaign now ending in the North Carolina Conference. He has come to be known as an unofficial Methodist spokesman.

#### Big-Time

A few weeks ago he was delighted to receive notice that two of his articles had been accepted for publication by two of the best-known religious magazines in this country. He has also just been assigned to do two lengthy articles for a special Methodist publication which will have nationwide distribution.

As editors learn of his work, they want more of it. His fame is spreading, and his journalistic career seems well-launched and secure. This editor says, "It couldn't happen to a finer guy!"

But few who enjoy his readable and stimulating articles little dream of the years of pain and frustration which preceded public recognition of his talents as a writer of great power and charm.



## Memo for the Building Committee

By WALTER C. BURGESS, A.I.A.

Subject: WISE PLANNING

There is little that is more gratifying than the knowledge that a new church building is well planned, well constructed, well furnished, and dedicated to God. But, who is to know when a building has met these requirements? Consciously, probably, only the experts in the field of education, recreation, religion and architecture know. If this be the case then why worry if the interest lies only in an expert's satisfying realization of a job well done? If a personal satisfaction is all to be gained, then there is no reason to be concerned. Any building that might strike the fancy of a limited group of untrained, but well-meaning, church people will suffice. However, if we are interested in the growth of the church, a personal Christian experience, a more easily operating and more efficient organization for the aid and education of our Christian people, then we are interested in the very best that can be had in the way of shelter and facilities for our members.

To the untrained mind, the short-comings in the design and construction of a building are not apparent. One is naturally conscious of a poorly designed heating system, a sun-glaring sanctuary, a leaking roof, or an over-crowded classroom. These conditions are easily recognized, but how about the more technical conditions that are not so readily noticed? There is the general planning of the building with reference to space, circulation, liturgical requirements, and the many little mechanical details of a building that the average members of a church seldom notice. These details, when added up, help to affect the lives of each member using the facilities. These are the things, which, when properly handled, lend themselves to a pleasant and proper atmosphere conducive to Christian work, worship, and experience. They are seldom recognized by any one, but they do have a decided effect on all who use the building. The mistakes made by a small group of people will not only affect the lives of the present generation, but the lives of many generations to come.

A congregation which begins a building program has enough to do in the way of required study, financing, and general church work to keep them more than busy. There is no church so small, with finance so limited, or building extension needs so restricted, that the very best service to be had is not required. In many cases, the one-room addition presents the most complicated problem. Take the time to plan wisely, for time is the commodity we have the most of.

Accept only the best. Recognize the talents and experiences in your local church and use them, but also recognize the lack of talent and experience.

Learn what facilities the Methodist Church has to offer and solicit this aid. Oftentimes the need is not as great as first believed, or the need lies in another direction. These things can be seen more readily by those in our church trained in such problems.

The first step is to consult with your district superintendent and his Board of Church Building and Location. These people can be of great service to the local church if consulted at the very beginning, before any concrete ideas have been formed—when only the recognition of the need of additional facilities is realized.

Building a new church can be a truly Christian experience, and should be a happy one to be remembered and cherished. This can only be when we have recognized and used wisely our God given facilities.

## Pfeiffer Seeks WNC Conference Hook-Up

A proposal for the establishment of a tri-sponsorship of Pfeiffer College will be presented to the annual meeting of the Western North Carolina Conference in June by the Pfeiffer College Board of Trustees. The proposal being made by the Board seeks to insure adequate financial undergirding of the college which currently is enrolling 640 students, has a faculty of 60 and a physical plant valued at over \$7,000,000.

The decision to seek additional sponsorship beyond the Woman's Division of The Methodist Board of Missions to officially include the Western North Carolina Methodist Conference and the Woman's Society of the Conference was made at the annual meeting of the Board of Trustees held on the campus in October.

Mrs. J. N. Rodeheaver, Trustee Chairman, appointed a committee with broad powers to negotiate with the three agencies and to make any needed adjustments in the articles of incorporation of the college as to ownership, trustee appointment, and other related matters.

President J. Lem Stokes II, in discussing the desirability of the plan, explained that since the college does not have an official relationship with any conference, it has not shared in any of the conference-wide drives for capital funds.

More important still, Dr. Stokes explained, is the sense of "belonging" which is difficult to achieve apart from strong local attachments. While Pfeiffer welcomes students from all parts of the United States and from other countries, the large majority come from North Carolina. It is to be expected, he continued, that these students will render service within the state. It is also to be expected that the state in which the college is located will desire an increasing attachment to the institution, and will provide growing financial support.

## Reprinted

A meditation published in a recent issue of this magazine, entitled "Ye Believe in God," has been reprinted by *The War Cry*, official magazine of the Salvation Army. The article was written by the Rev. Dermont J. Reid of Burlington, a frequent contributor to these columns.

◆ ◆ ◆

God does not ask perfection but submission.

## "New Day for Cuba" Says Methodist Bishop

Many Cuban church leaders believe that the recent revolution means "a new day for Cuba," Methodist Bishop Roy H. Short of Nashville, Tenn., reported following a recent visitation to the island republic.

Substantiating the bishop's findings, a Cuban Methodist pastor, the Rev. Humberto Carrazana, said "freedom of movement" is the major difference in Cuba today.

Bishop Short and Dr. Carrazana, pastor of the Costen J. Harrell Church in Havana, were interviewed by the press in Atlanta, Ga., at the Methodist Church's Southeastern Jurisdictional Convocation.

Bishop Short visited Cuba in January following the death of Bishop John Branscomb, who administered the Florida and Cuba annual conferences. Bishop Short, who formerly presided over the two conferences, will supervise Methodist work in Cuba, in addition to the Nashville Area, until the vacancy is filled in 1960.

Bishop Short said he was told by numerous clergymen and lay leaders that "Fidel Castro is the answer to our hopes." He said that many church leaders took part in the revolution.

Speaking of the mass executions, Bishop Short said the people of Cuba feel that Americans do not understand the backgrounds of the killings.

He quoted one Cuban pastor as saying: "In all cases evidence showed that the people executed were war criminals and most of them had been guilty of more than one crime."

Dr. Carrazana said a group of Protestant ministers were called to the presidential palace recently for a conference with President Urrutia.

The President said he wanted to abolish every kind of gambling, a major vice and racket in Cuba, Dr. Carrazana said. "We have constantly opposed gambling for years and years," Dr. Carrazana explained.

He said the President also had named a committee of three Protestant and three Roman Catholic clergymen to advise the new government on ways and means of improving public morals.

The Cuban minister said that most clergymen had opposed the Batista dictatorship. He recalled his own public statement just after Batista came to power, that the coup was "a knife in the back of the Republic of Cuba."

Dr. Carrazana said he would not have dared to make such a statement later on, even though freedom to preach was never denied the Cuban clergy.

He and Bishop Short agreed that the revolution is not likely to hinder religion and may create conditions helpful to the continued growth of the church.

Although Premier Castro is not a Protestant, he has been gracious to the evangelicals, they said.

Bishop Short noted that the Methodist Church has doubled its membership in Cuba in the last 10 years, and now numbers about 100 congregations with approximately 10,000 members. He plans to visit Cuba again in July.



# EDITORIALS

## The Minister's Mannerisms

One of the favorite indoor sports of the laymen is that of cataloguing the preacher's peculiarities. The *Methodist Recorder* recently invited its readers to send in examples of irritating pulpit mannerisms. As a result, letters came in by the scores and the prize went to one lady for the following missive (or missile) addressed to a mythical minister by the name of the Rev. O. Y. Fidgett:

Dear Sir,—I am sending a spare jacket button for your Sunday suit with the request that dear Mrs. Fidgett will sew it at a suitable distance above the topmost one already there.

I find it most distracting, when you reach the third point in your sermon, to see you struggling in vain to find a button for the last buttonhole, having with your first point fastened the first buttonhole with button No. 2, and at your second point used the second buttonhole and the third button.

I feel sure this will solve your problem, and I shall be able to give full attention to your sermons.

The thought of that poor man, Sunday after Sunday, searching for the button that isn't there, fills me with a kind of despairing delight.

One correspondent suggested that any pastor who had to keep his hands in his pockets to hold up his trousers could call on him for the price of a pair of suspenders. Another advised all preachers to invest some money in a decent black gown for pulpit use. "What you wear may not worry *you*," said the layman, "but believe me, it worries us."

Other suggestions were: Leave your money at home on Sunday, and stop looking at your wrist watch ("Is there such a thing as an ecclesiastical Trade Union which forbids you to work a couple of minutes overtime?").

The last suggestion is a cruel one, we think, and completely misses the point of the watch-watching. The nervous preacher is not thinking of his own convenience at all. Most of us would be happy to preach for an hour, but we know that many of our congregation would rise up in wrath if we exceeded the allotted time.

The *Methodist Recorder* promises to print some more brick-bats and we shall watch for some of our favorites. Perhaps some one will send in the criticism which we incurred as a young preacher when an older minister caustically suggested that if we persisted in bending over the pulpit in such an awkward position he was going to plant a kick where it belonged! That cured us—we hope.

## Questions Nobody Asked

W. B. J. Martin, writing in *The Presbyterian Outlook*, said recently, "When my sermon for Sunday is finished, I like to take it out for a stroll on Main Street. What sounds impressive and convincing in the study sometimes reveals horrible gaps and flimsiness when it is brought into contact with a Saturday night crowd. Preachers often seem to be answering questions nobody is asking."

How true that is.

It would help all preachers and editors if they could really find out what the average hearer and reader wants to know. We might not be able to tell them, but at least it would save us the trouble of hollering down a rain barrel and getting nothing but an echo.

It used to be popular to preach on such subjects as "Where did Cain get his wife?" As futile as such a sermon would seem, it wasn't any more futile than some of the things we say and write today. At least, there were some people who wanted to know about Cain's wife. (Although Billy Sunday used to say that there were too many men worrying about some other man's wife.)

What do the people in the pew want to hear from their minister? What do they want to read in their church paper? Why not tell us, in a few well-chosen words, and let us print the results?

## Portable Missionaries

As the first step in reaching Koreans with the gospel by radio, station HLKY in Seoul has distributed battery radios, which are called "portable missionaries," to 90 churches. As many as 30 persons gather daily to listen to the broadcasts. The radio station is in its fifth year of service to Koreans and American servicemen, and is installing a relay station in Taegu, 200 miles from Seoul. Within a year, programs prepared on tape will be broadcast daily over a 250,000 watt transmitter in Taegu to a potential audience of one million. It is estimated that 660,000 persons now listen to HLKY, which is an interdenominational Christian radio station operated by the National Christian Council in Korea, in which Methodists co-operate.

Visitors to North Korea report that the broadcasts are heard in that country also, and there is evidence that much good is being done by the radio Gospel message.

Margaret Lewis of the Methodist Board of Missions reports that a death-row prisoner, previously bitter against Christians,

listened to Christmas carols relayed to his cell-block. The words of a carol, "Be near me Lord Jesus, I ask thee to stay close by me forever, and love me, I pray . . ." made him aware of God's love for him and caused his conversion.

Says Miss Lewis, "A newspaperman recently went to Dr. Kyung Chick Han, a leading pastor in Seoul, to tell him: 'Many months ago, while in bed with a heart condition, I listened to your series of radio talks . . . I decided to become a Christian and have been attending your church. Now, with my family, I want to be baptized'."

This is religion in action, an illustration of what Methodist missionary money is doing overseas.

## Baptist Reorganization

North Carolina Baptists made news again last week when the long-awaited report from the Committee of 25 was made public. The contents of this report will be found on another page.

The reorganization plan seems likely to run into some opposition, for it goes counter to a few cherished ideas of the Baptist conception of church polity. In one instance, it would give much more power into the hands of the convention officials and it would drastically change the method of financing the various causes.

Baptists have made much of their democratic methods. But in recent years this boast has been largely negated by developments which stem from the fact that "Southern" Baptists are rapidly becoming the largest Protestant denomination in the country. Centralization of power is always the price of growth. The New England Town Meeting method is democracy at its best, but such direct representation is impossible in a church of more than nine million members.

We predict a lot of noise in Raleigh next May. We also predict that the recommendations of the Committee of 25 will be adopted.

## Don't Pray Before Jumping

East German Communist paratroopers have been warned not to pray before jumping. "Rely upon skill and equipment," counsels the official sports magazine, and adds, "We deal with known factors, wind, speed, drop speed and one's own skill. If it should occur that we don't reach the target, then no prayer can help us."

Before we condemn the Communists for this bit of advice we might remember that it is not too far wrong, at least in spots. If you're 10,000 feet up and starting down, it may be too late to pray. Effective prayer must not be a matter of emergency.



## A Sense of Duty

By R. G. TUTTLE

"Pay thy vows unto the most High."  
1. 50:14

A sense of duty is the backbone in life. It is the foundation of individual achievement. It holds the home together through mutual co-operation. Without it, democracy integrates into anarchy. Without a sense of duty on the highest levels, world order cannot be achieved. The ultimate in duty is a recognition of our personal and group responsibility to God.

Once in counseling a young married couple who were having difficulties, the wife said to me, "I like this other man better. Why should I stick to my husband when I like someone else better?" No sense of obligation, no understanding of duty or loyalty, no recognition of the feelings of others, no appreciation of right and wrong, no vision of the future! Obedience to the whim of the moment, not realizing that she might feel the same way about another man in three months, and another in six months! Not seeing that she was building an ultimate tragedy and complete personal integration! A sense of duty is that inner bond which holds life together, when for the moment our feelings would betray us. A sense of duty is a strong deterrent to evil. It has been said: "Opportunity knocks temptation kicks the door in!" We need something to stand us in good stead when the door is about to be kicked in, when our sense of judgment is clouded and undermined by the pressures of passion and temptation. Our young people need this intuition, built-in sense of duty to something higher than themselves, higher than their own immediate desires. Under terrific temptation, this sense of duty held Joseph steady when he was alone in Egypt: "How then can I do this great wickedness, and sin against God?"

How do grown-ups reach maturity with this little sense of obligation? Perhaps it is because we are rearing our children in a push-button world, giving them few opportunities for growing a sense of duty. A generation ago, children had their chores—picking up chips, chopping wood, filling the wood boxes in the kitchen and three or four bedrooms, feeding the chickens, gathering up the eggs, feeding the pigs, hoeing the garden. They developed an inner sense of duty relative to these daily tasks. They felt satisfied when their work was done; they felt worried and ashamed when their work was not done. This was education in responsibility.

In the complexities of this age it is so easy to feel that my little bit is insignificant, but it makes very little difference whether I do it or not. Yet in a complex society duty is even more necessary, though we see it less clearly. Edmond Burke said, "All that is needed for evil to prevail is for good men to do nothing." Forget that sense of individual responsibility, that constant awareness of the fact that I make a difference, and weeds will soon strangle the life from a decaying civilization.



## Lenten Altar Meditation

"Thou hast beset me behind and before, and laid thine hand upon me."

At my desk there are letters to write for Thee . . . at my telephone there are invitations to Thy House . . . at my dinner table there is conversation I could start to make Thy beauty and Thy power irresistible.

—Selected.



Duty is inescapable. To violate it brings sorrow; to perform it brings satisfaction. Webster explains: "If we take to ourselves the wings of the morning, and dwell in the utmost parts of the sea, duty performed, or duty violated is still with us, for our happiness or our misery."

Through the complexities of modern life we become enmeshed in a "network" of duties. We are prone to accept the duties less disturbing and avoid the duties more important. Someone has suggested a new organization, "O.J.N.O."—"Organization to Join No More Organizations." The password is "No!" The motto, "Be a quitter." Seriously—Say, "No," to the less important! Streamline your life more and more in keeping with permanent values!

In *The Good Shepherd*, C. S. Forester has his hero, Commander George Krause, in guiding a convoy across the Atlantic, face up to this problem of the complexity of duty: "The personal factor must be entirely disregarded. How Washington and Lodnon would be affected in their opinion of him must not influence him at all. It was his duty to think only about the convoy . . ." Commander Krause had got at the bottom of this problem. In the midst of a complexity of loyalties, a man has only one decision—What is right? His course is clear! He goes to vindicate his soul!

PRAYER: *Father, forgive if I have followed more that which I "would" than that which I "ought"—Place my feet once more upon the satisfying path of duty.*

## Lenten Thoughts

By DWIGHT B. MULLIS

There is a right and a wrong way to begin Lent. The wrong way is that of the Pharisee who went into the Temple to pray a pagan prayer: "I thank thee, Lord, that I am not as other men." Then he reminded God of his many virtues. Jesus said that this man went away condemned. He was guilty of pride, the chief of the seven deadly sins.

The right way is that of the Publican who also went into the Temple to pray a divine prayer: "God, be merciful unto me a sinner." Jesus declared that he went away justified. He was humble and penitent and searching for newness of life.

We can say this upon the authority of holy scripture and Christian experience:

The closer a man comes to God the less he thinks of his own goodness and the more clearly he sees his own sinfulness.

The writer of the following words has a message for us that is profound and penetrating: "The Christian is one who has forever given up the hope of being able to think of himself as a good man. He is forever a sinner for whom the son of God had to die because by no other means could he be forgiven. In a sense we can say that he has given up the effort to be good, that is no longer his aim. He is seeking to do one thing and one thing only—to pay back something of the unpayable debt of gratitude to Christ who loved him as a sinner and gave Himself for him. And in this new and self-forgetting quest he finds that which—when he sought it directly—was forever bound to elude him, the good life."

Ponder the wisdom of that last sentence.

## Heroes I Have Known

"OF SUCH IS THE KINGDOM"

By MARTIN R. CHAMBERS

Sometimes a family's heroic qualities are reflected in the children, and at a very early age.

On several occasions Albert Williams had invited me to come to his home for a meal. It was his custom, as it always had been his father's, to have the preacher "break bread" with him from time to time. But Albert was out of work during the Depression, and I had hesitated because I felt that he actually could ill afford the expense.

He had converted an old barn on his lot into a woodworking shop, and was able to earn a few dollars in repairing furniture. I asked him if he would mend some old chairs at the parsonage. He said that he would gladly do so without charge, but that I must also eat with him.

One morning I took the chairs over and we went to work. His 14-year-old daughter was in the house with her mother, but Neal, aged 6, was in the shop "helping" us. Hearing the bell of the ice cream wagon down the street, I gave Neal a nickel to get himself a cone of ice cream. But instead he went into the house, and soon I saw him going to the nearby grocery, presumably on an errand for his mother.

The dinner consisted of a large dish of stewed bread-and-tomatoes, grits, fried fat-back meat with cream gravy, and homemade biscuits. For dessert there were home-canned peaches and some bakery cookies, the large kind which used to sell for one cent each. As she served the dessert, Nellie announced proudly,

"The cookies are Neal's contribution to the dinner. He came into the house and said he had a nickel—I don't know where he got it—and asked if he could go to the store and get something which all of us could share."

He had purposely neglected to get his ice cream cone.



## Why Should Our Children Go Camping?

In every church across our conference there are junior and intermediate boys and girls. Some of our churches have only a few children within these age groups, but altogether there are thousands.

The church is interested in the development of ideas, attitudes, and ways of living that are Christian for each of these boys and girls. Camp experiences offer unique opportunities for this kind of learning and growing. The close association of a small group of boys and girls with two counselors encourages the exchange of ideas about God and His world and their place in it. Living in the out-of-doors offers opportunity for an increasing awareness and sense of kinship with all creation and with Him who is the Creator.

To help assure that a maximum number of our juniors and intermediates have the opportunity for these experiences, your Conference Board of Education is continuing to develop new camp sites and to give leadership. For various reasons many of the local churches feel that they cannot provide an adequate camping program for their own children. With the churches working together to provide staff and to assist the children in attending, there is no church, the smallest nor the largest, that cannot provide through the conference camps, such an experience for their children.

## Where May They Go Camping?

Juniors will be camping at three camps this summer. Nine of our Junior Camp weeks will be at Camp Chestnut Ridge. This camp is located south of Efland off Highway 70 near Chestnut Ridge Church in Orange County. This new camp site is being developed in preparation for a complete program of small group camping. Small camp areas will be developed over the total camp to permit the small groups to remain together throughout the week.

Two Junior Camps will be held at Camp Don-Lee and two at Camp Caroline. These camps are located about five miles apart on the north side of the lower Neuse River, east of New Bern in Pamlico County.

## Junior

### Who May Go Camping?

Juniors entering grades 5 and 6 in the fall of 1959.

### When May They Go?

June 9-12	Junior Staff Training Camp, Camp Chestnut Ridge
June 15-20	Raleigh District Junior Camp, Camp Chestnut Ridge
June 29-July 4	Durham District Junior Camp, Camp Chestnut Ridge
July 6-11	Raleigh District Junior Camp, Camp Chestnut Ridge
July 13-18	Burlington District Junior Camp, Camp Chestnut Ridge
July 20-25	Burlington District Junior Camp, Camp Chestnut Ridge
July 27-Aug. 1	Rocky Mount District Junior Camp, Camp Chestnut Ridge
Aug. 3-8	Rocky Mount District Junior Camp, Camp Chestnut Ridge
Aug. 3-8	New Bern District Junior Camp, Camp Caroline
Aug. 10-15	Wilmington District Junior Camp, Camp Caroline
Aug. 10-15	Goldsboro District Junior Camp, Camp Don-Lee
Aug. 10-15	Fayetteville District Junior Camp, Camp Chestnut Ridge
Aug. 17-22	Fayetteville District Junior Camp, Camp Chestnut Ridge
Aug. 17-22	Elizabeth City District Junior Camp, Camp Don-Lee

### Where to Secure Registration Forms

From your minister. Expenses—\$3.00 per registration, balance of \$15.00 upon arrival at Camp.

### Where to Send Registration Forms

Mrs. Delano Lunsford, registrar  
Box 6667, College Station  
Durham, North Carolina

## Summer Opportunity



Covered Wagon sleeping shelter,  
Camp Chestnut Ridge

### Who Are the Leaders?

Burlington District: The Rev. Mr. H. E. Hodgkin, Leasburg, N. C.  
Durham District: The Rev. Mr. Warren W. Bishop, P. O. Box 6667, Yanceyville, N. C.  
Elizabeth City District: The Rev. Mr. R. Knight, Gatesville, N. C.  
Fayetteville District: The Rev. Mr. Hollan L. Hale, Rt. 4, Rockingham, N. C.  
Goldsboro District: The Rev. Mr. Emerson M. Thompson, Jr., Stantonsburg, N. C.  
New Bern District: The Rev. Mr. R. V. Harrington, Rt. 1, Maysville, N. C.  
Raleigh District: The Rev. Mr. Henry Bizzell, Jr., Box 10142, Raleigh, N. C.  
Rocky Mount District: The Rev. James I. Bailey, Elm City, N. C.  
Wilmington District: The Rev. Mr. H. Fred Davis, Fair Bluff, N. C.  
The Rev. Mr. Allen Wentz, 114 Gordon St., Wilmington, N. C.

### Training for Leaders

Well trained leaders are essential to any type program and this is especially true of camping. Our leaders must first be consecrated Christians with a vital faith. Through several training programs they will have opportunity to master some of the skills essential in camping.

June 9-12 there will be a training session for the director and three camp staff members from each district. This will provide leadership for the training of the total camp staff for each district.

The training session on June 9-12 will be held at Camp Chestnut Ridge. The resource persons for this session will be Elizabeth Brown, Nashville, Tenn., Louise Davis, Nashville, Tenn., the Rev. Bob Regan, Washington, D. C. Mr. Bob Reed, Smithfield.

Each weekend prior to the opening of the camp period a training session will be held for the entire staff serving that week. This will be led by the camp director.

In addition to these training opportunities a training unit will be in operation at Camp Chestnut Ridge during the summer.



Craft House, Camp Don-Lee



# Christian Camping



*Raisin' the roof*

## Christian Adventure Camping

Another outstanding program of Christian Adventure Camping is being planned for our intermediate boys and girls at Camp Don-Lee this summer. Seven weeks of camping is being scheduled for the period June 14-August 8. Each camping period will open on Sunday afternoon and close on Saturday morning. This program of Christian Adventure Camping is open to junior high boys and girls entering the seventh, eighth, and ninth grades in the fall of 1959.

The camping program will be under the direction of the Rev. Walter N. McDonald of Louisburg College. In addition to other counselors who are being secured, six Duke University Divinity School students will serve as counselors each session. Gerald Shinn will again serve as waterfront director.

All counselors will be trained in a Staff Training Camp, June 9-12, at Camp Don-Lee. All persons interested in serving as counselors should contact Robert McKenzie, Jr., P. O. Box 6667, College Station, Durham, North Carolina, at once.

## You Will Want to Know . . .

—Camp Don-Lee, owned and operated by the Board of Education, North Carolina Conference, Methodist Church, is located on the north side of the lower Neuse River near Arapahoe, 24 miles east of New Bern. Good hard surface roads lead into the camp, making it readily accessible to all vehicles.

## Who May Attend . . . . .

—Christian Adventure Camps are planned for all youth who will enter the seventh, eighth, and ninth grades this fall.

## Leadership . . . . .

—All Camp Staff are men and women of positive Christian character who have been carefully selected and trained to assure you of a happy, interesting stay at camp. The camp director is the Rev. Walter N. McDonald of Louisburg College, Louisburg, North Carolina.

## Intermediate

### Registration Information . . .

**Expenses:** The cost to each camper for the six-day Christian Adventure Camp is \$20.00. The rate includes a \$3.00 registration fee mailed with your application. Incidental needs for "spending money" for campers are minimal.

**Applications:** Camper applications are accepted as received until each camp has been filled. Applications must be accompanied by a \$3.00 registration fee and must be signed by a parent or guardian—and the camper's pastor.

Send applications to: Mrs. Thomas L. Fogleman, Registrar, P. O. Box 6667, College Station, Durham, N. C.

### Schedule of Camping, Camp Don-Lee, Arapahoe, N. C.

(For boys and girls entering grades 7, 8, and nine this fall)

June 14 - 20: First Christian Adventure Camp

June 21 - 27: Second Christian Adventure Camp

June 28 - July 4: Third Christian Adventure Camp

July 5 - 11: Fourth Christian Adventure Camp

July 12 - 18: Fifth Christian Adventure Camp

July 26 - Aug. 1: Sixth Christian Adventure Camp

August 2 - 8: Seventh Christian Adventure Camp

Registration and cabin assignments will begin at 2:30 p.m. on the opening day. The first meal served will be supper on the opening day. The last meal is to be served at breakfast on the closing day.



*Making a Table*

### Swimming Facilities . . . . .

—The beautiful fresh water swimming pool at Camp Don-Lee is supplied by a deep well. It is equipped with fine pier and diving boards, and a special area for non-swimmers. Swimming will be taught by a certified Red Cross instructor.

### Canoeing . . . . .

—A small fleet of Old Town "Sponson" canoes is available for use during camp sessions. Skills in canoeing will be taught and short canoeing trips will be made.



*Worship in Vesper Dell*



*Cooking at the Camp Site*





# Boys and Girls

ELIZABETH WHISNER, Editor



## Joe Wins Out for God

Joe stuffed both fists into his pockets and walked slowly away from Main Street. His brown eyes looked straight ahead and he was frowning a little. He had promised to meet his pals, Bud and Lucky, and there was something he must tell them. Yet . . .

"What makes it so hard?" he asked himself. "Why can't I just up and tell them that I accepted Jesus as my Saviour last Sunday morning in Sunday school? I want them to know, and I'm not ashamed of Him, but . . ."

He glanced up. Bud and Lucky were just ahead of him, waiting. They both called to him at the same time, and he ran up to them.

"Hi, fellas! Where ya goin'?"

Lucky was excited. "They left a lot of railroad cars down on the siding. Let's go see what's in 'em."

"You think we should?" asked Joe.

"Sure," Bud cried eagerly. "We'll just look around. We won't take anything."

Once at the railroad tracks they looked along the six cars on the siding. The last car had only one door open. Beyond it the tracks sloped a little, and at the end of the siding was a steel barrier that served to stop the cars.

"Let's go in here," Bud suggested. "Makes it more exciting with only one door open."

The three boys climbed inside. It took a few minutes before they could see in the dim light, and when they could there was really very little to see. The car was empty except for some scraps of food and a ragged coat left by tramps. Still it was fun to explore, and when they spoke their voices sounded so loud and hollow.

Joe was more quiet than usual. Several times he tried to get up courage to tell his friends about Jesus and ask them to go with him to Sunday school, but the words just wouldn't come out.

Then suddenly there was the sound of a train close by. Lucky went to the big open doorway to look out.

"What are they doin'?" Bud asked.

Just lettin' off some more cars," he said as he turned back to them."

They sat down on the floor to listen to the sound of the cars rolling toward them. Then something happened. The cars hit those in front of the boys and they rolled back to bump hard against the car they were in. Slowly at first it began to roll down the siding. Then it gathered a little speed and the boys stood to their feet, not knowing what to do. A moment later it hit against the steel barrier, knocking the three boys to the floor.

Bud scrambled to his feet. "Hey! It bumped so hard that the door went shut!"

In an instant the boys were all at the heavy steel door, tugging with all their strength. But, try as they would, the door was wedged shut.

"Well—what are we going to do?" Lucky asked.

"They might not find us for days!" Bud cried out. "Sometimes the cars are left on the siding that long!"

"But we—we'd be—dead by then!" said Lucky weakly.

Joe clamped his jaws together hard, and his heart was praying a silent prayer. At last he spoke. "I know a way out," he said quietly.

"You're crazy!" Lucky exclaimed. "There's no way out of here!"

"Yes, there is," replied Joe. "I don't know what it is, but I do know that if we pray and ask God, He'll show us the way out. You see," he went on slowly, "last Sunday I gave my heart to Jesus and asked Him to take away my sins. I've wanted to tell you and ask you to go to Sunday school with me."

For a time neither boy spoke, and then Bud said, "Well, Joe, will you pray?"

Twenty minutes later the heavy door was forced open. A railroad worker stood there in the sunlight. "Saw you kids come in here, and I was afraid something like this might happen."

On the way home the three boys were silent. Then Bud said quietly, "Guess God knew where we were all the time. Think I'll go with you Sunday, Joe."

"Yeah," Lucky murmured, his voice husky. "Me, too!"

—Selected

## WHAT DO YOU KNOW ABOUT MONEY?

### How the Name "Money" Started

Our word "money" comes from the name of the goddess, Juno Moneta, as the mint in Rome was located in her temple. Her portrait and the coining implements are references to the moneyer's profession. Our words "mint" and "monetary" are also derived from Moneta. According to legend the goddess Juno gave the Romans money to carry into a war which they won; and in appreciation for her aid they erected a temple in honor of her and called it "Moneta." It was in this temple that they produced their first silver coins in 269 B.C. The first metal money of Rome was copper. Gold came in for commercial use with the extension of the Roman empire, and copper was reduced to a token coinage.

—From *The World's Greatest Traveler*  
By RUBY LEE ADAMS

## WHAT SHALL WE GIVE UP FOR LENT?

Let's give up ugly thoughts, and think only those thoughts that are pure and good.

Let's give up ugly attitudes, such as selfishness and bad humor, and show thoughtfulness and kindness to everyone.

Let's give up ugly words, and say only those things that are clean and lovely.

Let's give up ugly deeds, and do those things that are right and that are helpful to others.

If we give up these things during Lent, I feel quite sure we won't want to go back to them after Easter. Let's try it anyway.



## STILL VOICE

*I dreamed I took a walk with God  
Along a storm tossed shore.  
He turned each breaker with a smile,  
The ocean hushed its roar.  
Grey storm clouds drew back from the sun,  
And warm rays touched His face;  
A wild rose shared His fellowship,  
A sparrow knew His grace.  
The velvet mantle of the night  
Fell gently 'round His head;  
"I love you, Child," He said to me,  
And tucked me back in bed.*

—MARGINETTE LASSITER

## HIS AMBITION

One Sunday after church, as the family walked home, Johnny, age seven, said to his mother, "When I grow up, I'm going to be a preacher."

"Well, that's fine," said Mother, "but tell me, what makes you think you want to be a preacher?"

"Well," Johnny reasoned, "I know I'll have to go to church anyway, and it would be a lot more fun to stand up there and holler than it is to sit still and listen."

## Bible Quiz

Who was called

1. The friend of God? . . . . .
2. The doubter? . . . . .
3. The Son of man? . . . . .
4. The disciple whom Jesus loved? . . . . .
5. Cephas, meaning a stone? . . . . .

## Answers to Last Week's Quiz

1. Elijah—I Kings 17:1-6.
2. Joseph—Matthew 2:12-13.
3. Solomon—Proverbs 20:1.
4. Paul—Acts 16:9.
5. Lot's Wife—Genesis 19:23-26.



## Stamp to Commemorate Anniversary of Methodism

The Council of Bishops of The Methodist Church has been asked to petition Congress to strike and distribute a postage stamp in recognition of the 175th anniversary of the organization of The Methodist Church.

The Southeastern Jurisdictional Council of The Methodist Church, meeting during the fourth quadrennial convocation in Atlanta Feb. 17, passed a resolution in which plans were laid for proper recognition of the anniversary.

December 25, 26, 27, 1959, will be the 175th anniversary of the Christmas Conference in Lovely Lane Chapel, Baltimore, Maryland, when the Methodist Episcopal Church was organized, Francis Asbury was consecrated Bishop and the first Discipline (book of law) for American Methodism was adopted.

It was proposed the stamp carry the picture of Francis Asbury on horseback as "America's Greatest Circuit Rider."

Signers of the resolution were Dr. James W. Sells and Dr. D. Trigg James, of Atlanta, executive secretaries of the council.

◆ ◆ ◆

The evidence of being a child of God is a transformed life.

## Subscriptions Received

FEB. 27-MARCH 4

### 100% Churches

Boger City .....	132
Oak Grove, Farmer Charge .....	20
Jackson Springs .....	7

### Churches Sending in 6 or More Subscriptions at One Time

Fair Grove, Thomasville .....	40
West Market, Greensboro (Renewals) .....	31
Garner .....	29
First, Lincolnton .....	24
Park Avenue, Salisbury .....	19
First, Havelock .....	18
Stony Point .....	17
Bethesda, Thomasville Dist. ....	16
Morning Star, Canton .....	13
North Morganton .....	13
Hinshaw Memorial, Greensboro ....	12
Higgins Memorial, Burnsville .....	11
Dover, New Bern Dist. ....	11
Richland, Thomasville Dist. ....	10
Trinity Charge, Statesville Dist. ....	10
Pierce's, Halifax .....	9
Triplett, Mooresville .....	9
Bethel-Crowell Memorial, Gastonia Dist. ....	9
Central, Asheboro .....	8
Mount Moriah, Peachland Charge ..	7
Pine Grove Charge, Winston-Salem Dist. ....	7
Pleasant Hill, Prospect Charge ....	7
Woodington-Webb Charge, New Bern Dist. ....	7
Center Grove, Salisbury Dist. ....	7
Anderson, Chowan Charge .....	6
Graham .....	6



Asbury Methodist Church, on the Asbury Circuit, Gastonia District, was dedicated on Sunday, March 8, which was the sixth anniversary of the opening service in the church. Dr. Eugene C. Few, superintendent of the Gastonia District, preached the sermon at the 11 o'clock hour, and conducted the dedicatory service.

Picnic lunch was served in the church basement. Open house was held from 2:30 to 4:30, with a reception in the large social hall.

Asbury was organized in 1863, and for fifteen years the congregation met in the homes of members. The first church building was erected in 1878, and the second in 1895, which served until a classroom addition was built in 1935. Ground was broken for the present building in February 1952, and the first service was held on March 8, 1953. The Rev. C. C. Murray is the present pastor.

## Methodist Bishop Calls Gospel Aid to Mentally Ill

Methodist Bishop John Wesley Lord of Boston stressed in Newton, Mass., the therapeutic value of the gospel in aiding people in mental hospitals.

Half of the people in such institutions, he said, actually have very little real trouble but simply "have not learned to handle the pain, ordinary, everyday variety of trouble every one of us has."

"They meet living with emotional stress rather than with the emotional stability and peace that the gospel provides," he told a district evangelistic meeting, sponsored by the New England Methodist Conference's board of evangelism.

"In every community, Bishop Lord continued, "there are hundred of lost souls—lost to themselves, to their families and to the world. These are the alcoholics, the socially unacceptable, the misunderstood and the lonely, the sinner and the delinquent."

"In Christ they can be saved, redeemed from their sin, rehabilitated and restored to life and to their families and their communities as useful citizens. The Christian gospel affirms the guidance of God's Holy Spirit in the affairs of men."

## Culbreths Honored on Wedding Anniversary

The official board of the Stony Point Methodist Church, following its regular meeting on February 24, entertained the pastor, the Rev. George B. Culbreth, and Mrs. Culbreth, on their 13th wedding anniversary.

The fellowship hall was decorated with white flowers and candles, and the table beautifully appointed. A three-tiered wedding cake made by members of the church was cut by the Culbreths and served with coffee and nuts to Board members and visitors.

A gift was presented to the couple from the Official Board.

Mr. W. E. DeJarnette is chairman of the Board. Mrs. Norris Steele was in charge of arrangements for the occasion.

## Atlantic Church to Dedicate Scout Building

The new Scout Building of the Atlantic Methodist Church will be dedicated on Sunday, March 15, at 2:30 p.m. Dr. A. J. Hobbs, superintendent of the New Bern District, will conduct the dedicatory service.

The building was suggested by the Methodist Men of the church to house all units of the Scouting program—Boy Scouts, Cubs, Girl Scouts and Brownies—as well as for extra classrooms. Many donations were made toward the cost of the building, including one from the Duke Endowment. Most of the work was contributed as volunteer labor by the men of the church. The ladies are equipping the kitchen and recreation room, and the nursery is being equipped by the young adults.

The church owes much to the Rev. L. A. Lewis who was pastor at the time the building was begun, and who gave time, labor and encouragement as the work progressed. The Rev. David M. Lewis is the present pastor.

The New Bern District Conference will be entertained in this building in 1960.



## New Bern District Lay Rally Draws Large Attendance

More than 500 laymen and pastors heard the inspiring and challenging addresses of the afternoon and evening delivered by two dedicated Methodist laymen at the annual Laymen's Retreat and Rally of the New Bern District held at Centenary Methodist Church in New Bern on Monday, February 23, with the district lay leader, Roy L. Turnage, Jr., of Ayden, in charge of the programs.

The inspirational highlight of the Retreat, which took place during the afternoon, was the address by Charles L. McCullers entitled *The Opportunity and Challenge of a Laymen in the Methodist Church*. Mr. McCullers brought to a climax the theme of the Retreat, "Follow Me, and I will make you fishers of men." In addition to holding local church office, Mr. McCullers is executive secretary of the Kinston Chamber of Commerce and past district governor of Rotary International.

Earlier in the afternoon three discussion groups, led by three able laymen of N. C. Methodism, were held in the J. A. Russell Educational Building of Centenary Church: "The Church Lay Leader," led by Mr. Sam B. Underwood, Jr., of Greenville; "Methodist Men," led by Mr. Karl K. Kendrick of New Bern, and "Lay Speaking," led by Mr. R. D. Shinkle of Havelock.

Mr. F. Leroy Merritt of Ayden was elevated to the office of district president of Methodist Men in the afternoon session of the district lay board meeting. He had previously served as vice-president for the past two years. He succeeds K. K. Kendrick of New Bern who has served in this capacity since 1957. During his term of office the total number of Men's Clubs in the district rose from 27 to 40, or a gain of 67.5%. Mr. Cecil Hodges of Cherry Point, Havelock, is the new district vice-president of the men's organization.

Effective answers to four of the most common complaints or criticisms of The Methodist Church today highlighted the evening address of Dr. Charles A. Stuck, conference lay leader of the North Arkansas Conference.

Following a spirited hymn feast under the direction of June H. Rose of Greenville, the evening session was opened by words of welcome from the district lay leader, Dr. A. J. Hobbs, district superintendent, presented the devotional and also expressed regrets of Bishop Paul N. Garber who was unable to be present due to pressing church duties.

J. Nelson Gibson, conference lay leader from Gibson, spoke of the coming events on Lay Activities program. He praised the work of district and local church lay leaders, pointing out the significance of their work. Mr. Gibson also spoke of the conference scholarship fund which will be used primarily for the helping of students at the two new colleges who plan to enter full-time Christian service. For the second year in succession, the young and growing Westminster Church of Kinston, led by the Rev. H. Langill Watson, won the attendance trophy. This group chartered a bus to bring 34 of its members to New Bern.

Appreciation was voiced to Centenary



Shown above is the Rev. A. C. Swofford whose recent passing was recorded in the *ADVOCATE* of March 5th.

In November of 1957 Mr. Swofford closed his fiftieth year as a Methodist minister, and was invited to preach his 50th Anniversary sermon on Thanksgiving Sunday at First Methodist Church in Forest City.

Methodist men who together with the ladies of the church served as hosts and looked after the needs of the over 500 laymen and their pastors attending the rally.

## Baptist Committee Proposes Widespread Changes

A completely new framework of operations will be proposed to the special meeting of the Baptist State Convention in Raleigh, May 5 and 6, by the Committee of Twenty-five. This plan is the result of two years of study by the committee and was released to the press last week.

Among the major changes proposed are:

1. A new system of budgeting for the convention's activities, based upon "program budgeting" rather than the present percentage plan.
2. Changes in major bureaus based on studies made by a professional management firm.
3. More power to be given to the General Board.
4. A new method of choosing Board members.
5. Directions for church-supported educational and social services aimed at upgrading some junior colleges to senior grade and establishing more local homes for the aged.

The report, which is expected to produce some controversy, provides that funds would be allocated to the state Baptist agencies and institutions on the basis of requests in dollar terms, instead of, as present, allocating money on a certain percentage of funds received.

Another probable "hot spot" may arise from the proposal to demote the popular newspaper, *Charity and Children* to the status of a "house-organ" for the children's homes. Under the leadership of Editor Marse Grant, this paper has rivaled the official *Biblical Recorder* in circulation and exceeded it in popularity. The Committee

proposed that the *Biblical Recorder* be moved to Thomasville and printed on the press which now prints *Charity and Children*, and it further suggested that a Baptist Press be established at Thomasville which would do commercial printing and, it was hoped, provide enough money to subsidize the losses incurred by both the *Biblical Recorder* and *Charity and Children*.

Also proposed was the creation of the post of director of public relations for the State Convention.

## Bishop Cushman to Speak in Greensboro

West Market Street Church, Greensboro will conduct a series of spiritual enrichment services March 15 through 18, with Bishop Ralph S. Cushman of Raleigh as guest speaker. His general theme will be "To Know God Better," and he will speak on such topics as, "Have You Found Reality in God?" "Have You Found God Through Christ?" "Have You Found Life Through Commitment?" "Have You Found Reality in Prayer?" and "Have You Decided to Find God?"

Bishop Cushman will speak eight times—twice on Sunday, 10:55 a.m. and 7:30 p.m., and twice each day Monday through Wednesday, 12:30 noon and 7:30 p.m.

After his election as Bishop of the Methodist Church in 1932, he served as Bishop of the Denver area, and later of the St. Paul area. He has lived in Raleigh since his retirement.

## Conference on Ministry to Meet in Salisbury

The Western N. C. Conference Board of Ministerial Training and Qualifications and the Commission on Christian Vocations, together with Bishop Harmon, are making plans for a Conference on the Ministry, to be held at First Church, Salisbury, on Saturday and Sunday, April 11 and 12. Chosen young men from across the conference who may be considering the ministry as a profession are invited. These will come from the junior and senior classes in high school and from college. The aim of the conference is to place before these young men the claims and opportunities of the ministry, the need, and an interpretation of the call to the ministry.

The conference will begin at 10 o'clock on Saturday morning and adjourn at noon on Sunday immediately after the morning worship service. Meals and lodging will be furnished by the church.

Members of the committee responsible for the conference are Bishop Harmon, Kollin Gibbs, T. H. Swofford, J. J. Holmes, Earle Haire, and Harold M. Robinson, chairman. Others on the program will be Paul W. Townsend, Tom Stockton, Frank Kikori, Dr. J. Clay Madison, Douglas Corrihan, and Dr. Kenneth Goodson. Bishop Harmon will speak during the Saturday morning session, and will preach at the Sunday morning worship service.





# Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

enrolled in the tenth grade at Needham Broughton High School. Welcome, Phyllis, and may your stay at the Methodist Home for Children be one of the most enriching, rewarding and meaningful experiences of your life!

"As you have crossed our pathway with a smile,  
May our meeting be a meaningful experience.  
You, determined to make life worth while,  
And we, concerned, to offer you our best assistance."

## Our Family Grows

We have welcomed four boys and three girls into our family circle since January 1, and they are already absorbed into their respective cottage groups. Among them we have one set of twins, so that we now have three sets on our campus: Carol and Harold Landis, 16; Eddie and Freddie Taylor, 14; and now Kay and Ray Hodges, 7.

Kay and Ray are at home at Makepeace Cottage, where they were also joined this month by Daniel Graham, six. Daniel arrived with an older brother, Larry, 8, who is a member of Mrs. Willard's Borden Cottage group.

Wayne Crabtree, 10, is already "just one of the boys" at Page Cottage; while Dorothy Hodges, 9, sister of our new set of twins, is situated at Jackson Cottage with Miss Delores Teague. And, as mentioned above, Phyllis Pate has joined the girls at Burwell. We're so happy to have each one of them with us.

## Piano Recital Held

Mrs. Joanne Heath presented her piano students in their first recital at an informal program, Thursday evening, February 26, in our auditorium.

Taking part were: Linda Loth, Mary Dennis, Betty Landis, Dianne Caddell, Pat Cates, Grady Boulter, Peggy Humphrey, Joyce Ferguson, Patricia Ferguson, Peggy Barmer, Carol Poole, Phyllis Mock, Linda Carter, Ruth Ann Salmon, Nancy Lou Nicks, Lillian Pruitt, and Mariana Nicks.

A group of semi-popular numbers closed the program. Mariana Nicks played "Blue Moon," Ruth Ann Salmon, "Tenderly," Nancy Lou Nicks, "Tea for Two," and Lillian Pruitt, "Stardust."

## Homecoming Easter Sunday

Preparations are now under way for the annual Homecoming on Easter Sunday, and invitations have been mailed out to our alumni and families. We are hoping for an even larger group than last year to return to their campus and renew acquaintances.

The officers of the Alumni are planning social affair at the State College Armory, cated near Red Diamond on the State campus, Saturday night, March 28th from 30 p.m. to 12:00 p.m.

Each one is urged to attend the church his choice for the Easter morning service. Dinner will be served in our dining hall for the Alumni members and their families at 12:45 p.m. A business session of the Alumni group will follow; and for the younger set, an Easter Egg Hunt is scheduled for 3:30 p.m.

We hope that there will be an enthusiastic turn-out for this event.

## Department of Religion Takes Plans

With the approach of the Easter season, Mr. William Will is laying plans for the spiritual life of our boys and girls. Eighteen are preparing for church membership, and are learning the complete responsibility they must assume as members, at special classes held at the church and at our Home.

A special Communion Service will be held on Good Friday. This is planned for a semi-silent service, with the elements to be administered to cottages as groups. The Rev. Robert L. Nicks will be the celebrant.

The M.Y.F. recently acquired a new meeting room in the Vann Building, and Mr. Will hopes to have it decorated soon to meet the needs of the young people. New officers are to be elected soon, and a new program of worship, study and fellowship will be started.

On March 10th, a special combined program will be presented to the members of the Fidelis Class of Edenton Street Methodist Church, by the Music and Religious Departments. The theme for the program will be "Folk Music and Sermonette."

## Boy Scout Troop 362 Receives Charter

Sunday, February 15, the boys of Scout Troop 362 assembled in the auditorium of the Vann Building at the Methodist Home for Children, to formally be presented a charter from the Boy Scouts of America.

This is an important occasion for a troop. It is the one time of the year when the national organization inspects the troop, its program and leadership, and then on the basis of these qualifications grants the right of a group of boys to be, or continue to be, a Boy Scout Troop.

Attending the meeting were two members of the Troop Committee, who are supplied by the sponsoring organization, the West Raleigh Rotary Club. They were Mr. Howard Sugg and Mr. George D. Jones. We sincerely appreciate the work of this Club in supporting our Troop, and devoting their time in its interest.

Boys receiving their membership cards for the following year are: John Adams, Carroll Ainsley, James Barfield, Billy Bland, Gary Boulter, John T. Bunting, Ray Bunting, Jeff Caddell, Lindy Caddell, Wayne Crabtree, John Davis, George Dennis, Tommy Dickerson, Russell Futch, Billy Goforth, Robert Hardison, John Johnson, Raymond Lee, Charles Mock, Robert Page, Frank Parrish, Joe Pearce, Donald Ray, Mitchell Ray, Bennie Smith, and Donnie Smith.

Our picture shows some of the boys during the charter presentation.

## New Service Area for Our Home

February 16th marked a day of opening a new area of service for our Home. It has been our policy to admit children eleven years of age and younger. However, as the community needs have changed through the years, there developed a need for placement facilities for the group of children ages twelve to sixteen. Especially, the children who had been adjudged dependent and neglected.

Therefore, because our Board of Trustees and superintendent wanted our Home to offer the best possible service to children who needed group placement, they were willing for our policy to be modified to include those of that special group who could benefit from group placement.

Phyllis Pate, age fifteen, moved into the Burwell Cottage on February 16th, and





# What Will You Do with Jesus?

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Mark 15:1-5

In last Sunday's lesson we saw Jesus in the Garden of Gethsemane praying that he might do the will of God. Into this same garden now came those who were interested in doing the will of man by arresting and condemning Jesus to death.

After being "framed" by a few of the Sanhedrin, followed by a rubber-stamp action by the rest of them, Jesus was hurried off to face Pilate, the Roman governor. Here was an instance of religious men turning over to the political power a problem they ought to have taken the responsibility for themselves. This action has been repeated thousands of times since. As the International Lesson Annual puts it: "It often happens that the Church is advised to 'turn it over to Pilate'. Substandard housing, industrial war, a rising tide of alcoholism, the national scandal of divorce, and racial conflicts are only a few of the most acute problems we sometimes try to place upon others for solutions." We are bound to confess that if we had done a better job in the non-legal field, we would not have to face the legal actions that are sometimes distasteful to us.

One of the greatest ironies of history was that Jesus, who had no interest in political affairs, should have been executed on the charge of intended rebellion against Rome (see Luke 23:2). Pilate would have had no possible right to condemn Jesus on religious grounds. That was why the people who were trying to bring about his death wanted Pilate to understand the term, "King of the Jews," in a political sense.

If the religious authorities were guilty of dodging their responsibility and throwing it on Pilate, we can say Pilate was guilty of dodging his responsibility and throwing it back to the crowd. He asks them, "what do you want me to do?" It was his decision to make, but he was afraid to make it. "So Pilate, wishing to satisfy the crowd, released Barabbas and, having scourged Jesus, he delivered him to be crucified" (Mark 15:15).

Take a good hard look at the phrase—"wishing to satisfy the crowd." Think how many times public officials have failed miserably in the administration of justice "to satisfy the crowd." But it isn't only public officials who have been guilty of this. Everyone of us is guilty. The Interpreter's Bible says Pilate wanted to please the crowd so "instead of being a voice, he became an echo . . . . The one question that deserves to be raised is not 'what is being said this year', but 'what has God said for all the years?'"

Pilate had to answer the question: "Then what shall I do unto him? (or, what shall I do *with* him?)" This is a question we all have to answer. Or, to put it another way, no one can live as if Jesus had never existed. He is there to judge us and our behavior, whether we want to be judged or not. But some person may say, "I am not going to crown him, neither am I going to crucify him—I am going to ignore him." This may not be so easy as it sounds, for whatever comes to us as our clear obligation and duty may be the disguised appeal of Jesus himself. Most of the worth-while things in our civilization have their origin in his teachings; therefore, when we reject the highest and best we know, we are, in a sense, rejecting Christ himself.

There is a story of a man who went through a famous art gallery of Europe. He came out with the comment: "I don't see anything so great about those pictures." A guide who had lived with the great works of art for many years heard the visitor's remark. He said: "Sir, I beg your pardon. These

paintings are no longer on trial; but those who judge them are." So we might say about Jesus. He is no longer on trial. It is we who are.

◆ ◆ ◆

A youthful giant slouched into an Illinois schoolroom one day after school. The teacher, Mentor Graham, looked up and recognized the young husky standing there awkwardly as the new young buck who had recently moved to town and who had whipped the daylights out of all the local toughs. Graham looked up and down the six-foot-four-inches of muscle and ignorance before him and offered to help him read and to lend him a few books. No one remembers Mentor Graham nowadays. He was one of the quiet men, but his pupil will be remembered for a long time. His name was Abraham Lincoln.—William P. Barker, "Twelve Who Were Chosen" (The Fleming H. Revell Company).

◆ ◆ ◆

"You may not draw a check at the bank until you have made a deposit. You cannot make out of life more than you put in."

## Audio-Visual Church Specialists RELIGIOUS EDUCATIONAL SERVICE

John P. Voorhees

Write for Catalogs

P. O. Box 25—Durham, N. C.

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

## FREE 60 Cup Drip-O-Lator® Urn

GIVEN to your Organization for handling only 35 items

We challenge anyone to equal this offer!

NO INVESTMENT NECESSARY . . .

If 35 members each purchase one bottle of M-K Pure Vanilla or one can of M-K Black Pepper . . . . . This 60 Cup electric Coffee Urn is yours free.

This is only one of our matchless offers.

WRITE for details of this offer and Free catalogue of other equipment and Money Raising plans for organizations. . . . . No obligation.



**MARION-KAY PRODUCTS CO., INC.**

Dept. 80 Brownstown, Indiana

## Campbell College

A Standard Co-educational Junior College. Member of Southern Association of Colleges and Secondary Schools. Regular college and commercial courses; organ, piano, voice, home economics, athletics, debating, and dramatics; glee club; writing; religious organizations. Expenses very reasonable.

For Catalog and application blanks, write to  
LESLIE H. CAMPBELL, President — BUIE'S CREEK, N. C.

WANTED about June 1, director Christian Education. If interested contact Rev. T. R. Jenkins, pastor, Trinity Methodist, Jacksonville, N. C.

## Quality Church Windows

HIGH POINT

GLASS & DECORATIVE CO.

A. W. Klemme, Pres. & Mgr.

Box 101

High Point, N. C.

## New Church Windows

**RUSSELL CHURCH STUDIO**  
Box 5237 Winston-Salem, N. C.

CHURCH, CLASSROOM

## FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.

P. O. Box 586 Siler City, N. C.

## CHURCH FURNITURE

WRITE FOR *free*

CONSULTATION  
DESIGNING  
ESTIMATES  
CATALOG

**Ossit**

CORP. OF VIRGINIA  
BLUEFIELD, VA.

## PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College Synod of N. C.

Educational excellence for our greatest possession our youth.

College — Preparatory — Summer School.

Government Loan Program

Dr. Louis C. LaMotte, Pres.

P. O. Box 38-J

Maxton, N. C.

## ST. MARY'S JUNIOR COLLEGE RALEIGH, N. C.

A Junior College preceded by 10 years' preparatory work. Member of the Southern Association for over 20 years. All courses in Art, Expression and Music included in one general catalog.  
RICHARD G. STONE, President

## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two year high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Spoken Catalog.

WILLIAM C. PRESSLY, Pres.

Box J

Raleigh, N. C.

## YEAR-ROUND PROGRAM

A Standard Co-educational Junior College. Member of Southern Association of Colleges and Secondary Schools. Regular college and commercial courses; organ, piano, voice, home economics, athletics, debating, and dramatics; glee club; writing; religious organizations. Expenses very reasonable.

For Catalog and application blanks, write to  
LESLIE H. CAMPBELL, President — BUIE'S CREEK, N. C.



## Liturgical Question Box

**QUESTION:** *Ours is an altar-centered church with a dossal behind the altar and with the choir seated on both sides, the seats running at right angles to the altar. Some refer to this type of arrangement as a "divided choir" or as a "split chancel," which seems a crude or at least an awkward expression. Can you help?*

**ANSWER:** There is no such thing as a "split chancel" or a "divided choir" where the reference is to the architecture of the building. The properly designated parts of a church are: (1) the *Nave*, (2) the *Choir*; and (3) the *Sanctuary*. The *Nave* refers to the area where the congregation is seated; the *Choir* is the space immediately behind the chancel area where the choir is seated, while the *Sanctuary* is, properly speaking, the altar area, the space back of the Communion rail where the minister performs his priestly duties. However, it should be noted that these designations are strictly technical and pertain to the liturgically correct church. In our popular language we use the word *Sanctuary* very loosely to refer to the entire area devoted to worship. Sometimes the word is used simply to avoid the term *auditorium*.

The term *Chancel* is used to indicate the space occupied by altar, clergy, and choir, and normally refers to all the church beyond the Communion rail. In most instances the Communion rail extends into the nave; however, its proper place is immediately before the altar and beyond the choir, unless the choir is not seated in the chancel. So, in correct architectural and liturgical language one should never refer to the chancel as "divided" or "split"! It is simply the *Chancel*, provided the Church has a chancel. Some do not, but merely provide an *auditorium* with a purely theatrical arrangement of pews and a rostrum for the speaker.

## Letters to the Editor

### Can't Do Without It

Dear Editor:

We have taken your good paper many years. My mother and father enjoyed reading it very much. They have passed away, and I still enjoy it and feel like I can't do without it. It is a welcome visitor in my home.

I enjoy all the articles. "In Passing" is very interesting to me, and I am glad you are going to continue printing it.

Thank you for the good Christian paper.

Yours truly,

Miss Cornelia Parks

North Wilkesboro, N. C.

## Book Reviews

**Between Two Worlds**, by Ervin S. Cook. Exposition Press, N. Y. \$2.75

The subtitle describes this book as "Religious Meditations and Prayers." There are 52 devoutly spiritual meditations on such widely diverse themes as "Thanksgiving for All Things"; "God Is Ever Available"; "Winter Beauty"; "Early in the Morning"; "Perfect Peace"; and "Radiant Enthusiasm." Each is followed by a brief prayer.

The introduction states, "Man is more than a creature of the dust . . . Man stands **between two worlds**, the world of sights and sounds and material living, and the world of unseen, though very real, experiences in the realm of the spiritual. . . . Carnal

ity and holiness lock together in fierce battle. . . . Man looks upon the world of which he is very much a part, and yet he is looking to that other world where God waits with open arms . . . This book has been born of meditation **between two worlds**. There are no long theological discourses contained herein that would confuse and mislead the reader. I have written as God has whispered to me in the quietness of my heart."

The book is well written in clear, beautiful style. Devout worshippers will find in it much inspiration and encouragement.

—M. R. Chambers

## In Memoriam

REV. W. CARLISLE WALTON, JR.

WHEREAS the Reverend W. Carlisle Walton, Jr., served with great devotion and ability, the cause of Church Extension in Raleigh as the first pastor of Longview Methodist Church and as Secretary of the Raleigh Board of Missions and Church Extension of The Methodist Church, Incorporated, AND WHEREAS, the Reverend Mr. Walton, through his high standards of Christian character, loyalty to his church and his Lord has inspired us all to a more noble life and a deeper devotion,

THEREFORE, be it resolved that, we the members of the Raleigh Board of Missions and Church Extension of The Methodist Church, Incorporated, do hereby record and express our sincere appreciation for witness of this dedicated life.

Respectfully submitted  
Henry A. Bizzell, Jr.  
Secretary

## A NEW IDEA for a Program For Your Methodist Men's Club

### A Program About the Work of Your Church

Now available without cost a program on The Methodist Publishing House prepared for presentation by



- a group of speakers
- a panel
- one speaker

In addition to program material, souvenir booklets telling the story of The Methodist Publishing House will be provided for each member of the audience. Designed especially for Methodist Men's Clubs but available to other church groups.

Write Personnel and Public Relations  
201 Eighth Avenue, South  
Nashville 3, Tennessee

Specify number of program scripts and booklets desired, type of meeting and location. Approved by the Board of Lay Activities in the June, 1956, *Methodist Layman*.

FILL IN AND MAIL TODAY

### The Methodist Publishing House

Personnel and Public Relations  
201 Eighth Avenue, South  
Nashville 3, Tennessee

Please send (free and postage paid) to

Name \_\_\_\_\_

Address \_\_\_\_\_

a program for the Methodist Men's Club or \_\_\_\_\_

Church \_\_\_\_\_

District \_\_\_\_\_ Conference \_\_\_\_\_

\_\_\_\_\_ Copies of Program Script; \_\_\_\_\_ Copies of Booklet, *The Story of The Methodist Publishing House*

\_\_\_\_\_ No. of Club Members.

Approximate Date of Program \_\_\_\_\_





### *The Mystery of Temple Bar*

"What happened to Temple Bar" is a question often asked by those who have read of the famous gateway which once stood at the entrance of the old City of London. And nobody seems to know—except the few who troubled to look up the matter in an encyclopedia.

Temple Bar was erected between Fleet Street and the Strand in the year 1670, according to plans made by Sir Christopher Wren, the famous architect and builder of St. Paul's Cathedral. It marked the traditional spot where English Kings and Queens must stop and formally ask permission to enter the City, which was under control of the Lord Mayor. For many years it stood there, looking down upon a London which was outgrowing its ancient clothes and expanding mightily. One day in 1878, progress caught up with the old gate and it was removed to make way for a widened street and more vehicles.

Reading the guide-book, I wondered what had happened to the ancient relic, but no one seemed to know. It had been removed to some place outside the city, they thought, but just where they were not certain.

And then, by chance, I found it.

It was my last day in Potters Bar, a small suburban city, 18 miles north of the metro-

politan center, and I was being driven down to London in a tiny Morris Minor by my hostesses of the recent weekend. These delightful ladies, retired after years of service in education, took me through a number of interesting places on the way, and then the driver asked me if I would like to see Temple Bar. I told her I would, but that no one seemed to have found it.

"I have," was her reply, as she turned into an unpaved lane and went bumping over a puddle-filled track which seemed to lead to nowhere.

And then she told me how a wealthy country gentleman had bought the ancient monument and had it carted, stone by stone, from its former place in Fleet Street to the entrance of his estate. "And there it stands today," she said, "just as it stood in London, centuries ago."

The road got no better, but the underbrush thinned a bit as we turned another square corner and nearly ran down a flock of bird-watching children on a picnic. A little further, and suddenly I saw it, as you can see it on the front cover of this magazine.

As we extracted ourselves from the tiny little car, the ladies called my attention to the statues on either side of the gate. "That's King William and Queen Mary," they told me, and I believed them.

But the Encyclopedia Americana says that the statues are those of King James I and Queen Elizabeth.

Could it be that the encyclopedia is wrong?

# NOTICE

Due to Rising Cost the  
Subscription Price  
of the

## NORTH CAROLINA CHRISTIAN ADVOCATE

will be  
\$3.00 individual  
\$2.50 Every Family Plan

*After March 31st*

# HURRY!

Subscribe now and take advantage of existing prices — \$2.50 for individual subscriptions; \$2.00 for church using the Every Family Plan

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

**Methodist Tours \$978**

**BOAC, round-trip, New York**

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

# B·O·A·C

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



NORTH CAROLINA

DS

# Christian Advocate

DUKE UNIVERSITY  
LIBRARY N C  
DURHAM N C

March 19, 1959

Volume 104

Number 12





# Carolina Briefs

The Fayetteville District Conference will be held on April 16 at 9:30, at the Southern Pines Methodist Church.

The Rev. John H. Carper, Thomasville District Superintendent, is conducting spring revival services at St. John's Church, Gastonia, during the week March 15-20. Host pastor is the Rev. Reginald J. Cooke. A week of visitation evangelism was observed during the preceding week.

The Rev. James S. Gibbs, Jr., pastor of Moriah Methodist Church, Greensboro, will be guest preacher for revival services at Bethel Church of that city, beginning on Easter Sunday night, March 29, and continuing each night through Friday, April 3.

The Brevard College Choir presented a program of sacred music in the sanctuary of First Church, Morganton, at the evening service on Sunday, March 15.

Mrs. Elizabeth T. Williams, widow of the late Rev. D. R. Williams, died at the home of her daughter, Mrs. Staley F. Garrison, Sr., in Burlington on February 2. Funeral services were conducted at the Graham Methodist Church by the Rev. T. J. Whitehead, pastor, and Dr. Chester Alexander, pastor of the First Presbyterian Church of Burlington. Mrs. Williams' husband had many years of effective

ministry in the North Carolina Methodist Protestant Conference prior to the consummation of the Methodist union. After his retirement Mr. and Mrs. Williams lived in Graham and Burlington where they formed many warm friendships.

Revival services at Central Church, Spencer, will begin on Sunday, April 5, and continue through Friday of that week. The Rev. Cecil Heckard, pastor of Central Church, Albemarle, will assist Central's pastor, the Rev. R. L. Young, in the services.

Centenary Church, Winston-Salem, conducted a week of special services March 15-19. Dr. Albert E. Day, chaplain of the Wesley Seminary in Washington, D. C., spoke at both services on Sunday. On Monday and Tuesday evenings Dr. John A. Redhead, pastor of First Presbyterian Church in Greensboro, was the speaker. On Wednesday and Thursday evenings Dr. Emmett K. McLarty, president of Brevard College, brought the messages.

Longview Church in Raleigh will conduct revival services beginning on Palm Sunday night and continuing each night through Good Friday. Guest speaker will be the Rev. G. S. Eubank, superintendent of the Raleigh District.

Dr. A. J. Walton, professor of practical theology at Duke University, was guest speaker at Christ Church, Greensboro, on Sunday morning, March 8.

Dr. John W. Carlton, Duke Divinity School, will preach during the series of Holy Week services, March 22-27, at Dilworth Methodist Church, Charlotte. The services will begin on Palm Sunday morning and continue Sunday evening and each evening through Friday.

The Rev. Lester E. Griffith and family were guests of Edenton Street Church, Raleigh, on Sunday, March 15, and Mr. Griffith spoke at both morning and evening services. They were guests also of the WSCS at its general meeting on Monday. The Griffiths were missionaries in Algeria, where Mr. Griffith was captured and held by Algerian rebels last fall. Following his release the family returned to the States and are awaiting reassignment by the Mission Board. They are sponsored by Edenton Street Church.

"The Last Supper," a dramatic interpretation written and produced by Ernest K. Emurian, will be presented at the Reynolds Auditorium in Winston-Salem on Palm Sunday, March 22, at 7:30 p.m.

At the close of the recent Union County Training School, Central Church, Monroe, earned 150 of the total of 487 credits that were issued to 27 Methodist churches in the county.

Broad Street Church, Statesville, will conduct special Holy Week services beginning on Palm Sunday evening and continuing through the week. The Rev. Vergil Queen, of Duke Divinity School, will speak Sunday evening through Wednesday evening. Holy Communion will be celebrated on Thursday evening, and a community Good Friday service will be held at the First ARP Church at noon.

The Rev. J. Earl Richardson of Edenton was guest speaker on March 16 at First Church,

Morehead City, when the Wesleyan Service Guild celebrated its birthday. Members of the WSCS were guests on this occasion. Approximately 100 women attended the annual event.

In the Goldsboro District, 15 new parsonages have been built and occupied since the District was formed in October, 1954. Parsonages at Fellowship and Stantonburg are now under construction. Also, 16 new charges have been established, and 12 new churches organized.

The Holy Week services at Memorial Church in Charlotte this year will be a lay witness mission. Palm Sunday evening the chancel choir will present the cantata, "The Risen Saviour," by Nolte. The following laymen will speak Monday, Tuesday and Wednesday, respectively: Mr. Willard Farrow, business manager of The Methodist Home, "The Cross Points Toward God;" Mr. George Livingston, "Faces About the Cross;" Mr. Tom Weaver, "What the Cross Means Today." The pastor will bring the communion meditation and administer the Lord's Supper. The choir will furnish special music under the direction of Robert Bruce.

The Pfeiffer College Male Chorus sang at a special evening service at Providence Church, Charlotte, on Sunday, March 15.

## Notice

By action of the 1958 session of the Western North Carolina Annual Conference, on June 6, 1958, all invitations to entertain the Annual Conference shall be in written form and shall be placed in the hands of the Chairman of the Conference Entertainment Committee sixty days prior to the opening of the Annual Conference on June 9, 1959. Therefore, invitations to entertain the 1960 session will be received gladly until midnight of April 9, 1959. Invitations should be directed to W. Hugh Massie, Chairman, Box 410, Waynesville, North Carolina.

Harlan L. Creech, Jr., Secretary  
W. Hugh Massie, Chairman

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
Henry E. Gibat	Business Manager
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
R. R. Mitchell	Production Manager
Betty Dean	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION  
C. E. Jordan, President; Wilson O. Weldon, Vice-President;  
O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.

## HOLY BAPTISM FOR INFANTS

by Leon Couch

There is joy when children are dedicated to God through Holy Baptism. Parents are starting right when they do this. Why? Because the gospel is not an idea, but a relationship between persons and a living God, through Christ, which brings new resources into human existence. In presenting their children for dedication to God through Holy Baptism, the parents and guardians objectify and emotionalize this relationship. As the years go by this day of baptism becomes a landmark in the memory of the family. We neglect too many opportunities to emotionalize the attitudes of parents and children in the beloved community which is the church.

The North Carolina Conference Board of Evangelism has said to the Conference officially: "We recommend that our pastors give greater attention to the baptism of babies and their enrollment as preparatory members of the churches." A church which cannot save its own babies from loss to the church is not prepared to go out and save the world. It is encouraging that during the conference year 1957-58, parents and guardians presented 2,486 infants for baptism. The enrollment of these babies, as preparatory members, will provide an annual crop for harvesting as the years come and go.

What good can a few drops of water do, sprinkled on the head of an inconspicuous child? A great deal. It can signify the birth of the child into the spiritual community. It can indicate a covenant relationship of an entire family to the living God through Jesus Christ. It can be the first step in a final commitment of a nurtured person to the Body of Christ.

Note: The cover picture was made when Mr. and Mrs. W. C. Sanderson, popular teachers in the Goldsboro City Schools, dedicated their daughter, Dorsey Amanda Sanderson, to God through Holy Baptism.



# News Notes



A just completed survey of weekly newspapers throughout the U. S. A. shows the equivalent of 45 newspapers per state in 45 out of the 49 states of the Union that completely bar alcoholic beverage advertising of all kinds from their columns, whether distilled, wines, or beers, or a total of no less than 2,033 such community papers that refuse to accept any advertising of this character in their columns. The record shows that more than 50% of all the local weekly newspapers in Kentucky, North Carolina, South Carolina, Georgia, Mississippi, and Arkansas are free from alcoholic beverage advertising by their own individual choice, while 34% of the local papers in 15 states are dry so far as the advertising columns are concerned.

Whether African nations attain freedom or go back to jungle depends on how fast the church can work, Bishop Charles W. Brashares of Chicago believes. He was interviewed Feb. 23 upon his return from an official visitation of the church's missionary work there. "All over Africa," he said, "people are fighting for freedom, which is a totally impossible thing to confer on people who believe in witchcraft, medicine men and rolling the bones to decide the answer to some question." He predicted that the nations there will undoubtedly get their freedom, but "may well get free before they have anyone equipped to run them and will either destroy each other or go back to the jungle." He emphasized that the church and the school and creative forces "are in a race to train people to run the nations before the nations go free."

The need for "peace evangelism" was stressed by Senator Hubert Humphrey of Minnesota at a seminar of Methodist college students in Washington, D. C. "We need to disarm the international atmosphere before we can have effective disarmament," Senator Humphrey said. "Russia talks about peace, but builds weapons. We want peace, but talk about weapons. We cannot discuss disarmament in a vacuum . . . we must have some little beginnings."

Robert S. McCollum of Washington, D. C., chief relief officer of the State Department, has called upon the churches to support the 1959 United Nations World Refugee Year. He told the annual meeting of the Methodist Committee for Overseas Relief in St. Louis Feb. 26 that the endorsement of voluntary aid organizations "will go far in determining the course which the year will take."

An attempt to boost Methodist observance of World-Wide Communion Sunday is being undertaken by five general agencies of the church. The special offering on World-Wide Communion Sunday (first Sunday in October), as well as a portion of all other communion offerings, is allocated by General Conference for the support of the Fellowship of Suffering and Service. Half of the fund goes to the Methodist Committee for Overseas Relief, and the rest comprises the sole financial support of the Commission on Chaplains and the Commission on (military) Camp Activities.

A new Church World Service Children's Kit by Mrs. Elizabeth Allstrom, just published by the relief and reconstruction agency for use in

inter-denominational vacation schools, week-day schools, day camps, and similar educational projects for children, is now available. The kit includes background information for teachers on the relief ministries of the churches, services

## Capsule Comments

**One Paragraph Sets Off Riot:** One paragraph of comment by an unnamed American official, quoted in "Time" magazine, set off a wave of anti-American riots in Bolivia on March 2. In that paragraph the official was quoted as saying in jest, "The only solution to Bolivia's problems is to abolish Bolivia. Let her neighbors divide up the country and the problems." As a result of the printing of this in "Time's" international edition, 2,000 rioters marched against the U. S. Embassy, hurled stones, and set fire to the U. S. Information Center. Communists were blamed for the riot . . . No doubt Communists exploited the incident, but the blame rests also upon the anonymous official who had little sense enough to jest about a serious situation and "Time" which should have known better than to print his words.

**Crime Rate Rises:** Called "appalling" by J. Edgar Hoover, the crime rate figures in America continue to climb, according to the latest reports issued by the FBI. Major crimes increased by 8% and the increase was largest in the smaller cities. Juvenile arrests were up 6.5% . . . No one seems to have an answer to the problem of crime in America. Meanwhile we continue to set a bad example to the world while boasting of our churches and our church attendance.

**Space Race:** Queried by pollsters as to what branch of research should get priority on U. S. money, persons interviewed ranked the various interests as follows: medical research, 54%; juvenile delinquency, 32%; basic science research, 7%; beating Russia to the moon, 3%.

**Pioneer IV May Live a Million Years:** Life of the gold-plated Pioneer IV satellite is estimated at millions of years as it orbits the sun, say the scientists who have tracked it on its flight past the moon and out into space. Next attempt at conquering outer space may be a shot to the planet Venus.

**Subversive and Un-Christian?** A group of Methodist ministers and laymen in Mississippi is sending out material charging that The Methodist Church is subversive and un-Christian . . . And in another area: "For the first time in a generation," says reporter Charles G. Hamilton, in *The Christian Century*, "no Negro addressed the council and only one was present" in the annual Diocesan council of the Episcopal Church in Mississippi.

**Fair Warning:** A sign on the door of what was once Charles Spurgeon's great London church reads, "Keep out. This site dangerous." . . . The building which was almost destroyed during World War II, is being re-built on a smaller scale.

of worship, stories, lists of resource materials, songs and singing games, picture stories, and things to make. Sample copies may be obtained, free of charge, from Church World Service, 215 Fourth Avenue, New York 10, New York or CROP, 117 West Lexington Avenue, Elkhart, Indiana.

A Methodist chaplain, Major Dan Jorgenson, has been assigned to write an extensive history of the U. S. Air Force chaplaincy. He is stationed at Fort Myers, Arlington, Va., while doing the necessary research. The writing and editing project is expected to require two years. A member of the Detroit Conference, Chaplain Jorgenson served in World War II, and was recalled in 1952 for overseas duty during the Korean War. Later, he served in Japan.

"Programs for Church School Rally Day — 1959" is available for local church use. This booklet has two suggested programs, "Our Lengthening Shadow . . ." by James E. Comp-ton and "A World of Difference and a Different World" by Thelma Tatum. Prepared by the Division of the Local Church of the General Board of Education, the program booklet should be ordered from The Methodist Publishing House serving you. Prices are 10 cents each, 75 cents per dozen, and \$5 for a lot of 100.

Nelson Price, Chicago, public relations director for the Rock River Methodist Conference, has been elected director of field service and promotion for the Methodist Television, Radio and Film Commission. The commission, known as TRAFCO, is reorganizing its staff after the deaths in a plane crash February 4 of three of its staff members. Mr. Price's new position is a part of this reorganization.

A Methodist chaplain, Col. Charles I. Carpenter, has been called "the greatest chaplain we have ever had" by the Chief of Air Force Chaplains, Maj. Gen. Terence P. Finnegan, a Roman Catholic. He paid the following tribute here at the annual staff conference of air force chaplains. "The Chaplaincy that we have today in great measure is due to the success of one individual . . . the end result in great part of the untiring efforts, the aggressive, vivid imagination of one man who showed tremendous leadership . . . I want to publicly at this moment, for all the Chaplains of the Air Force, pay tribute to our former Chief — in my eyes the greatest Chaplain that we have ever had — Chaplain Charles I. Carpenter." Chaplain Carpenter, Chief of Air Force Chaplains from 1948 to 1958, is now Protestant Cadet Chaplain at the Air Force Academy, Colorado Springs, Colo. He is a member of the Methodist Church's Peninsula Conference.

Two Easter Sunday sunrise services will be broadcast on the NBC Radio Network March 29. The service in Radio City Music Hall, New York City, will be broadcast from 7 to 7:30 a.m. EST (network except WRCA). WRCA, New York City, will carry the Easter Dawn service from 7 to 8 a.m. EST. The sunrise service in Arlington National Cemetery, Arlington, Va., under the auspices of the Grand Encampment of Knights Templar of the U. S. A., will be broadcast from 7:30 to 8 a.m. EST.



# The Urgent Need for Recovery of Prayer

By DR. W. E. SANGSTER

I have known it for years. Our central failure is in the realm of prayer, and all other failure is pendent on this.

I have know it as a preacher. You can make a sermon homiletically sound, true exposition, clear progression of thought, illustrations, and a trenchant conclusion—all calculated to plant the truth in the people's mind and send them home determined to do something about it. But if it isn't steeped in prayer, it fails. It doesn't do the work. The hungry sheep look up and are not fed.

I have known it as a pastor. You can be a breezy "mixer," and jolly your members along with "a bright word for everybody," but if you are going to deal with people's deep needs and really get them to God, and steadily growing in grace, it can only be done by much prayer. It is when you give unhurried time to their problems, and almost live in their life, and wait before God for them (almost *as* them) that the divine word comes clear, and the sick soul is healed.

I have known it as a lover of my church. I returned to my circuit from the Uniting Conference in the Albert Hall glowing with the thought that God would disclose to us how we were to close the ranks of our Methodism and work together for His greater glory.

Perhaps I was young! But I still recall the shock of learning that, if I persisted in those ideas, certain people would lose the taste for my company; that whatever had happened in the Albert Hall wasn't going to make any difference at the local level; that they just didn't want to have anything to do with those people.

And it wasn't as if I had any preconceived plans as to what we *should* do. I just thought we could pray together, and receive through prayer the love of God for each other, and then ask in wondering awe: "Lord, what wilt *Thou* have us to do?"

Nearly twenty-seven years ago! I heard the other day that they are now going to meet and talk things over. I hope that they have come to love each other so much that they can't live apart, and that it isn't only economics which is driving them to it. I am *sure* of this. When you fail in the right kind of prayer, everything important fails with it.

I say the right kind of prayer because there are wrong kinds of prayer. That is why it is so hard to create an urgent concern on this subject. People say: "Prayer! Of course, we believe in prayer. The preacher prays with the choir before every service and twice during it." They may even have a prayer-meeting in their church—tucked in, in a few odd minutes, sustained by a handful, and which the "officials" never attend.

And this need not be the *wrong* kind of prayer! It might be casual, or formal, or lightly regarded . . . but not *wrong*! The

wrong kind is when we pray for our preferences instead of for God's will. It isn't what *you* think, or *I* think, but *what God wants* that matters; and how can you know without the right kind of prayer?

I've spent long days as a Home Missions' Secretary considering the amalgamation of churches and circuits. I have never gone with my mind made up. To my visiting colleagues I have often said: "Let us have *special* respect to the people on the ground."

Yet sometimes we have arrived to find that a church locally recognized as redundant had been redecorated against our visit, and we have heard of prayer-meetings called, not to seek God's guidance, but to exhort God that "this place shall not close."

Do we believe in prayer—as Wesley did, and Fletcher of Madeley, and the praying squads on Mow Cop?

If we believe in prayer like that, why is it so hard to get people to tithe? Are they afraid that God will tell them in prayer about His laws of supply? "Running short? Look around and give something away."

If we believed in prayer, why has "holiness" become a musty word among us, and why did a religious paper recently carry articles stating that the Methodist Doctrine of Perfection is "dangerous and erroneous"? Properly understood, I am sure that it is neither, though our poverty in prayer may prove that the passion for it is no part of our present experience.

If we believed in prayer (as really opening us to the guidance of God) why do we use all our time in committees in discussion—one pre-thought opinion pressed against another—and not regularly interrupt our talk for periods of listening to God? Is it so important that we all have *our* say, rather than that He has *His*?

This is our great need—the recovery of range and depth and listening and love in prayer. Oratory, organization, mass meetings are not basic. We want a prayer-cell in every home, and we want our churches to be a cluster of them.

What *would* happen then? I don't presume to know. My conviction that prayer is seeking God's will, rather than pressing my own, precludes me from knowing.

But—if it *was* God's will—it would be the best of all.—*From Methodist Recorder*

## Which Way Are We Going?

By ROBERT HARDEE\*

Being a graduate of Duke and having attended Pastors' schools there across the years and having attended Pastors' schools at Emory University in Atlanta, Georgia, I have wondered what it was like across the mountains in Asbury, Kentucky.

I wanted to go over there to attend a Pastors' school and to get their point of view. I knew that it was a different point of view from that which I had been taught.

We went to Asbury to this year's Pastors' school and, while I do not agree with the doctrines they teach there, I do not want to be a "cement" Christian all set up hard enough to never change my point of view.

It is my honest conviction that Methodism will not move to the extreme view of the type of sanctification nor to the doctrine of a second work of grace as they teach it there in Asbury, but we had better pay a little more attention to the leadership of the Holy Spirit—the presence of the Holy Spirit in our lives. If religion is not the presence of the Holy Spirit of Almighty God in our Spirit, the third person of the Trinity, then we had better get into another denomination that believes that God is only present in the elements of Communion.

Methodism will move in this direction or it will shrivel up and be blown away by the dry winds of formalism which has dried out and killed the Spirit in a faith that is older than our own Methodist faith. We are getting more formalistic. We have more crosses on our communion tables today than ever before in our nation, but symbolism will not save us. It will be the presence of the living Christ who lives within our hearts who will save us.

I am not sorry that I made my trip to Asbury, for there I found a student body of nine hundred with more than one-half of them studying for the ministry or preparing themselves for foreign missionary service.

There I found a devotion that is needed everywhere and the authority of the Word of God emphasized.

If we keep on whittling down our Christian faith with our criticism we will soon have nothing left but a dead skeleton of what was once a life-filled body.

\*Mr. Hardee is pastor of First Church, Troutman.

## How Beech Grove Charge Circulates the Advocate

The Rev. Walton N. Bass serves the Beech Grove Charge, in the New Bern District. This charge composed of three small churches, subscribes to 60 copies of the *ADVOCATE*.

How do they do it?

Mr. Bass gives the answer, in a letter to the editor:

"Each church," he says, "pays for a bundle of 20 copies a week at the bundle-plan price of \$2 a year per subscription. A man or woman in each church hands out the copies on Sunday and collects four cents for each one. Following the Sunday service, the pastor takes the unsold copies and distributes them among patients in the local hospitals, checking the register and trying to give an *ADVOCATE* to each Methodist patient.

"We started the plan last August, with one bundle for the whole charge, and now we have been able to use one for each church, making a total of 60 *ADVOCATES* a week in the hands of Methodists."

Mr. Bass commends the plan to other ministers and officials. He says, "There are many church workers who do hospital visitation. Such a person would find the *ADVOCATE* a good 'ice breaker' to use in approaching strangers."



# EASTER WITHIN

By RICHARD BRAUNSTEIN

While Easter has its time and place on the calendar, it lives always in the heart. The splendor is not without but within. St. Paul declares, "It pleased God to reveal himself in me." Note the word is *in* not *to*. He continues, "Immediately I conferred not with flesh and blood." His world was spiritual. He was no longer motivated or controlled by human or worldly considerations.

Paul was not interested in what man said, but what God said. We sometimes think that there is too much calculation in our heroism and too much prudence in our piety. It is the men who are not afraid to get their feet wet who go across dry-shod. For those who pigeon-hole their enthusiasms for special dates and occasions there can be no high adventure or regnant conquest. Lavender and old lace have their place, but not as wrappings on the verities of the faith.

It is not only during the Easter season that the mind, heart and soul of humanity is drawn to the sanctuary. The cynic will say that we go to church to hear the music and see the flowers. We do, and we appreciate the music and the blooms, but not all of our churches can be blessed with outstanding music and magnificent floral display, or masterful preaching.

Your cynic will also mention how our churches are crowded on Easter Sunday. That is true, but what should be really mentioned is the crowd that stays away, every Sunday. It is high time that we took an intelligent viewpoint about what someone calls "Easter finery." Barring the promptings of vanity and conceit we never thought it against anybody who wants to look his or her best. When we are to be presented at court we are told how to dress and what to do. Be it to a Pope or King, a presentation demands a deal of respect. When we enter into the throne room of our Lord, it is fitting that we honor the occasion by making a good appearance. And those who are poor in purse may be clothed in humility and contrition.

Easter gives us two wonderful themes that challenge our thinking. They are *life* and *death*. It was Euripides who said, "Who knows but life and death be that which men call death and life." A line in the burial ritual of a fraternal order arrests our attention. It is "As soon as you begin to live you begin to die." That is a profound statement. But there is another profound statement. It is "As soon as you begin to die you begin to live." This has been proven all through history. How men and women died for their causes and lived after in the institutions and movements they established. St. Francis D' Assisi had two loves, the love of a woman and the love of the church. He struggled to decide, and the church won. The man died and lived again in the monk.

The tree dies and lives again as coal, and the coal dies and lives again in heat and steam and power. A book means that an author died in certain areas of his being and lives again in literature. A musician lives in his score, a sculptor lives in his marble, the artist lives in his picture. There is much of Michael Angelo in St. Peter's

cathedral. There is much of every minister or layman in the local church. If we cannot boast with St. Paul, "I die daily," we can at least confess that we die on Sunday morning. Some of us again in the evening. The outstanding fact of Christianity is that it is the life of a Man, a Man who died and rose again, the third day. There is always a Third Day for whatever is worthy and helpful. It can be said of many that so long as they lived nobody could say that Christ was dead. "Not I, but Christ in me, the hope of glory." "It pleased God to reveal himself in me." That is biography at its best.

The greatest question of all time is "If a man die shall he live again?" It is a mental and physical impossibility to catalogue the literature and the arguments on the subject of immortality—life beyond the barrier. The bird has its instinct which sends it to the southland. Mankind has its intuition which assures him with the poet Browning that he will arrive.

Sometimes we follow Christ only as far as Jerusalem. He is the Teacher and Exemplar. Sometimes we follow him to the tomb. We admire and believe his passion. We applaud his sacrifice and reverence his death. But Easter wings us beyond the cross. It takes us through the Valley of the Shadow. It conveys us, like an army with banners, through the shining portals of the New Jerusalem. If we have faith in him part of the way we can have faith in him all the way.

We are very near the Spirit world. It is difficult to discern where this side of life and the other side of life meet. Scientific inquiry is intensely devout. It is constantly

in touch with the miraculous. Radio and TV experts stand on holy ground. Moses was not the only one who was confronted by a burning bush. There is a scripture to the effect that some said it thundered while others said an angel had spoken.

We want to know reasons. Because we do not know all the answers or reasons is not evidence that they do not exist. We discuss incurable diseases. What we mean is, diseases for which no cure has been found as yet. The next five minutes may bring a startling revelation.

Christians are sometimes criticized for being other-worldly. That is precisely what they are. Their hopes and prayers, their labors and their sacrifices are dedicated toward that end. *Another world, and one that is better.* Because of this we point our steeples to the sky, build educational units, enlist youth for life service, and dedicate homes of refuge and comfort for those who await the final summons. Whatever we may call that place beyond when life's work is done, whether it be the Indian's Happy Hunting Ground, the German's Valhalla, John's Holy City, or the Christian's Heaven, we can, with Ellen Terry the famous English actress, declare a manifesto, which she bequeathed to the family to be read after her death. It was:

"No funeral gloom, my dears, when I am gone. Corpse-gazing, tears, black raiment, grave-yard grimness, Think of me as withdrawn into the dimness, Your's still, you mine. Remember all the best of our past moments and forget all the rest, And so, to where I wait, come gently on."

## Release

"Oh, who will roll the stone away?"  
They asked in overwhelming grief,  
Their hearts unmindful of the day  
When, filled with joy and bright belief,  
They listened to the King of Men,  
Who told them, "I shall rise again."

Oh, what a little thing for God,  
Who made the avenues of space  
And all the blue infinitude,  
To move a boulder from its place!  
And yet how often we, as they,  
Ask, "Who will roll the stone away?"

Forgive us, Lord, who gaze upon  
The massive obstacle, instead  
Of looking toward the radiant dawn,  
Knowing the mighty God, who said,  
"Let there be light," can evermore  
Reopen any prisoning door!—GRACE V. WATKINS







Sixty-three Methodist laymen of the Marion District were licensed and dedicated as lay speakers in ceremonies during the evangelistic rally at First Church, Morganton, on Thursday evening, February 12. These laymen will fill Methodist pulpits during the Lenten season. The three-county district, with eighty-five churches and 14,300 members, will have preaching services in every church through Easter Sunday. Other evangelistic emphases will be given during Lent and following Easter.

Three hundred seventy-five Methodists gathered for the rally and dedication service. The program was arranged by the Rev. L. Baine Laye of Cliffside, District Secretary of Evangelism, as a part of the district program of evangelism. The Rev. J. Ernest Yountz, superintendent of the Marion District, gave the charge to the lay speakers. Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, brought the inspirational message.

Shown in picture are (left to right): Dr. Lee F. Tuttle, the Rev. Walter Lee Lanier, pastor of First Church, Morganton, the Rev. J. Ernest Yountz, and the Rev. L. Baine Laye.

## William Black Shinn Dies in Kannapolis

News of the death of the Rev. W. B. Shinn, retired, has just come to the Advocate office. Mr. Shinn was 76 years old. He retired in 1953 following his pastorate at North Kannapolis Methodist Church.

The funeral was conducted on February 18 in the North Kannapolis Church, by the pastor, the Rev. J. D. Harris, assisted by Dr. Joseph Hiatt and the Rev. Paul W. Townsend.

Mr. Shinn was a native of Cabarrus County, but received his college education at Trinity College, now Duke University. He was admitted to the Western North Carolina Conference in 1913, and served churches in Bessemer, Kannapolis, Salisbury, Winston-Salem, Spencer, Mooresville, Charlotte, Lincolnton, Greensboro, and Stoneville.

Surviving are a daughter, Mrs. Hoyt Hedrick of Monroe; two sons, Robert Shinn of Florida and Edgar A. Shinn of Newberry, S. C.; three brothers, Albert Shinn of Concord, Frank and Luther Shinn of Cabarrus County; one sister, Mrs. E. B. Smith of Albemarle; and three grandchildren.

## Ministers Told They May Lose Social Security

The Social Security Administration reminds ministers that some of them will never be able to have their earnings from the ministry count toward old-age survivors, or disability benefits if they fail to take certain steps within the next few months, O. L. Pope, district manager of the Waycross, Ga., social security office, declares.

Ministers may have their earnings from the ministry counted toward old-age, survivors, and disability insurance protection if they formally indicate within a specified time their desire to have these earnings counted.

When a minister comes under social security he reports his earnings as self-employment income even though these earnings may be salary paid to him by the congregation or religious order which he serves. He must pay the social security self-employment tax on his earnings. The church or religious order which he serves does not become involved in any way.

Any minister who has not yet elected to be covered under the social security law must file a waiver certificate with the district director of internal revenue on or before the due date of his income tax return for his second taxable year after 1956. For many ministers who file income tax returns on a calendar year basis, this deadline is April 15, 1959.

## Bailey Church Entertains Guests from Middle East

On Sunday, March 15, the WSCS and congregation of the Bailey Methodist Church had as special guests native students from three Middle Eastern countries—Lebanon, Turkey and Egypt—who are now studying at State College in Raleigh.

The visitors attended the morning service, at which the Rev. Graham Eubank, superintendent of the Raleigh District, preached the sermon. Following this service they had an opportunity to see first hand how the official business of the Methodist Church is carried on, when Mr. Eubank

conducted the quarterly conference for the Bailey church.

The guests then joined the church members, their families and friends for a covered-dish dinner at the Bailey Masonic Hall.

From 2 to 4 p.m. in the church auditorium, the students presented something of their culture, life and customs to members and friends of the community. They were George M. Haddad from Lebanon, a member of the Christian Church. Mr. and Mrs. Leonidas Izantis from Istanbul, Turkey, who belong to the Greek Orthodox Church; and Mr. and Mrs. Abdel F. Zikry, from Egypt. The latter couple had their three small children with them.

This exchange of information and ideas proved interesting and informative to the visitors as well as to the Bailey people.

## Board of Temperance Names Director of Student Work

WASHINGTON, D. C.—The Rev. John Bryan of Bennett College, Greensboro, N. C., has been named director of student work for the Methodist Board of Temperance, which has its national headquarters here.

He will assume his new duties July 1, it was announced by the Rev. Dr. Carradine R. Hooton, general secretary of the board.

The Rev. Mr. Bryan was born in Jamaica and is a naturalized citizen of the United States, and an ordained Methodist minister of the New Hampshire Annual Conference. He is a graduate of New York University and the Boston University School of Theology.

For the last five years he has been director of religious activities at Bennett College, a Methodist institution. Previously, he was associate pastor of the Morgan Memorial Church of All Nations, Boston, Mass.

Meanwhile, the Rev. Robert Regan, Jr., formerly director of student work, has been appointed director of the board's organizational activities. He is in charge of legislation, and "liaison man" with district and annual conference temperance groups.

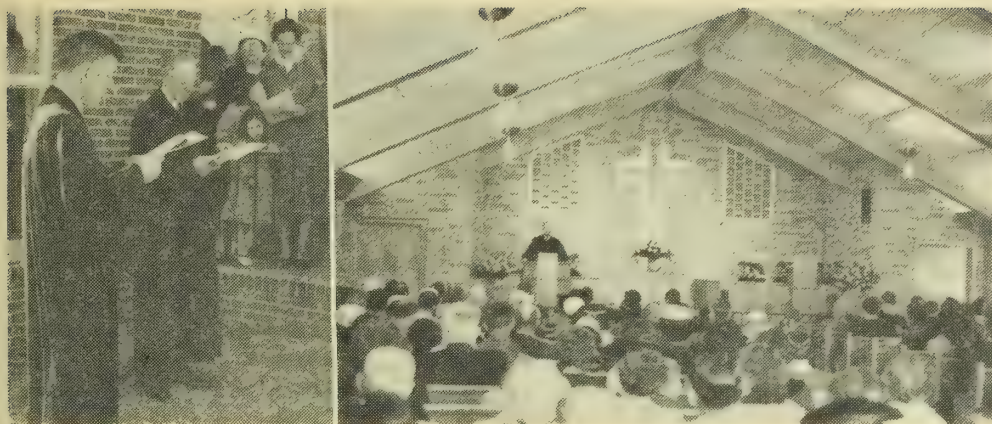
## WNCC Historical Society Seeks Information

The Historical Society of the Western N. C. Conference has appointed representatives in each district to assist in listing persons, places, institutions and subjects worthy of a place in the *Dictionary of World Methodism* which is to be prepared in the next few years.

The Dictionary is to be of a historical nature, and will probably not include the names of living persons. It will include institutions as recent as The Methodist Home in Charlotte, and certainly places like Rehobeth, Randall's, Doub's, Beale's, Louisa Chapel, Asbury in Asheville, and others of similar status.

The Society would welcome suggestions and information regarding items which might be included in the proposed volume. This applies only to the Western N. C. Conference. Information should be sent to the Rev. Herman Nicholson, First Methodist Church, Waynesville, N. C.





Seen at the opening of the new Faith Church, Burlington are (left to right) the Rev. Christian White, pastor, and District Superintendent A. P. Brantley as they read the service at the laying of the cornerstone. The next picture shows the interior of the sanctuary.

## "Faith" Is Built on Faith

Faith Methodist Church, Burlington, was literally built on faith, by a small membership of around 200.

When Dr. A. P. Brantley, superintendent of the Burlington District, presided at the cornerstone laying on Sunday afternoon, March 8, he led the congregation in an act of praise which was the culmination of their dreams.

Faith Church is an old church with a new name and a new outlook. Originally situated on Glen Raven road, it took the name of Glen Raven Methodist Protestant Church. Later moving to West Webb and West Davis streets, it gathered its strength for a forward step, and during the five-year pastorate of the Rev. Christian White the congregation has moved forward at a rapid rate.

The new building is of modern architectural design, but has several features which make it unusual. One of these is the pre-fabricated roof, made of sections which have shingles on one side and acoustical material on the other, thus cutting costs. Other features add to the beauty of the interior where a recessed cross is illuminated and lamps of a distinctive design symbolize the chalice of Holy Communion.

The church building consists of the 300-seat nave and chancel and the nine classrooms with pastor's study and rest rooms. There is an unfinished basement under the entire education wing which will be used in the future as a social hall and dining room.

Because of the economical construction and the use of much volunteer labor, the cost of the entire building was \$65,000.

## Burlington District Meets in New St. Paul's Church

At the recent conference of the Burlington District, meeting in the new St. Paul's Church building in Burlington, Dr. A. P. Brantley, superintendent, called attention to the record of 56 persons received by the Pittsboro Circuit on profession of faith. He also announced that Christ Church, Graham, was the new church in the district.

Among those who presented reports were: D. J. Reid, missionary secretary, W. E. Howard, secretary of evangelism; J. K. Bostic, W. L. Freeman, W. A. Tew, Paul

Carruth, Terry Sanford, H. L. Minnis, Mrs. Carl Willard, N. L. Jones, R. G. Garland, and H. H. Hodgins. J. F. Rogers, district lay leader, introduced the subdistrict lay leaders, T. R. Phillips, O. A. Zachery and Ralph Aldridge, who gave their reports.

The district WSCS was represented by the president, Mrs. George Ratterman, who urged a \$10 per member goal for missionary giving.

E. R. Meekins introduced R. L. Nicks, superintendent of the Methodist Home for Children, and Joe Coble, superintendent of the Methodist Retirement Home. The Rev. L. O. Leet was presented to the Conference by the director of Stewardship, C. H. Mercer, and presented his plan for Stewardship revivals.

Attendance at the Conference totaled 182 delegates and guests.

(Material for this report was furnished by the secretary, Rufus H. Stark.)

## Malaya Methodists Consider Protestant Merger

Like other Methodists in Asia, the Methodist Church in Malaya is exploring the possibility of organic merger with other Protestant denominations. A further step was taken in the exploratory process at the recent session of the Malaya Annual Conference.

The conference named a "Faith and Order Commission," which will meet with other Protestant representatives in 1959 to discuss church union. Mergers of Methodists with other denominations are in various stages in Asia, including complete merger in Japan and Okinawa and negotiations of several years' standing in India.

The Malaya Conference, which is one of two annual conferences in Malaya, also invited the Board of Missions and the Board of Evangelism of the Methodist Church to send an evangelistic team from the United States during 1959, which is a "Year of Evangelism" for Malaya Methodists. The mission, to be composed primarily of American pastors, would be a joint undertaking of the Malaya and Malaysia Chinese Conferences. It would be directed by the Rev. Waldo S. Reinhoehl, a missionary from Alhambra, Cal., who is the Malaya Conference secretary of evangelism.

A major appointment made at the con-

ference by Bishop Hobart B. Amstutz was the assignment of the Rev. Ong Chaik Ghee as superintendent of the Singapore district, nerve center for Methodism in much of Southeast Asia. Mr. Ong returned to Malaya, in November, after almost a year in the United States under the "Overseas Pastors Training Program" of the Board of Missions. He served six months as associate pastor of the 2,400-member St. Mark Methodist Church in Atlanta, Ga.

Bishop Amstutz ordained two young ministers as deacons and ordained a former supply pastor as elder. He appointed the Rev. Edwin Khoo Boo Teck, a graduate of interdenominational Trinity College, to open pioneer Methodist work in two new areas, Bentong and Mentakab.

## Subscription Report

MARCH 5-12

### 100% Churches

Culbreth Memorial, Fayetteville .....	11
Four Oaks, Goldsboro Dist. ....	28
Powellsville, Harrellsville Charge .....	16
Prospect, Wilmington Dist. ....	25
Union-Elizabeth City Dist. ....	13
Heath Memorial, Waxhaw .....	8
Nashville .....	30
Mizpah, Haw River Charge .....	34
Tabernacle, Robbins .....	60

### Churches Sending in 6 or More Subscriptions at One Time

Hudson, Statesville Dist. ....	13
Oak Hill, Asheville Dist. ....	11
Williston-Smyrna Charge .....	6
Union Ridge-Winston-Salem Dist. ....	6
Trinity, Marshallberg .....	16
Concord, Catawba .....	7
First, Valdese .....	8
Trinity Memorial, Trinity .....	9
Vanderburg, Mooresville .....	6
Stantonsburg .....	10
Mt. Carmel, Thomasville Dist. ....	7
Hopewell, Peachland Charge .....	8
Mt. Pleasant Ct., Greensboro Dist. ....	10
Clinchfield, Marion Dist. ....	7
Mt. Hermon, Graham .....	10
Chadwick, Charlotte .....	6
Bethesda-West Cramerton .....	14
Grace, Asheboro .....	12
Center, Concord .....	11
Main Street, Albemarle .....	31
Central, Concord .....	30
Epworth, Concord .....	13
Grace, Charlotte .....	8
Whiteville .....	26

## Easter Programs Now on at Morehead Planetarium

"Easter the Awakening" is being presented at the Morehead Planetarium at Chapel Hill, N. C., through April 6. Showings are at 8:30 each night, at Saturday matinees at 11 a.m., 3 and 4 p.m., and Sunday matinees at 2, 3 and 4 p.m. Special programs for school children are given daily at 11 a.m. and 1 p.m., with additional programs at 4 p.m. on Wednesdays, Thursdays and Fridays. Reservations are necessary for school programs, and the public will be admitted to them also, but only after all children with reservations have been seated.

♦ ♦ ♦

When we have lost our Sabbath we have lost one of the cornerstones of good religion.



# EDITORIALS

## Advocate Raises Price, Effective April 1

During the past ten years, costs of production of the *ADVOCATE* have almost doubled, while our subscription rate has remained the same. The result has been that the job press department of the Methodist Board of Publication is no longer able to make up all of the ever-increasing loss on subscriptions.

There is only one way out and that is to increase the price of subscriptions to \$3. Such an increase is in line with the action of all secular magazines, some of which doubled their rate in the last few years.

Therefore, beginning in April, all individual subscriptions will be sold at this new rate, which is an increase of only *one cent per week*. We believe that our subscribers will appreciate our situation and will not object to the raise in price.

After all, it is much easier to put three \$1 bills into a subscription envelope than it is to find a half-dollar and two ones!

## "Holy Mackerel"

We do not use the term irreverently, for we are referring to the jocular name applied to the modernistic First Presbyterian Church of Stamford, Conn., which is built in the shape of a fish and features accordion-pleated sides and concrete ribs. The architect intended it to be a rendition of the ancient symbol of the Christian faith—a fish.

These are changing times in the field of church architecture. Despite the preponderance of New England-type steeples, there are many new churches which seem extremely odd in their search for a modern treatment of ancient symbolism. Some of them succeed in a remarkable way, but others remind us of cow-barns and hot-dog stands.

Yet church architecture has always adapted itself to its age. When the Gothic style originated in Western Europe its symbolism came from the towering pine forests which look up to the skies. Colonial churches reminded their builders of the snug warmth of association of like-minded people, whose comfort was important but whose thoughts turned to God as the steeple pointed heavenward. The Akron-plan monstrosities of the early 20th century came out of contemporary culture which thought of the church as a gathering place for listeners, not worshipers, and often these buildings were planned as auditoriums for the public meetings which no other building could house.

Many of us prefer to build our churches on the traditional pattern, for we recognize that religion is always tied to the past and

★

## Morning Prayer

*We give Thee hearty thanks for the rest of the past night, and for the gift of a new day, with its opportunities of pleasing Thee. Grant that we may so pass its hours in the perfect freedom of Thy service, that at eventide we may again give thanks unto Thee; through Jesus Christ our Lord. Amen..*

—The Eastern Church, in  
*Prayers of the Early Church*



we know that all of the old symbols and the old art forms have meaning for the sensitive soul.

Some architects argue that the New England steeple is out-of-date and worthless, even as a symbol. They would have us adopt new forms which have meaning to them—if not to anyone else. We must admit that some of the modern examples are worshipful within—if not without. Some have expressed our faith by means of soaring roof-tops, instead of flying buttresses. But others, with their squat, ground-hugging lines have seemed to mirror the earth-bound attitudes of their builders.

The steeple is not dead and the spire may soon come back to its rightful place against the sky. Surely in these days when man seeks new worlds to conquer, it is time to send our steeples skyward with our prayers.

## Religious Journalism Versus Promotional Material

If a Methodist journal may say a word about Baptist affairs, we would suggest to the Convention that it think twice before adopting the recommendation that the delightful newspaper, *Charity and Children*, be demoted to the status of a house-organ for the Children's Homes. That is what it was supposed to be, we know, but through the genius of its former editors, and present editor, Marse Grant, it has become one of the most influential papers in the state. Baptists seem to prefer it to the official *Biblical Recorder* and for a good reason: it is bright, newsy and, more than all, it has an editor who is as outspoken as Harry Golden and is fully as interesting. When Marse Grant writes an editorial it is read, and usually it produces a reaction.

*The Biblical Recorder* and many other official organs suffer from a common ailment—the obligation to promote the various causes from official sources. Not that official sources cannot be interesting (wit-

ness the high quality of material prepared by Methodist Information and W. W. Reid of the Board of Missions), but the majority of program information, announcements, and propaganda for good causes lacks the spark which will cause it be read with enthusiasm.

Here is the problem of all official church papers. They must carry local items, even though they are interesting only to those who send them in, and because they must do this, there is little room to print the things that the readers would like to find in a religious magazine. Such organs exist for a specific purpose and are badly needed. But getting subscribers to a magazine which does not attempt to be interesting, but only carries material of a promotional nature, is becoming more and more difficult. Religious magazines which deal with religious issues and not church machinery are succeeding, but promotion magazines must be subsidized by the denomination and sent to the people without charge.

THE NORTH CAROLINA CHRISTIAN *ADVOCATE* has attempted to be both a promotional organ of the church and, at the same time, an interesting religious magazine. Whether or not it has success is for our readers to say.

And the way to say "yes" is by sending in subscriptions.

## Give Attention to Reading

Paul gave some good advice to his assistants. He told them to "give attention to reading." If that word was necessary in his day, how much more so now, when the news-stands are full of salacious reading matter, when our children are being exposed to all manner of filth in print and picture.

What can Christian parents do?

For one thing, they can see that there are good magazines at hand, magazines such as "Together," "The Christian Home," and others put out by our Publishing House. And we would not be immodest if we suggested that the whole family would be helped by reading the *ADVOCATE*! Hundreds of families have found that the Children's Page interests young people and small children alike, and the Devotional Page gives short meditations which are unusually good. Have you read those little stories by Martin Chambers?

Another suggestion concerning reading matter: Look over the magazines which come into your home. Note the advertisements in some of them which offer guns, knives, and salacious books and pictures. It is your money that your children spend; it is their lives that are warped by such trash.

Give attention to what your family is reading.



# DEVOTIONAL

## The Decision that Shook the World

By DERMONT J. REID

St. John is the writer—"And they took counsel . . . to put Him to death." These are the sickening words that reveal the hidden secrets of un-surrendered hearts. Hearts that are imprisoned within the walls of hate and prejudice, hearts that are buffeted by the blighting gales of misunderstanding and fear. These words reveal, moreover, the astonishing results that flow from hearts that have rejected the redemptive work of a loving Heavenly Father through His Son, Jesus. It is the cruel climax of human perversity and sin. It is a penetrating revelation of the depth of wrong thinking into which the unchanneled heart can be driven. Then and now, this is the inevitable end of wrong thinking and wrong motives.

Let me bring you up to date on the prelude to this infamous decision: Not far from Jerusalem was a little town of Bethany. In Bethany lived two sisters, Mary and Martha, with their brother, Lazarus. They were converts of Jesus. Lazarus was mortally sick and they sent for Jesus. When He arrived Lazarus was dead and had already been buried. The biblical account has it that Jesus called Lazarus from the grave and restored unto him life! What a scene! What a Christ! Many of the Jews present that day scaled the summit of yieldedness and became followers of The Christ.

Word reaches the temple priests in Jerusalem and a mortal fear gripped their hearts. They "took counsel" and the result of the meeting was the decision to, "put Him to death."

The haunting question is—why would they want to put Him to death?

His life is a commentary of selflessness. He loved without love in return. He was the hope of the hopeless, friend of the friendless, the companioning presence of the hurt and lonely.

But He did have enemies! He had them then—He has them now—Again you say—why? Well, it is because his very presence challenges everything that is mean and low in human nature. His message disturbs people whose sense of right is drowned in the bitter acid of hate and fear and prejudice. The melody of His life does not harmonize with the discordant music of the times. He shocks us out of the dead complacency of their life.

We cannot sit in judgment on the Sadducees and Pharisees of that day long ago until our own souls are cleansed of the bitterness and rejection of this same Christ!

Their relationship to Him was wrong. But, what about *your* relationship to Him? Until that relationship is right—we too, go on condemning Him, and the only right relationship to Him is not cradled in external hypocrisy, nor is it imprisoned in the prisonhouse of fear and ignorance, but it springs from the difficult task of placing every bit of what we are into the hands of God for cleansing and forgiveness!

Their decision was death! What is yours?

★

## Lenten Altar Meditation

"Such knowledge is too wonderful for me, I cannot attain unto it. Whither shall I go from Thy spirit? or whither shall I flee from Thy presence?"

Lord, send me from this place filled with Thy joy . . . since it is in Thee that I live and move and have my being.

—Selected.



## Lost!

By ESTELLE FINNEGAN

How often have we been stunned by a personal disaster, thinking for the moment that the loss was irreparable! Perhaps it was the loss of a loved one or the loss of some valued possession, such as property or money. Or perhaps it was the loss of our faith. Each individual is subject to certain losses, and it is well to discover just what they may mean in terms of our well-being or discontent.

A year ago I stood watching an elderly couple raking in the ashes of their home. Fire the day before had consumed it, and now they were engaged in a heartbreaking search for whatever the flames might have spared. They were shocked, stunned and lost.

"Everything is gone!" exclaimed the wife.

Her husband placed his arm around her shoulder and said, "No, not everything. We still have each other, our children, our friends, our health and, above all, our faith in our Heavenly Father. Fire cannot destroy the spiritual qualities unless we permit it to do so. I am sure God will provide a home for us somewhere. We have lost nothing but things, and things can be replaced. Do you know that this fire has burned a lot of junk in our attic that we didn't have the courage to throw away?"

Needless to say, such faith was rewarded. Soon the elderly couple had a better, more modern home than before.

As they drooped there, amid material losses, they illustrated perfectly the situation in which millions of people now find themselves. Battles are won by courage, never by fear, worry or grief. Let us remember this when we feel we have lost something in life.

Several months ago I watched some friends trying to salvage something of value from their recently flooded homes. Many of them had lost not only their furniture and furnishings but their homes also. It was a picture of desolation, and at first glance it seemed useless to endeavor to pick up the broken threads and to start all over again.

Recently I visited these same friends and found them in high spirits, going forward with great faith in their labors. Most of the

homes had been rebuilt or were in the process of being rebuilt. These families realize their loss has not been so great that it cannot be overcome with faith and labor.

And so it is with most of our losses. They generally give us courage to forge ahead and faith that God will provide if we are willing to accept our losses for what they really are and then strive to do our best in restoring or rebuilding.

If we are faced with a loss, let us face it bravely. Nearly every crisis gives us the choice of victory or defeat, of showing admirable or weak attributes of character. God has promised to provide for us, and there is nothing to fear.

—The War Cry (Chicago)

## At Lambing Time

By DWIGHT B. MULLIS

The late Bishop of London, Dr. Winnington Ingham, when walking on a holiday, fell into step with a shepherd leading his flock. The bishop said to the shepherd, "I am a kind of shepherd, too." No answer. But after a while the shepherd asked, "How many sheep do you have?" Thinking of his enormous diocese in London the bishop replied, "About a million." A long stretch of silence. Then the shepherd asked, "What do you do at lambing time?" A good, tough question for any church. "What do you do at lambing time?"

What do we do about the stream of young life that flows into our church and often out of it? When life is young and tender, we should do our very best to shape it into the pattern of Christ. If we are careless and indifferent, we will lose our finest opportunity to produce a Christian character and a Christian society.

In "Blueprint for World Communism," published in 1928, the author tells of communism's plans to take over the world by 1971. The United States is to be the last nation to fall. According to some reports today, the communist revolution is ahead of schedule. The communists are at work.

What about you, church member?

In two years, Judge Bertil E. Johnson of Pierce County Juvenile Court, Tacoma, Washington, had over 2,000 young people 10-18 years appear before him. All but one listed a denominational preference. However, at the time of their arrest, less than 2 per cent were in regular contact with a church.

The judge asked each of these youngsters if, when they dropped out of Sunday school, anyone contacted them to get them back. During the two years only two youngsters said such a contact was made.

Let us get busy. Each Christian has this job and has received his commission from Christ.

◆ ◆ ◆

Has anyone ever said to you, "Your Christianity is showing!"?

The little everyday things—

Like caring for a neighbor's child, inviting someone to dinner manifesting the spirit of Christ mark you as a Christian.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Tell Us How to Be Happy

By WILLIAM L. STIDGER

Here is a formula for happiness which is unfailling. I found it in an old musty book that I picked up in a second-hand book shop in Boston. Alice Freeman Palmer, the second president of Wellesley College, tells it:

One hot July morning I left my country home and went into a hot settlement house in Boston, where I found a crowd of poor girls from the slums, each caring for a baby.

The temperature was around one hundred, with a heavy, humid atmosphere. Every child was disheveled and dripping with sweat; so was I. I wondered how I could possibly say anything that would interest them that hot morning.

"Now," I said, "what shall I talk about this morning, girls?"

Up spoke a small, pale-faced, heavy-eyed child with a great, fat baby in her arms. "Tell us how to be happy," she said. Tears rushed to my eyes, and a lump rose in my throat.

"Well," I replied, "I'll give you three rules for being happy. But mind, you must all promise to keep them for a week, and not skip a single day."

So they all faithfully promised.

"The first rule is that you will commit something good to memory every day. It needn't be much—three or four words will do—a pretty poem, or a Bible verse. Do you understand?"

Yes, they understood.

"The second rule is this. Look for something pretty every day—a leaf, a flower, a cloud—you can all find something. Isn't there a park somewhere near here where you can all walk? And can't you stop long enough before the pretty thing to say, 'Isn't it beautiful?'"

They all promised.

"And here is my third rule. Give something of yourself, or do something for somebody, every single day, even if it is only giving a penny or doing one kind thing, *every day*, and never miss a day."

At the end of the week I was walking along a narrow street when suddenly I was grabbed by the arm and a little voice cried out, "I've done it!"

"You did what?" I asked, having forgotten my three rules for happiness.

"What you told us, and I never skipped a single day, either," said the child.

"Oh!" I said, "now I know what you mean. Tell me about it."

"I never skipped a single day, but it was awful hard. It was all right when I could go to the park; but one day it rained, and the baby had a cold, and I had to stay in. I was sure I was goin' to miss seein' somethin' pretty that day. I was standin' by the window, almost cryin', when all of a sudden I saw (her little face was

brightened with a radiant smile)—saw a sparrow takin' a bath in the gutter, an' he was handsome."

"An' then there was another day," she continued, "when it rained, the baby was sick, an' I was feelin' terrible—when suddenly (here she caught both my hands in hers) I saw the baby's hair!"

"Saw the baby's hair?" I repeated.

"Yes, a little bit of sunshine came in the window, an' I saw it shine on his hair, an'—Oh, I'll never be lonesome any more." And catching up the baby, she cried, "See!" And I, too, saw the baby's hair.

"Isn't it beautiful?" she asked. "Yes, it is beautiful," I replied.

What a recipe for happiness! To commit something beautiful to memory every day; to look for something beautiful every day; to give something to somebody every day—yourself, your material things, your talents, as Mrs. Palmer did on those hot mornings, and as the children did.

Suppose we try it for ourselves.

## THERE ALL THE TIME

*Weather dark and dreary,  
Busy, with rain all day,  
My almost matching spirits  
Were anything but gay.*

*Longing for some sunlight  
To lighten the weary mile,  
I looked into my baby's face  
And found sunshine in her smile.*

—ELIZABETH F. CAVINESS

## THE WORM TURNS

We are not using this expression in the way it is commonly understood, but as descriptive of an incident that caused alarm and dismay among a group of little boys.

After a heavy rain they had made quite a collection of nice fat, slinky, wiggly earthworms, and as evening came on they decided to house them for the night, so they would be there for further observation and "research" the next day. So they piled the wiggling mass on the ground, and then with small boards and blocks built a wall around them and put a roof over the enclosure. With satisfaction and contentment, the boys went home.

Then came morning, and the young enthusiasts lost no time in assembling at the worm house. Gently they lifted the roof, and—"Gimminy crickets, Johnny, our worms are gone!" cried one of the boys, and they rushed into Johnny's house to tell his mother what had happened. Their faces expressed utter bewilderment.

"Well, now, that's just too bad," consoled Mrs. Brown who loved and understood little boys—and worms. "But I believe I can tell you where to find your worms. Just dig down several inches into the earth around the worm house, and there you

will probably find them digging away at little houses of their own—the kind they like to live in. You see, they didn't quite like the kind of house you made for them, so during the night they started digging, and by daylight they were clear out of sight, in little long, narrow houses down under the ground."

The youngsters did as Mrs. Brown suggested, and sure enough, there were the worms. And so, the little "scientists" made their first real discovery about WORMS, and how they turn—down under.

—E.W.

## HE NEVER GOT TO FIRST BASE

Babe Ruth, world-famed baseball player, once made the following statement about an aged minister:

"Most of the people who have really counted in my life were not famous. Nobody ever heard of them, except those who knew and loved them.

"I knew an aged minister once. His hair was white. His face shone. I have written my name on thousands of baseballs. The old minister wrote his name on just a few simple hearts. How I envy him! He was not trying to please himself. Fame never came to him. I am listed as a famous home-runner; yet beside that obscure minister, who was so good and so wise, I never got to first base!"—*Selected*

## CHUCKLE

A young father was pushing a baby carriage in which an infant was screaming. Wheeling the howling baby along, he kept murmuring gently, "Easy now, Donald. Keep calm, Donald. Steady boy. It's all right, Donald"

A mother passing by paused to say, "You certainly know how to talk to an upset child—quietly and gently." Then, leaning over the carriage, she said, "What seems to be the trouble, Donald?"

"Oh, no," said the father. "He's Henry. I'm Donald."

## THOUGHT FOR TODAY

It is said that we spend more on wildlife than we do on child life in this country. Some parents would find the distinction puzzling.—*Clipped*

## Bible Quiz

1. Which man had his eyes put out by his enemies—Samuel or Samson? .....
2. Which man wrote a book of the Bible—Nadab or Nahum? .....
3. Which men allowed their hair to grow long—Nazarenes or Nazarites? .....
4. Which man was a son of Jacob—Judas or Judah? .....
5. Which man was the father of Peter and Andrew—Jonas or Jonah? .....

## Answers to Last Week's Quiz

1. Abraham—James 2:23.
2. Thomas—John 20:25.
3. Jesus—John 6:62.
4. John—John 19:25-27.
5. Peter—John 1:40-42.





# Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor  
Weaverville, N. C.

## Fourth Quadrennial Convocation

The Fourth Quadrennial Convocation of the Southeastern Jurisdiction of the Methodist Church met in Atlanta, Ga., the week of Feb. 16, some of the sessions at Wesley Memorial Church and others at First Methodist Church.

Bishop Arthur J. Moore of the College of Bishops was presiding officer.

The Woman's Society of Christian Service of the Southeastern Jurisdiction had their meeting prior to the Convocation and the delegates remained for the rest of the week's programs. 126 voting delegates from nine southern states and Cuba were present for this meeting.

Mrs. David J. Carthcart of Lakeland, Fla., president of the W.S.C.S. of the SE Jurisdiction, presented a vital challenge to Methodist women in her president's message at the opening session.

Mrs. Clifford A. Bender of New York, associate secretary of the Department of Christian Social Relations, spoke on the first evening on, "Our Mission to an Awakening Africa." She said that "the women of the church will work toward erasing racial, economic and national barriers to establish an eventual inclusive fellowship with the churches open to everybody."

At the closing session, the delegates approved several recommendations, all centered in the field of Christian Social Relations. Among them were two asking that Methodist women "work to safeguard the right of every citizen to exercise his or her voting responsibility" and "co-operate with other groups and agencies . . . to protect the freedom to vote."

Other recommendations included "working for a bill that would prohibit transportation, possession or use of explosives unless properly authorized," and compliance with the desegregation of public schools.

Mrs. J. Fount Tillman of Lewisburg, Tenn., president of the Woman's Division of Christian Service, also presented a challenging message.

The hostess groups, the women of the North Georgia Conference and the South Georgia Conference, entertained the executive committee of the Jurisdiction at a luncheon in the ballroom of the Piedmont Hotel. Rich's Department Store in Atlanta had a reception and fashion show for all the delegates . . . and it was said that the men enjoyed this as much as the women delegates.

The purpose of the Convocation, as stated on the program, was "to present to the Methodists of the Southeastern Jurisdiction the work of our church at home and abroad, and to awaken them to a sense of their responsibility. It is designed as a rallying point where our people are mobilized for aggressive action in Kingdom building."

An outstanding feature of the program was the presentation of a Hymnphonic

Drama, "Unfolding Glory," by the E. Stanley Jones Institute of Communicative Arts. Written by James W. Sells and Ernest K. Emurian, the drama was in three acts, Union, Disunion and Reunion, in recognition of the 20th anniversary of union and the 125th anniversary of the organization of the Methodist Church in America.

The Pfeiffer College Choir, under the direction of Glenn Draper, furnished the background music for the drama. The narrators and members of the cast were students in the Candler School of Theology at Decatur, Ga. The W.S.C.S. Conference presidents had parts in the group scenes. Mrs. David Cathcart had a part in Act II.

Mrs. Clarence C. Cranford of Asheboro, president of the W.S.C.S. of the Western North Carolina Conference, was the leader of the women's delegation of the W.N.C. Conference.

## Second Trinal Report of Secretary of Promotion

Mrs. S. Ray Lowder of Lincolnton has released her second Trinal report for the women of the Western North Carolina Conference. Seven of the eleven districts were honored in the "100% Reporting Group." Two districts, Gastonia and Salisbury, are 100% organized, and the other nine districts are struggling toward that goal.

Three new societies were organized in the four months' period. 11,372 women attended Mission Study Classes. 885 societies, out of a total of 908 societies, reported. A staggering figure of 167 churches in the Western North Carolina Conference without an organized Woman's Society of Christian Service gives Methodist women a vision of work to be done!

Mrs. Lowder concludes her report by saying, "PROMOTION is MY Love! It is certainly the most satisfying. (Certainly it takes time). What is a greater thrill than to organize a society, get a District member and a 100% reporting District? Personal contact by visit or letter means much. Cultivate them and let them know that you care . . . How thankful I am for the dedicated work that has been done and that you are NOW doing. YOU are a real inspiration."

This is her message to the LOCAL woman of the LOCAL church.

## District News

*Greensboro District* reports a new society, reorganized after a two-year period of unorganized activity. The Brown's Summit Methodist Church began its work again, with Mrs. Lorraine Hopkins as president. Mrs. Rose Murphy was chosen as vice-president, Mrs. Helen Hanks as secretary and Mrs. Edith Beville as treasurer. They have enrolled 12 members and plan to add more workers as the months pass. The

Gibsonville society is furnishing program material for the new group.

*North Wilkesboro District* has had the privilege of assisting with the furnishing of the new district parsonage in North Wilkesboro. At their executive meeting in February, they reported having paid \$270 on this project, with an extra gift of \$24 at the meeting. The treasurer announced that \$2,112 had been sent to the Conference treasurer. Mrs. Garland Stafford, Conference secretary of Missionary Personnel, described the scholarship program of the Conference and told of the girls now in college under its plan. Mrs. J. H. Councill, district president, told of the Conference executive meeting at Pfeiffer College.

*Statesville District* made a gift of \$474 to the Scholarship Fund at their recent Executive Meeting. Mrs. J. E. Dooley announced that this is the 8th year that the district has reported 100% to the Conference. Mrs. J. D. Barnes, district vice-president, outlined the work of local v.p.'s as a task "to stress membership, reading, personal contacts and Guild co-operation." Miss Elizabeth Callis, returned missionary, will be guest speaker at the Annual District Meeting.

*Thomasville District* voted to increase its pledge to the Conference to \$20,000 for the coming year at their recent Executive Meeting. They planned a Quiet Day Service for March 12th at the First Methodist Church in Lexington. Mrs. F. J. Stough of High Point, District Spiritual Life leader, would be in charge. The Officers Training Day was set for April 26th at Unity Church in Thomasville at 3 p.m. Mrs. Clarence C. Cranford, Conference president, Mrs. Arnold Kirk, Conference secretary of Literature and Publications, and Mrs. Ned Gibbs, former district officer, were guests at the meeting. Mrs. Walter I. Gibson is president.

*Waynesville District* had a lovely World Day of Prayer Service at Ledford's Chapel Methodist Church, planned by the Clay County women. The morning worship service was led by Mrs. Inez McTaggart, president of the Sweetwater WSCS. The afternoon session featured a film strip on the World Literacy Program and Christian Literature, a service of prayer, with Mrs. Mamie Anderson of Myers Chapel as leader, musical numbers by the Hayesville High School Glee Club, and a summary of the projects for which the offering would be used.

## Schedule of District Meetings

Asheville—April 14—Weaverville Methodist Church—Mrs. C. C. Cranford, speaker.  
Charlotte—May 19—Union County.  
Gastonia—March 12—First Church, Belmont—Miss Elizabeth Callis, speaker.  
Greensboro—  
Marion—May 2.  
North Wilkesboro—April 30—Taylorsville—Mrs. Leslie E. Barnhardt, speaker.  
Salisbury—  
Statesville—April 28—Fairgrove Church, Hickory—Miss Elizabeth Callis and Mrs. Leslie E. Barnhardt, speakers.  
Thomasville—April 16.  
Waynesville—  
Winston-Salem—April 16—Ardmore Church—Mrs. E. L. Rice, missionary to Pakistan, speaker.



# Christian Education at Work

in the WESTERN N. C. CONFERENCE

CARL H. KING, Executive Secretary  
Office: 404 Wachovia Bank Building  
P. O. Box 828, Salisbury, N. C.



dent (or another youth leader). Plans for summer activities (local church, district and conference) vacation church school for intermediates, Christian adventure activities (Intermediates) and youth activities week will be discussed. The conference director of youth work plus others invited to assist will be in charge.

## Training for Family Life Leadership Follow-up of National Family Life Conference

There will be a general session for all those interested in the local church's program for family life. This group will be led by the conference director of adult work and others selected to assist him. The session will divide into two consultation groups:

1. The Methodist Pre-Marital Counseling Program (for Ministers)

2. How to set up a Local Church Family Life Program. (For Church School Superintendents, members of Family Life Committees and Family Life Directors)

Ministers are invited to attend any one of the groups in session. Pick out the activity of major concern to your church, and plan to assist your lay workers in launching the work back home. This interest may be in vacation school, youth work, the work of the Commission on Education or the Pre-Marital Counseling Program for ministers in the Family Life Group. Let's make this a significant evening for the cause of Christian education.

## Caldwell County School

The Caldwell County school will be held at First Church, Lenoir, beginning Sunday night, April 5, and will continue at the same hour each evening through Thursday. Five courses covering a wide range of interest are scheduled as follows: Working with Children, Mrs. S. D. Newell; Use of the Bible in Teaching Youth, Mrs. Carl King; What It Means to Be a Christian, Earle Haire; Christian Beliefs, Dr. David Bradley; and Your Home Can Be Christian, by Sherrill Biggers.



EUGENE FEW



ROBERT G. TUTTLE

directors and other selected leaders are responsible for the success of these occasions. Our leaders will be prepared to give as much guidance as possible in one two-hour session. Summer activities in Christian education can be made much more effective if the right persons are in attendance from each church. Frequently the churches most in need of help are not represented. We cordially invite and urgently request a delegation from every church.

## Vacation School Workers Should Attend

Any person selected to teach in the vacation church school will be benefited by participation in these discussions. A minimum from each church should be the



FRANK SMATHERS

minister or director of the vacation school, a kindergarten worker, a primary worker, a junior worker and an intermediate worker. Additional persons beyond the minimum suggested will be welcomed from any church.

## Chairmen of Commissions on Education

The commission chairman from each local church is invited to participate in a discussion of the work of the commission, to share experiences with other chairmen, and to become better acquainted with available printed resource materials. Other interested persons are invited to attend and participate. This group will be led by the conference executive secretary.

## Adult Leaders of Youth and M.Y.F. Presidents

From the Youth Division we are asking for the following persons from each local church: division superintendent, counselor for each department, and the M.Y.F. presi-

## District Conferences on Christian Education

Our district conferences on Christian education afford an excellent opportunity to consider vacation church schools and other significant summer activities. Six of these were held in the Piedmont section of our conference in February. The other five are scheduled for April 13-19 as listed below:

Waynesville District, First Church, Waynesville, Monday, April 13, 7:30 p.m.

Asheville District, Central Church, Asheville, Tuesday, April 14, 7:30 p.m.

Gastonia District, First Church, Gastonia, Thursday, April 16, 7:30 p.m.

Marion District, First Church, Morganton, Friday, April 17, 7:30 p.m.

North Wilkesboro District, First Church, North Wilkesboro, Sunday, April 19, 3:00 p.m.

## Recommended Texts For sale in each group

The texts recommended for Vacation Church School groups are:

Kindergarten—*God and His World* by Lois Horton Young (teacher's text \$1.25, pupil's text 30¢)

Primary—*The Earth is Full of His Riches* by Rebecca Rice (teacher's text \$2.50)

Junior—*Finding God Through Work and Worship* by Mary Ester McWhirter (teacher's text \$1.50, pupil's text 50¢)

Intermediate—*God in Our Lives* by Estelle Blanton Barber (teacher's text \$1.50, pupil's book 40¢)

## District Superintendents and District Directors of Christian Education

These conferences are scheduled under the leadership of district superintendents. Members of the conference staff, district





# Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

## Varied Christian Vocations Activity

This time of year with thousands of our Methodist Youth facing graduation from high school, making application for college, and seeking guidance in the choice of a life's work, we find interest in the subject of Christian Vocations greatly increased.

One of our MYF goals for the year is to have a Vocations Conference in each district to help our youth in these important decisions. At this time such conferences have been held in the Greensboro, Marion, Salisbury, Statesville, Thomasville and Waynesville Districts. The Charlotte District has its conference planned for Sunday, April 26, at the Central Methodist Church in Monroe from 3:00-8:30 p.m. These conferences are normally planned as a co-operative project between the District Committee on Christian Vocations and the District Youth Council.

Following are several stories on recent vocations conferences in our districts.

### Thomasville District Vocational Guidance Conference

Around 300 young people and their adult leaders gathered in the beautiful First Methodist Church, Lexington, on March 1 to consider their future careers. The gathering, which drew young people from throughout the Thomasville District, was jointly sponsored by the District Committee on Christian Vocations and the District Committee on Christian Education. The Rev. George W. Thompson, pastor of Calvary Church in Asheboro, was chairman of the planning committee and presided over the conference.

The principal address for the program was given by Dr. Jay H. Ostwalt, associate professor of education and director of student counseling at Davidson College. Dr. Ostwalt, whose subject was "How Should I Choose My Vocation?" pointed out that every person does not need to have a precise feeling about his vocational choice, nor would taking a vocational guidance test necessarily reveal such choice. "It is wrong," Dr. Ostwalt pointed out, "for people to make a definite decision about their life's work and never change their decision." On the positive side, Dr. Ostwalt said that youth should follow three stages in planning for a life work: (1) Self-analysis, where you determine your abilities, your likes and your dislikes; (2) Job-analysis, where you learn the requirements of the vocation; and (3) Career-analysis, where you look at the broad aspects of the field: the benefits, the satisfaction, the type of people you will work with, etc.

Following the address by Dr. Ostwalt, the

young people attended three vocational interest groups, chosen from a selection of eight vocations: business, medicine and nursing, teaching, industry, engineering, church-related, secretarial, and law and government. Respective leaders of these interest groups were Bernard Thomas of Lexington; Dr. George W. Joyner of Asheboro; Dr. Jay H. Ostwalt of Davidson; Mr. Hardee Henry and Mr. Tom F. Johnson; Mr. H. Richard Moore of Asheboro; the Rev. Paul H. Duckwall of Salisbury; Mrs. Dan Craver of Lexington; Judge L. Roy Hughes of Thomasville. The Rev. John H. Carper, district superintendent, led an interest group

**President: MARTHA TURNIPSEED**  
High Point College, High Point  
**Publicity Chairman: PENNY NIVEN**  
Greensboro College, Greensboro  
**Director of Youth Work: PAUL H. DUCKWALL**  
Box 828, Salisbury

for members of local church Christian Vocations Committees and Adult Workers with Youth.

After a fellowship supper, prepared by the host church, the conference was concluded with a worship service. The Rev. Robert P. Bunch, pastor of Ogburn Memorial Methodist Church, Winston-Salem, preached on the theme, "What Are You Living For?"

### Vocations Seminar Held in Greensboro District

A Vocations Seminar for the youth of the Greensboro District was held at Grace Methodist Church on Sunday, March 1. The seminar was planned by the District Youth Council under the direction of Miss Hollyce Highfill of Greensboro, District Director of Youth Work, and the Rev. Mark Q. Tuttle, pastor of Main Street Methodist Church, Reidsville, District Director of Christian Vocations. Around 100 youth from Guilford and Rockingham counties attended the meeting.

Dr. J. Clay Madison, superintendent of the Greensboro District of The Methodist Church, was the featured speaker at the afternoon session beginning at 3:00 p.m. He spoke on the subject, "Making a Vocation Christian." Mr. Ramond Mabe of High Point, president of the Greensboro District Methodist Youth Fellowship, presided.

Following Dr. Madison's address a panel discussion on "Why I Chose My Vocation," was presented. Serving on the panel were a director of Christian education, a religious

editor, a missionary, a nurse, a minister of education and a pastor.

Delegates to the seminar then had the opportunity of interviews with leaders in the following fields: Journalism, Dr. R. P. Marshall of Greensboro; Christian Education, Miss Anna Ruth Carper of Reidsville; Ministry, the Rev. Leon Stubbs of Greensboro; Missions, the Rev. A. C. Kennedy, a returned missionary from China; Education, Dr. Harold Hutson of Greensboro; Women in the Ministry, Miss Clarice Bowman of High Point; Business Administration, the Rev. Henry Gibat of Greensboro; Music, Mr. Kenneth Fansler of Greensboro; Church Secretary, Miss Inza Abernathy of Greensboro; Nursing, Mrs. Harvey Tillman of Greensboro; and Institutional Chaplaincy, the Rev. Erman Bradley of Groometown.

A fellowship supper at 6:00 p.m. was followed by the closing worship service in the sanctuary of Grace Church at 7:00 p.m. The Rev. Clark Cahow, registrar at Greensboro College, led this service of worship.

### Waynesville District Youth Consider Vocations

Around 100 youth from the Methodist churches of the Waynesville District met at First Church, Franklin, on March 7 and 8 for a weekend Christian Vocations Conference. Under the theme, "To Serve the Present Age," the conference considered the needs around the world. Dr. Charles Stokes, missionary to Korea, spoke on the needs in the Orient. The Rev. Paul Duckwall, Conference Director of Youth Work, spoke on the needs in northern Europe, and the Rev. William Bobbitt, Jr., pastor of Long's Chapel Church at Lake Junaluska and district director of Christian Vocations, spoke on the needs in the United States.

The assembled youth also heard Miss Laura Wells, a U.S.-2 working in Clay County, speak on "Life As a Rural Worker," Mr. H. Beuck of Franklin, superintendent of Macon County Schools, on "Through the Eyes of An Educator," and Miss Laura Jones of Franklin, district secretary of Missionary Personnel for the Women's Society of Christian Service.

At a banquet held in the church on Saturday night a quartet from Brevard College sang and three students spoke to the group. Mr. Marion Swann and Mr. John Duvall shared their decisions for planning to enter the ministry, and Miss Janie Nichols talked of her plans for entering full-time Christian work. The Rev. Robert Tuttle, district superintendent of the Asheville District, concluded the Saturday meeting with a challenging message urging the delegates to "seek God's vocation for you before it is too late." He described God's vocation for any person as being that person's "greatest place of usefulness in this life."

On Sunday morning the conference heard Dr. H. L. Bacon, a physician of Bryson City, speak on the subject, "Through the

(Continued on page 16)

## CONFERENCE ON THE CALL TO THE MINISTRY First Methodist Church — Salisbury, N. C.

April 11-12, 1959

10:00 a.m. Saturday to noon on Sunday

for all Junior and Senior boys in high school and college boys who have considered the Christian ministry as a vocation. Contact your pastor for a registration blank and further information.



## Forgiveness Through the Cross

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Scripture: Luke 23:33-46

"There they crucified him." We can say that these words are only the first instance in history when Jesus was crucified. Long ago the author of the letter to the Hebrews wrote: "For they are re-crucifying the Son of God in their own souls, and by their conduct exposing him to shame and contempt (6:6, Phillips Tr.). These crucifixions go on in the world of politics where the passions of men lead to new wars and destruction; they go on in the market-place, where human welfare is sometimes regarded as less important than profits; they go on in the halls of universities and colleges, where young people ask for help in finding a vital faith and get only a cynical and materialistic view of the world; they go on in homes where little children have to witness the worst sort of human debauchery and degradation. And so we might go on. If Jesus wept over Jerusalem, how must He view our world today?"

"And Jesus said, 'Father, forgive them; for they know not what they do.'" Jesus, we are told, "knew what was in man." Then he must have known how that misguided mob were the victims of ignorance, prejudice and indifference—even as the crowds that tramp our streets today. All the volumes ever written to prove the divinity of Jesus are not as effective as these words "Father, forgive them." Surely this sounds unlike anything that ever came from human lips under similar conditions—it is the accent of the divine, the Spirit of an ever-loving God.

"And the people stood by watching." How true this is of the indifferent crowd! Standing by watching—while the things our fathers died for are lost! Standing by watching while the world drifts into chaos! If our civilization ever collapses in ruins about our heads will it not be partly because so many of us merely "stood by watching?" We need a new dedication to the old ways that helped to make us a great nation. That means active Christian citizenship on the part of every single one of us!

"He saved others, himself he could not save." This is one time when the scoffers were unconsciously right. Jesus could not save himself and yet be true to his mission. The same can be said of the noble army of saints, martyrs and heroes of Christian history. It can be said also of the thousands of devoted human servants—soldiers, doctors, explorers, scientists, missionaries and many "nameless and lowly" ones whose names never made the headlines, but whose lives have made the world a better place in which to live.

"Truly I say to you, today you will be with me in paradise." Jesus continued his consoling work right up to the very end. In the throes of his own pain he was yet mindful of those who needed his ministry. How this shames us who have never suffered, even a little, for the cause of Christ!

"Father, into thy hands I commit my spirit!" Had Jesus learned this line from Psalm 31 when he was a child? Children sometimes learn the prayer: "Now I lay me down to sleep; I pray Thee, Lord, my soul to keep." Isn't this like saying "Into thy hands I commit my spirit"? Jesus knew there was only one possible way for him—that was to do the will of God. He could safely trust the outcome, for time and eternity, to the One who had commissioned him for the task of saving the world. Ella Wilcox once wrote some lines which contrast two attitudes toward suffering:

"All those who journey, soon or late,  
Must pass within the garden's gate;  
Must kneel alone in darkness there,  
And battle with some fierce despair.  
God pity those who cannot say:  
'Not mine but thine'; who only pray:  
'Let this cup pass', and cannot see  
The purpose in Gethsemane."

♦ ♦ ♦

There is no participation in Christ without participation in His mission to the world.

### STRATFORD COLLEGE

#### EDUCATES IN ART OF LIVING

Accredited Junior College and High School. Liberal Arts and Terminal Courses. Speech, drama, music, art, merchandising, secretarial, pre-nursing, medical secretarial, medical techn., etc. Social and Sports programs.

Write for Catalog and "Intimate Glimpses"

JOHN C. SIMPSON, Pres.

Box R-P

Danville, Va.

Manufacturers of:

## GOWNS

Pulpit and Choir

### RELIGIOUS SUPPLIES

Church Furniture • Altar  
Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 44

**National** CHURCH GOODS  
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA

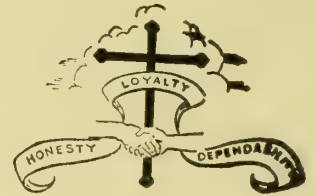
**Church Furniture**  **Southern Desk Company**

Write for information

Hickory, North Carolina

## An Ideal Summer School-Camp

(School Optional)



## CAMP UTOPIA

On Mountain Lake

SPRINGFIELD, ALABAMA

Coed. 8-18 school-camp. Fully accredited Elementary and High School. Small classes. Christian staff. Handicrafts. Horseback riding, swimming, fishing, boating, baseball, tennis and other sports. Ideal climate. Reasonable rates. June 8-July 25. For Brochure write Rev. H. E. Moore, M. A. 4234 5th Avenue South. Birmingham 6, Alabama.

## Gracious Living near Washington Square in *New York City*

Fine accommodations . . . all rooms  
with modern private baths, family  
suites.

singles from \$5 per day  
doubles from \$8 per day

Weekly and Monthly Rates  
for Extended Stay.



**HOTEL**

**VAN RENSSELAER**

15 EAST 11TH STREET

JUST OFF FIFTH AVENUE

*New York*



Letters to the Editor . . .

**Report from Brazil**  
To the Editor:  
We arrived here on January 21 to take over our new post as head of Porto Alegre Institute and as Superintendent of the Porto Alegre District. Imagine our joy at receiving a visit from Bishop and Mrs. Harmon within a month after our arrival! I am writing to report to you on the wonderful inspiration we received by having our own bishop and his wife to spend three days with us. They were warm and friendly and our Brazilian friends received them in the same spirit. The bishop's simple, yet forceful, message was deeply appreciated. We were especially proud to present them to our friends because we were from his Area in the States.

We would like to say that we are receiving the North Carolina Christian Advocate every week and feel that it is one of the ties we have with the church at home. One of the features that we most appreciate is the section on missions. Our Conference is taking the lead in this important field under the able and consecrated leadership of Horace McSwain. We are thankful to see this awakening interest.  
We extend congratulations and best wishes to you for the job you are doing.  
William E. Andrews  
Caixa Postal, 267  
Porto Alegre,  
Rio Grande del Sur, Brazil, S.A.

**Wishes Everyone Would Read It**  
Dear Editor:  
I am with Walter Smith in what he said in last week's Advocate (February 26th issue) . . . . . Your paper is so interesting I wish everyone in the churches would read it.  
Mrs. T. R. Flack  
Rutherfordton, N. C.

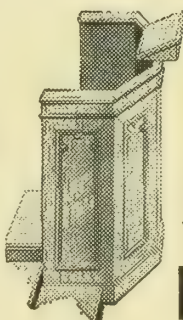


**The Boats Come In**  
**FISH ABOARD**  
**THIS GREAT FISH FINDING FLEET**  
DOLPHIN I—Capt. George Bedsworth, Mate Ed Purifoy  
DOLPHIN II—Capt. Jack Lewis, Mate Ottie Russell  
DOLPHIN III—Capt. Wallace Guthrie, Mate Gilbert Russell  
DOLPHIN IV—Capt. Harrison Guthrie, Mate A. Guthrie  
SEA RAVEN—Capt. Francis Purifoy, Mate Leo McIntosh  
SHEARWATER—Capt. Donnie Mason, Mate Ben Day  
GULF BREEZE—Capt. Willie Bedsworth, Mate Jerry Guthrie  
LITTLE SISTER—Capt. Gillikin, Mate Harold Willis  
**TOTAL CATCH FOR 1957 BY 6,162 PEOPLE**  
Total pounds 324,771; Catch per boat 316 Lbs. each trip; 1,027 trips made by 8 boats.  
**CAPT. OTTIS PURIFOY'S**  
**SPORT FISHING FLEET**  
Phones: 6-4020 & 6-4600  
MOREHEAD CITY, N. C.  
Write or Telephone for Reservations

Advocate Forum

**Shut-ins Are Members, Too**  
My friend, Dallas Mallison, a wonderful person and gifted writer, has advanced ideas that he has gained from experience and study in his series on "Architectural Provision for the Handicapped." I am sure it is the hope of every handicapped person that all churches planning new structures will carefully consider his remarks.  
I have asked Mr. Mallison to follow this series with an article "Making Shut-ins Feel That They Belong."  
Having been a shut-in for many years, then a partial shut-in, and for the past four years a shut-in again, it may be that I understand the feeling of not belonging to the church, as no one who is not completely shut in can understand.  
For so many years I have known the pain, loneliness, heartache and discouragement of the life of a shut-in. I know, too, the faith and strength to overcome that only God can give.  
Through years of suffering, loneliness and discouragement, shut-ins must find a way of life all their own, so I am not critical of churches in telling what I know to be true of many shut-ins.  
In many churches, once each year, committees are appointed to visit members of the church. Shut-ins are included. When a drive is on for funds, committees remember that shut-ins are members.  
At Christmas, when hearts are warm, shut-ins will receive a card from some organization, and occasionally a small gift.  
At no other time during the year are shut-ins recognized as members of their chosen church.  
Shut-ins are not beggars, grafters, nor grippers. They want no so-called "missionary work" nor visits from appointed "welfare committees," but would love sincere friendly visits from members of their church. They would be so glad to know the news of the church—what is being done, what plans are being made. They would like to have the feeling that they are a part of the church.  
Neglect of shut-ins by the church is not true of every church everywhere. I want to tell you about the Methodist church at Morven, N. C., and especially the Woman's Wesley Bible Class. I was a member of this church for 38 years and was an inactive member of the class fourteen years. So many sunshine boxes, flowers, gifts, cards and notes came to me. Even though we live in another town, "The Class," as this group of wonderful women is so lovingly called, has not forgotten me. Through the years that I was a member of the class, many surprise monthly class meetings were held in the homes of sick and shut-in members. Delicious refreshments were prepared by members—even dishes were carried to be used in serving. Not only were flowers and gifts, sometimes checks, sent to members of the class who were sick and in hospitals, but to all who were members of the church. Everyone had a feeling of belonging.  
Our State Shut-Ins Day, that was designated by proclamation of our former Gov. Gregg Cherry, May 18, 1948, is the first Sunday in June. Many churches in Richmond County and the town of Rockingham have for the past ten years observed this day with a celebration in the Com-

munity Building at Rockingham. These churches have the co-operation of the Eastern Star, the Masons and all civic organizations, merchants, dairies, florists and funeral homes. Many shut-ins are brought by ambulance, some in wheel chairs, some on crutches. Nothing is left undone to make every shut-in feel that they are honored guests on this, their day. After a sumptuous feast is served, a program is given, followed by community singing of old and loved hymns. Many of the older shut-ins cannot carry a tune, but they "make a joyful noise unto the Lord."  
The funeral homes in Wadesboro give their co-operation in making this a day of happiness.  
These church members who through love in their hearts take a part in this wonderful Shut-Ins Day observance, do not let their love shine through for only a day, but give to the aged, sick and afflicted shut-in a feeling of belonging throughout the year.  
Truly, this is what I believe Christ would call "religion pure and undefiled."  
One year ago last August 5th I was operated on for what proved to be a malignant growth in advanced stage. Through the months doctors said neither X-ray nor more surgery would help. I knew that God through Christ could heal me if it was His will, and I am well of any cancerous condition. One month ago, X-ray showed no cancer.  
Now I am praying to know what He has for me to do. After so many months in bed I can be up some of the time.  
I love the Advocate. It gives me a feeling of such warm, personal friendliness.  
Nina Wood  
Wadesboro, N. C.  
◆ ◆ ◆  
No man is getting along "pretty well" who is getting along without Jesus Christ.



**Page**  
CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY  
MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS  
WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.  
**Page CHURCH FURNITURE CO.**  
ALBEMARLE, N. C.

**People 50 to 80**  
**Tear Out This Ad**  
. . . and mail today to find out how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.  
You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation. No one will call on you!  
Write today, simply giving your name, address and year of birth. Mail to Old American Insurance Co., 1 West 9th, Dept. L1507C, Kansas City, Mo.





#### Four Oaks

If there are four oaks in the town by that name, there must be at least thirty. Perhaps that was what had me confused as I came through on a recent Sunday. At any rate, I failed to notice the stoplight and business section, and went right on to Benson. Maybe it was a combination of circumstances: I was listening to a very interesting sermon by Dr. Ralph Sockman, on the car radio, and I was not expecting to arrive so soon. At any rate, I was in plenty of time for the service.

Due to illness in the family, the pastor, the Rev. E. B. Edwards, was not able to be present, but his place was taken by Mr. Bert Lassiter, bank president, farmer and merchant, who conducted the service with satisfactory results.

Two things continue to surprise me about the small churches of this state. One is the preponderance of beautiful parsonages and the other the uniform excellence of the choirs. Both of these were in evidence at Four Oaks.

A picture of the parsonage was printed some two years ago in the *ADVOCATE*, but it would take a series of indoor shots to show the convenience and attractiveness of the inside. Costing around \$21,000, it is easily worth \$5,000 more than that.

An interesting sidelight on the enterprise of this small congregation is found in the story of the building of this parsonage. Despite the fact that Four Oaks is on a three-point circuit, the pastor's home was built by the local church. The other two churches have co-operated fully, however, in paying a proportionate part as rent.



B. I. Tart

I may have said before that the best way to insure getting a fine, up-to-date parsonage in North Carolina is to be sent to a small-town station or a circuit. Maybe that's the reason why North Carolina Methodism has no trouble in getting good men to serve these churches.

Among those whom I met at Four Oaks was a long-time subscriber to the *ADVOCATE*, Mr. B. I. Tart, who has been one of the leaders at this church since 1912. Mr. and Mrs. Tart are near neighbors to the parsonage family.

#### Laymen Have a Part

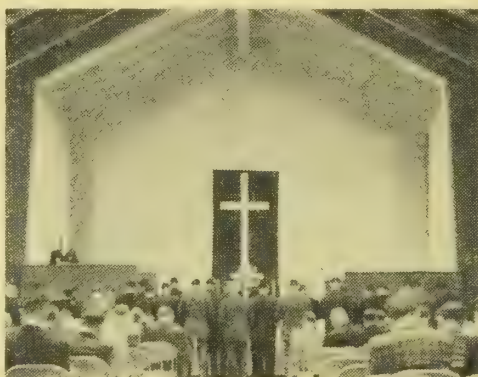
The Laymen's Rallies in the North Carolina Conference have again dramatized the part that good organization plays in putting over a program of the church. In every one of these Rallies there has been complete co-operation between laymen and pastors, yet these have been laymen's meetings in the fullest sense of the term.

Credit for much of the success of the Rallies must go to the lay leaders, Conference, District and Charge. These men have given of their time and energy to the

promotion of lay participation in every part of the church's work. They not only give liberally, but they serve—as lay speakers in the circuit churches and as intelligent and informed church members.

I was able to attend only one of the Laymen's Rallies this year, due to the pressure of work in the office during the subscription campaign. But the Burlington District meeting in First Church, Graham, was an inspiration. Despite the sickness of many key leaders, and the absence of the guest speaker, Dr. James Sells of Atlanta (who also was sick), the program went off without a hitch, and Dr. Charles Phillips of Greensboro substituted for Dr. Sells in his own inimitable fashion—which is always a delight to any audience.

The Graham church is one of the most beautiful of the modern style architecture. Not quite finished inside, it is however, a dramatic sight to the passerby, with the huge cross on the dorsal curtain showing through the tremendous sweep of windows



in the front. I took a picture from the outside which will appear some day, perhaps on the front cover. The accompanying picture was taken by available light in a snapshot from the rear of the sanctuary during the consecration of the lay speakers by Dr. Brantley.

#### Youth In Action

(Continued from page 13)

Eyes of a Doctor." At 11:00 a.m. the Rev. Robert Early, pastor of First Church, preached the conference sermon. Lunch was served at the church to the departing youth.

#### Weekend Workshop on Christian Vocations

The senior high youth of Belmont Park Methodist Church in Charlotte participated in a weekend workshop on Christian Vocations at their church on February 21-22. Members of the youth fellowships of Central Avenue and Commonwealth Methodist churches shared in this experience also.

Representative students from four Methodist colleges led the youth in a concentrated study of Christian vocations. They held discussion groups, counseled on vocations and conducted fellowship periods.

Dr. Fletcher Nelson, director of the Commission on Christian Higher Education for the Western North Carolina Conference, was the guest preacher at the church at 11:00 a.m. on Sunday. The emphasis on Christian Vocations was concluded with a program of dedication at 6:30 p.m. The Rev. Lee P. Barnett is pastor of the church, and Mr. Frazier Steele, Jr., is the director of Christian education.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation

Dept. MH 107

530 Fifth Avenue, New York 36, N. Y.

MU 7-8900

Name

Street

City  Zone  State



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY  
LIBRARY  
DURHAM N.C.  
DEC 3 1958

DUKE UNIVERSITY  
MAR 21 1959

March 26, 1959

Volume 104

Number 13

Photo by A. Devaney

## Three Crosses

In the natural amphitheater of the Garden of the Gods in Colorado three crosses stand as mute reminders of the day when Christ died.

So Good Friday comes each year with its message of sacrificial love.

Those crosses are symbols, needing no realistic corpus, no simulated blood. They speak, though silent, of the infinite love of the Father, of the sinfulness of man and the saving power of Jesus Christ.

Jesus between two thieves! How strange, we say, and yet it is not strange, for those two thieves were men, and Christ is always and forever placed *between* men and not simply *above* men.

Christmas brings the message of the incarnation—God made manifest in the flesh; Good Friday brings to us the truth that pain and suffering may have redemptive power through Christ; Easter tells of triumph over death and sin.

Without these days there can be no Gospel.





# Carolina Briefs



A member of the senior class of Bennett College, Greensboro — Miss Jamesena Chalmers of Fayetteville — has been notified that she is among 1,200 superior American and Canadian students who have been named Woodrow Wilson Fellows for the academic year 1959-60. Miss Chalmers, who will enroll in the graduate division of Syracuse University in the fall, is the first Bennett College representative to be so honored.

The Rev. Harold M. Robinson, pastor of First Methodist Church, Salisbury, will be the speaker during revival services at Rocky Ridge Church, Concord, April 6-10.

Evangelistic services at the Mayodan Church are planned for April 19-24, with the Rev. Mark Tuttle, pastor of Main Street Church, Reidsville, as guest speaker.

Centenary Church, New Bern, will conduct a Stewardship-Evangelism Crusade (a revival that is different), April 8-19. Leading in the crusade will be the Rev. L. O. Leet and the Rev. Idalee McCullar, both ordained ministers and approved stewardship evangelists of the Disciples of Christ Church. Their successful work in their own denomination has attracted so much attention among Methodists that their time has been engaged this year almost exclusively by Methodist churches in Eastern North Carolina.

Riverside Church, New Bern, is holding revival services during this week of March 23-27. The Rev. J. W. Lineberger, pastor of Centenary Church of that city, is guest preacher.

Wesley Memorial Church, Warrenton, will hold a week of revival services beginning on Monday evening, April 20. The Rev. Malloy Owen, pastor of St. James Church, Greenville, will be the visiting evangelist. Cottage prayer meetings have been planned to precede the revival season.

Wesley Memorial Church, High Point, had as guest minister for its revival March 15-20, Dr. Paul Hardin, Jr., pastor of the First Methodist Church in Birmingham, Alabama. Dr. Hardin was pastor of Wesley Memorial from 1945 to 1949.

Brief word has just reached the "Advocate" office of the death of the Rev. Benjamin Boone of Fairmont. The funeral was held in Fairmont on March 7.

On Sunday, April 5, the Boone Methodist Church will begin a series of revival services, with Dr. Lee Tuttle, superintendent of the Winston-Salem District, as guest speaker. He will preach twice on Sunday and each evening of the week through Friday.

The Oak-Grove Methodist Church on the Harlowe Oak-Grove Charge, New Bern District, will hold a series of revival services beginning Monday, March 30, and continuing through Friday of that week. Prayer meetings will be held each morning at 9:00. The night services will begin at 7:30. The Rev. C. Wade Goldston, professor of Town and Country Work at Louisburg College, will do the preaching. The Rev. J. G. Lupton is pastor of the charge.

Mr. R. R. Mitchell, superintendent of printing for the Board of Publication, has announced

his retirement from that position as of March 13. Succeeding him will be the Rev. Henry E. Gibat, business manager of the "Advocate," who will become manager of the Piedmont Press. Mr. Mitchell will continue with that organization as consultant to Mr. Gibat and will round out fifty years of service in August. He came to work for the "Advocate" in 1909 as a part-time helper in the printing department, and in 1911 began his career as a printer. Later he became foreman of the printing department.

Dr. Raymond A. Smith, head of the Department of the Bible, Greensboro College, is assisting the Rev. J. C. Reichard in Holy Week services at First Church, Lincolnton, this week.

The Rev. George Carver of the Richmond Church, Gastonia District, was guest minister at the evening service of First Methodist Church, Mount Holly, on Sunday, March 15.

The Rev. T. H. Swofford, pastor of First Church, Mount Holly, was guest minister in revival services at Glenwood Methodist Church, Greensboro, during the week beginning March 15.

A group of 23 persons received baptism at Hinshaw Memorial Church, Greensboro, on Sunday, March 15. The Rev. E. O. Peeler, pastor, will receive a class of 31 into full membership during the Easter season.

The Rev. John Burton of Oak Ridge reports the completion of a \$12,000 parsonage fund campaign.

Senior young people of the Greensboro District will conduct a Christian Witness Mission during the week-end of April 2-4, visiting other young people on Friday and Saturday afternoon, and concluding with meetings at the local churches on Saturday night.

The marriage of the Rev. W. Stanley Baker, Jr., of High Point, and Miss Nellie Jo McFall of Atlanta, was solemnized in St. Mark Methodist Church, Atlanta, on March 21 by Dr. Dow Kirkpatrick, pastor. Mr. Baker is a ministerial student in the Candler School of Theology and has been acting as assistant to Dr. Kirkpatrick. He is the son of Mr. and Mrs. W. S. Baker, members of First Church, High Point.

Dr. C. E. Rozzelle, who retired at the 1958 session of the WNC Conference, is being kept busy in preaching missions throughout the state. His schedule includes the following dates: March 31-April 9, Wilmore, Ky.; April 19-23, Montmorenci Evangelistic Rally; April 26-May 1, Lang's Chapel; May 3-8, Mt. Carmel. During the month of March he held missions at New Hope, Spindale, and at the Friends Church in Asheboro.

The King Charge reports a truly spiritual revival among the three churches, Antioch, Bethel and Trinity. The Rev. D. Moody Nifong from St. John's Church in Charlotte was the guest minister whose messages were a blessing to all who attended.

The Rev. Lester E. Griffith, missionary to Algeria, who is at home temporarily following his release by Algerian rebels, was the chapel

speaker at Pfeiffer College, Misenhimer, on March 17.

St. Luke Methodist Church, Charlotte, held its annual revival March 8-13, with Dr. Walter J. Miller, superintendent of the Charlotte District, as guest preacher.

A week of revival services is scheduled for Pierce's Campground Church, Halifax Charge, April 6-11. The Rev. Donald Lee Harris of Garysburg will be guest minister.

The Rev. John Stroud, missionary to Barajagua, Cuba, was guest speaker at Boulevard Church, Statesville, on Sunday morning, March 15. He spoke also at the 6:30 service and showed slides of his mission work.

Boulevard Church, Statesville, held its spring revival beginning Sunday, March 15, and continuing through Sunday, March 22. The Rev. John Stroud, missionary to Cuba, spoke at the opening service, and the pastor, the Rev. G. E. White, preached at the other services.

The Rev. J. Earl Richardson, pastor of First Church, Edenton, was guest speaker on March 16 at the joint meeting of the Woman's Society of Christian Service and the Wesleyan Service Guild. This occasion marked the 29th anniversary of the Guild.

The Rev. E. Lester Ballard, retired minister of the Western N. C. Conference, has been added to the staff of Centenary Church, Greensboro, to assist in advancing the total ministry of the church.



Let your heart be filled with worship, even as you approach God's throne with your petitions. The God who answers prayer loves to hear His children pray. Let us then be about this heavenly business, the first thing in the morning, the last thing at night, and often in between. Let us maintain our prayer contact with our Father who loves us and who doeth all things well.—CHARLES J. WOODBRIDGE, "Tell Us, Please," (The Fleming H. Revell Company).

**NORTH CAROLINA**  
**CHRISTIAN ADVOCATE**  
Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall .....	Editor
Henry E. Gibat .....	Business Manager
O. D. Park .....	Managing Editor
Elizabeth Whisner .....	News Editor
R. R. Mitchell .....	Production Manager
Betty Dean .....	Circulation

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$2.50 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President;  
O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



The General Board of Education has done a reprinting, with minor changes, of the "Methodist Sunday Evening Fellowship Manual." The Board is in the process of revising the manual, but this will take some time, and because the present stock of manuals was nearly exhausted, reprints were ordered. These may be secured from The Methodist Publishing House serving your area, at a price of 50 cents per copy.

No Methodist personnel were injured, nor was Methodist property damaged in the recent riots and demonstrations in La Paz, capital of Bolivia. In a letter, a Methodist missionary in La Paz said, "All is calm after three days of disturbances. All our people are well and going on with their work." The riots were attributed to a report on the economic and political situation in Bolivia published in an American newsmagazine.

The 815-page GENERAL MINUTES of Annual Conferences for 1958 is now available from the Methodist Publishing House through its Cokesbury Book stores. The book is published by the Council on World Service and Finance, Chicago, and is edited by the Rev. Albert C. Hoover, director of the Statistical Office. The big volume contains a comprehensive statistical report on the work of the 100 conferences in the U. S. and its possessions and Cuba, listing of the 27,415 ministers, and other data.

Attorney Vincent P. Clark of Winchester, Mass., first lay alternate, was notified March 11 of his election to the Judicial Council, filling a vacancy left by the death recently of J. Ernest Wilkins.

A Methodist Men's Alaska tour July 7-22 has been announced. The 16-day tour will give laymen a first-hand look at developments of The Methodist Church in the 49th state and will include a visit to the new Alaska Methodist University being developed at Anchorage. The tour is sponsored by the Department of Methodist Men of the church's Board of Lay Activities, Chicago, and the Joint Section of Education and Cultivation of the Board of Missions, New York. Directing the party will be Robert C. Williams of Chicago, staff member of the Department of Methodist Men.

Bishop W. Angie Smith of Oklahoma City, chairman of a special committee of American bishops promoting Soochow University in Taipei, Formosa, and Bishop Arthur J. Moore of Atlanta, Ga., recently assigned to supervise the Taiwan-Hong Kong Area, have been in Formosa on official visitations.

Efforts to advance the level of Methodist ministerial training in Korea "paid off" in February with the recognition of the Methodist Union Theological Seminary in Seoul as a college-grade institution. The new academic standing for the seminary was granted by the Korean Ministry of Education. "This government recognition was a distinct honor to the seminary and to the Korean Methodist Church, both of which have been attempting to raise the standards of theological training since the end of the Korean war," a Methodist Board of Missions spokesman said. "American Methodists should realize that in most areas overseas theological education has not yet reached

the level of graduate school training, as is the case in the United States. In many countries, even to reach college level is a significant achievement. In Korea endeavor will now be made further to improve faculty and courses of study in the hope that the seminary will attain graduate school recognition."

New music of Easter, featuring the world premiere of a work by Alice Parker, will be presented on the NBC-TV Network's "Frontiers of Faith" on Easter Sunday, March 29. (1:30 p.m. EST). Three works, all by American composers, will be performed by the Choral Art Society and Chamber Orchestra under direction of William Jonson. The Alice Parker work, "Now Glad of Heart," will feature Robert Lancaster, bass, as soloist. From "A Mass," by Lou Harrison, the final sections will be drawn, the "Sanctus" and "Agnus Dei." "The Easter Cantata" from "Triptych," by Alan Hovhaness, will feature soprano Reri Grist as soloist. "Frontiers of Faith," an NBC Public Affairs presentation, is produced in cooperation with the National Council of Churches.

One of Methodism's youngest units, the Mindanao Provisional Annual Conference in the Philippines, recorded a membership growth of 15 per cent in 1958—despite the worst drought in 34 years, despite sickness among ministers and laymen, and despite an infestation of rats and locusts which caused famine. Even though the 15 per cent growth is considerably larger than the annual Methodist growth in the United States and in many other places in the world, a Methodist news correspondent described the progress in Mindanao as "inching forward" in relation to what could be done. Organized in 1954, the Mindanao conference, which is on the large island of Mindanao in the southern Philippines, reported 2,595 full members at the annual conference session at Koronadal in February. At the annual conference of 1958, 2,250 members were reported. Gains were reported in most other areas of church.

## Capsule News and Comment

Mail by Missiles: The Post Office Department has begun discussions regarding the feasibility of sending mail by guided missiles. Preliminary tests may begin this year and some authorities foresee regular missile flights each day between large cities . . . But is there any way to speed up mail between Greensboro and Burlington?

Calling a Bluff: President Eisenhower last week brought shivers to many American spines as he talked about the Berlin crisis and emphatically "called the bluff" of Red Russia. Evidently the administration believes that Krushchev is not willing to risk an all-out war over the situation. The President's words brought favorable reaction from the Western allies and seemingly from the American people . . . But do we know that this is a bluff? Are we prepared to take the consequences of atomic warfare and the mass murder of millions?

The 50th State: With flag-makers in a dither over what to do with surplus 48-star banners, now comes the question of how to sell the 49-ers. Pressure is being put on the Government to delay formal announcement of the new 50-star flag until next year . . . Meanwhile we are cheered by the fact that any flag once accepted is legal and may be used—even those with 48 stars.

Billy Graham Does It Again: At the close of his month-long evangelistic campaign in Melbourne, Australia, Billy Graham could report that he had preached to a total attendance of 714,000. More than 26,000 made decisions for Christ.

Symbol of Solidarity: Lutheran Oscar Cullman, professor of Church History at Basel University, recently startled theologians at Union Theological Seminary (New York), with his proposal that Protestants and Roman Catholics demonstrate unity, not by trying to get together into one organization (he thinks it too late for that), but by making gifts of money to each other's poor. He cited an instance where an RC monk gave a bank note to him with instructions to give it to a "poor Protestant." Professor Cullman gave the money to the dean of a small Waldensian seminary in Rome, with the result that students of the seminary took up an offering for poor Catholics . . . Such an idea is worth trying in this country, where Protestants and Roman Catholics often know, and seem to care, nothing about each other.

Easter Date: Easter has been celebrated since 325 A.D. on the first Sunday after the full moon following the Vernal Equinox (the first day of spring). This allows a variation of 35 days in the date, and causes much confusion. Now it is proposed that the ecumenical council of the Roman Catholic Church, to be held in 1961, set a fixed date for Easter, and if this is done it is probable that Potestants will follow suit . . . Since there is nothing sacred about the precise date of Easter, there would seem to be no reason why we should not fix the date of Easter as we have the time of Christmas.



The other day I flew over the Okefenokee Swamp. We were down low and I could see an ugly green film over the water. It looked dirty and unclean—a breeding place for health-destroying creatures. At one time the water in that swamp was sweet and pure, coming from clear springs high in the mountains. But in that low place it had stopped, and having stopped it had stagnated.

So in life. If you stop when you hit low places, your life begins to stagnate. Sometimes tears blind our eyes and we can't see the way ahead, but we must keep going.—CHARLES L. ALLEN in *All Things Are Possible Through Prayer*, (Fleming H. Revell Company).



"The man who has found God has not insured himself against trouble, but he has found One who will show him how to turn trouble into triumph."—*Selected*.



# CONDENSED PROGRAM

## NINETEENTH ANNUAL MEETING

NORTH CAROLINA CONFERENCE

### Woman's Society of Christian Service

Steele Street Methodist Church  
SANFORD, N. C.

CONFERENCE THEME: *"The Master Calleth for Thee"*

*Pre-Conference Meetings—Monday  
April 6, 1959*

5:30 p.m. Dinner for Enlarged Executive Committee.

8:00 p.m. Service of Spiritual Preparation and Commitment, Mrs. R. L. Jerome, presiding; Miss Kate Cooper, leader.

*Tuesday, April 7*

9:00 a.m. Registration of delegates.

11:00 a.m. Service of Holy Communion.

2:00 p.m. Mrs. Pierce Johnson, presiding. Greetings; Report of credential committee. Presentation of general chairman and pages; Announcement of committees; Reports of recording secretary, Mrs. H. W. Doub; vice-president, Mrs. H. C. Turlington; treasurer, Mrs. L. C. Vereen; public relations and historical committee, Miss Mary Gardner. Address: "The Voice of God Is Heard in Sarawak," Dr. Harold Brewster.

4:00 p.m. Coffee Hour.

6:00 p.m. World Federation of Methodist Women Dinner, Mrs. H. C. Turlington, presiding.

8:00 p.m. Mrs. Pierce Johnson, presiding. Scripture and Prayer, Dr. Allen P. Brantley; Address, "Christ Hospital in Pictures," Dr. Harold Brewster, assisted by Mrs. Brewster.

*Wednesday, April 8*

9:15 a.m. Mrs. Pierce Johnson, presiding. Meditation, "God's Call to Adventure by Faith," Miss Kate Cooper; Fraternal Greet-

ings, Mrs. Richard G. Pullen, President Virginia Conference. Reports: "God's Call to Youth," Miss Mamie Chandler, Deaconess, Methodist Student Center, Greenville; Mrs. W. I. McLamb, Youth Work; Mrs. W. Taylor Long, Student Work; Mrs. J. S. Henninger, Children's Work; Mrs.

Allen C. Lee, Missionary Personnel. Message of President, Mrs. Pierce Johnson. Address: "Our Witness Through Healing," Dr. Harold Brewster.

2:00 p.m. Mrs. Pierce Johnson, presiding. Dedication of Journal; Special Memberships; Awarding of Study Jewel; Preview of 1959 School of Missions, Mrs. S. A. Dunn. Reports: Mrs. C. H. Boyd, Promotion; Mrs. Sam A. Dunn, Missionary Education and Service; Mrs. P. F. Newton, Literature and Publications; Mrs. L. S. Thompson, Supply Work. Mrs. T. S. Newbold, Status of Women; Mrs. S. W. Anderson, Christian Social Relations; Mrs. R. L. Jerome, Spiritual Life.

8:00 p.m. Mrs. H. C. Turlington, presiding. Scripture and Prayer, the Rev. W. L. Freeman; Reports: "Our Rural Workers Answer the Call," Miss Ethelynde Ballance and Miss Jean Griffith. Address: "How Are We Answering," Miss Cornelia Russell.

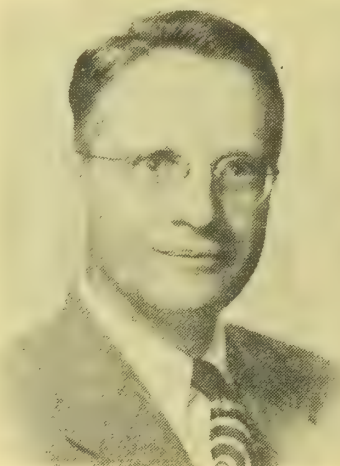
*Thursday, April 9*

9:15 a.m. Mrs. Pierce Johnson, presiding. Meditation, "The Cost of Obedience to God's Call," Miss Kate Cooper. Reports: Committee on By-laws; State Legislative Council; Presentation of Recommendations; Local Committees. Address: "Obedience Demands Personal Commitment," Miss Cornelia Russell. Pledge Service, Mrs. L. C. Vereen, and District Presidents and Treasurers. Adjournment.

### Guest Speakers



MRS. PIERCE JOHNSON  
President, WSCS, N. C. Conference



DR. HAROLD BREWSTER

Dr. Harold Brewster, Medical Secretary of the Board of Missions of the Methodist Church, will be one of three guest speakers at the Annual Meeting of the N. C. Conference Woman's Society of Christian Service in Sanford. He will speak on his recent

two years term of service in Sarawak, where he helped to establish the new Christ Hospital and Mobile Boat Clinic for service to the people of interior Sarawak.

Before becoming medical secretary with the Methodist Board of Missions in 1951, Dr. Brewster served as a medical missionary in Foochow, Fukien Province, China. He was also head of the World Health Organization Tuberculosis Control from June 1950-July 1951.

In his work as secretary for Foreign Work of the Board of Missions, Dr. Brewster has visited and studied nearly all of the hospitals, dispensaries and health work sponsored by The Methodist Church in 14 foreign countries.

Dr. Brewster is married to the former Dorothy Davidson, of Brockton, Mass., who will accompany him to the Annual Meeting in Sanford. The couple have three daughters and one son.



MISS RUSSELL

Miss Cornelia Russell is the Executive Secretary of Town and Country Work in the Woman's Division of Christian Service. A native of Nashville, Tenn., she attended Peabody College, Vanderbilt University, and Scarritt College, where she received her A.B. Degree. Miss Russell has also been a student at Garrett Biblical Institute, and holds an M.A. Degree from New York University.

Miss Russell has served at the Dale Hollow Larger Parish, Tennessee; as assistant director of the Alma Mathews House, New York; Director of Youth Work in a Congregational Church in New Jersey. Following a brief period of service as co-ordinator of the Holston Valley Rural Work, Miss Russell was elected to her present position.

Town and Country Work is responsible for 82 rural church and community projects and 30 institutions, one of which is a Children's Home. Included in the program is work among Indian Americans in eight states.

Miss Kate Cooper will lead the service of Spiritual Preparation and Commitment and the Meditations during the Annual Meeting. Feeling the call to foreign missionary service in her early years, Miss Cooper, a native of Georgia, received appointment to Korea before her twenty-second birthday.

For thirty-two years, Miss Cooper did evangelistic work, itinerating in the rural villages in the Wonson District. She also trained Bible women to carry the Gospel and teach the Bible to their own country women.

When the Korean autonomous church was formed in 1930 and the right of ordination

ings, Mrs. Richard G. Pullen, President Virginia Conference. Reports: "God's Call to Youth," Miss Mamie Chandler, Deaconess, Methodist Student Center, Greenville; Mrs. W. I. McLamb, Youth Work; Mrs. W. Taylor Long, Student Work; Mrs. J. S. Henninger, Children's Work; Mrs.





MISS KATE COOPER

given to women, Miss Cooper was the first among a group of missionary women to be ordained as a preacher in the Korean autonomous church.

Following World War II, when Korea was divided and work in the north was prohibited, Miss Cooper taught Bible in the Methodist Theological Seminary in Seoul, did evangelistic work and taught in a Bible school for women. When, during the communist invasion Miss Cooper, along with other American women, was evacuated to Japan, she worked with the Koreans in Hiroshima. When she was permitted to return to Korea following the termination of the war, she served in Pusan for ten months until the government granted permission for refugee schools and all other refugees to return to Seoul. Miss Cooper has had fifty years of service under the Woman's Division of the Methodist Board of Missions.

### Love Offerings to Hospital

The love offerings placed on the altar during the Service of Holy Communion at the Annual Meeting will be directed to Kapit Nurses Home at Christ Hospital, Sarawak.

When Dr. Harold Brewster took a leave of absence from his work as Medical Secretary of the Board of Missions of The Methodist Church, he gave as his reasons

for returning to the mission field a deep conviction that medical work could be an effective method of helping to win the Iban people to Christianity.

His plans called for development of medical work centers in a small, all-purpose hospital built in Kapit, a town in interior Sarawak. An international, interracial team of Methodists, headed by Dr. Brewster, set up a temporary hospital-clinic on an old mission compound.

On his first Sunday in Kapit, Dr. Lik-Kiu-Ding was on his way to church when he was called into one of the shops in the bazaar. The leader of the Chinese idol-worshipping sect had burned incense to his gods to no avail in trying to save his tiny granddaughter. As a last resort he was calling on the new Chinese doctor. Dr. Lik-Kiu went into the bedroom and saw a two-months-old baby gasping for breath, apparently in the last stages of pneumonia. He called Dr. Lillian, his wife, who was a pediatrician. Her verdict: "We must take the child to the hospital and give her constant attention."

"But the hospital isn't opened yet and won't be for months."

"Never mind, put her in the living room-clinic room during the day so we can watch her and teach her mother what to do at night."

Thus, Christ Hospital, named for Him who said "Suffer the little children to come unto me," had its first patient. After a week of up-hill battle the baby had recovered.

The temporary hospital building and doctors' residences are on two hills in Kapit. The new nurses home has been completed and plans for construction of the new hospital are well under way. This pioneer medical program in Sarawak includes missionaries from churches in Malaya, the Philippines, and other Asian lands, along with American missionaries.

### The Jubilee Study Jewel

A coveted award is given each year to the district in the N. C. Conference Woman's Society of Christian Service having the largest number of societies reporting three study courses during the period from February of the previous conference year to

February of the current conference year. It is the Lillie Moore Everette Study Jewel.

An ardent advocate of missionary education, the late Mrs. LeGrande Everette conceived this plan of award and donated the jewel. It was presented for the first time at the "Jubilee Conference" celebrating the fiftieth birthday of the conference society, held at the Fifth Avenue Methodist Church, Wilmington, April 1928. Mrs. Everette served for many years as Superintendent of Study for the former conference Woman's Missionary Society. The jewel was won the first time by the then Rockingham District, and presented to Mrs. B. C. Thompson, its secretary.

In her book, "Seven Times Seven," Mrs. Everette gives an interpretation of the jewel: "The jewel is pure gold, on the face of it is a shield, outlined by a line of royal purple outside a parallel line of sky-blue enamel. A torch of white gold rests upon and within the shield, reaching from the bottom to the top of it. Surrounding the shield is a wreath of pomegranate leaves in green gold, with pomegranates in natural color set at intervals in it.

"In the pure gold of the jewel is seen the emblem of Deity in manifestation, divine glory, perfection. In the shield of gold with its kingly purple and heavenly blue, is seen a symbol of God as King of Kings and Lord of Lords . . . a God who is a Father to His people and declared himself repeatedly to be their shield. Silver is the symbol of redemption and the silver torch with its glowing flame symbolizes Jesus, the Christ, as our redeemer . . .

"Our symbolism has a double significance in its application. In the center of all our lives as Christian workers is God, our Father . . . in whose Holy Spirit, by faith through love's service we live and work and bear much fruit . . . The torch which the missionary minded of all ages have faithfully borne aloft to lighten the dark places in many regions, and which missionary women today, having received from their pioneer missionary women of yesterday, must continue to hold aloft and carry further into the darkness till the Gospel shall be published among all nations.

"On the back of the jewel is the legend which relates it to the Jubilee year in our conference Woman's Missionary Society, as well as the Woman's Missionary Council and to our department of study.

. . . The jewel is suspended from a small gold chain so as to be worn as a locket and be kept by the secretary of the district winning it, who is expected to wear it when she attends the various missionary meetings."

### Registration

Registration cards for women attending the Annual Meeting in Sanford have been mailed to every local Woman's Society of Christian Service in the Conference. Registration fee of \$8.00 should be sent to Mrs. F. M. Humphries, Box 46, Sanford, N. C., By MARCH 20.

Those who are not members of the Enlarged Executive Committee and who plan to arrive on Monday, April 6, for the Service of Spiritual Preparation and Commitment will be expected to be responsible for their meals on Monday.



Temporary Headquarters Christ Hospital, Kapit, Sarawak



## ANNUAL MEETING N. C. CONFERENCE

### Wesleyan Service Guild

First Methodist Church, Wilson, N. C.

Theme: "MYSELF I GIVE THEE"

Saturday, April 11, 1959

2:00 p.m. Mrs. Harriet Fralix, presiding. Invocation and Welcome, the Rev. Grady Dawson; Introductions and announcements; appointment of committees; presentation of life memberships, Mrs. Norman Wood. Skit: The Way Not to Have a Meeting, Wesleyan Service Guild, First Methodist Church, Rocky Mount. Model Meeting, Miss Louise Clements, presiding. Reports: treasurer, Mrs. L. C. Vereen; Guild Work and Promotion, Mrs. Harriet Fralix; Spiritual Life, Miss Corinna Sanders; Christian Social Relations, Miss Estelle Jenkins; Missionary Education and Service, Miss Juanita Stott; Supply Work, Mrs. D. C. Fussell; Status of Women, Miss Lillie Smith; Greetings, Mrs. Pierce Johnson; Presentation of Program, Miss Sarah Godfrey; Scripture and Prayer, Miss Kate Cooper; Message, Miss Jean Griffith. Work Groups: Presidents and Secretaries of Promotion; Treasurers; Spiritual Life; Missionary Education and Service and Vice-Presidents; Christian Social Relations; Supply Work; Status of Women.

6:30 p.m. Banquet, Asbury Hall, Miss Mary Lane, presiding. Invocation, Dr. W. C. Ball; Introductions, Miss Mary Lane; Presentation of Presidents, District secretaries, and roll call by districts, Mrs. Harriet Fralix. Group Singing, Mrs. P. F. Newton, leader; Presentation of Significance of Guild Emblem, Wesleyan Service Guild, Hay Street Methodist Church.

8:00 p.m. Church Sanctuary, Mrs. Harriet Fralix, presiding. Scripture and Prayer, Mrs. H. A. Davis; Special Music; Address, Miss Lillian Johnson. Guild Hymn; Pledge Service; Fellowship Hour.

Sunday, April 12

7:15-7:45 a.m. Coffee Hour.

8:00 a.m. Morning Watch, Miss Corinna Sanders, presiding. Meditation, Miss Kate Cooper. Sacrament of Holy Communion, Dr. W. C. Ball, the Rev. Grady Dawson. (Love offerings laid on altar to be directed to work in Korea.)

10:50 a.m. Morning Worship. Sermon, the Rev. Grady Dawson.

12:30 p.m. Luncheon, Asbury Hall. Invocation, Mrs. C. H. Boyd. Report of Committees; Announcements; Installation of Officers, Mrs. Pierce Johnson; Benediction.

#### Guild Secretary Issues Call

Mrs. Harriet Fralix, Secretary of N. C. Conference Wesleyan Service Guild, is issuing a clarion call for Guild members to attend the Annual Meeting to be held in the First Methodist Church, Wilson, April 11-12, 1959. Mrs. Fralix writes:

"Although you have already received many invitations to attend our annual meeting in Wilson, I would like to take this means of giving you an urgent and cordial invitation.

"The church staff and members of First Methodist Church in Wilson are making many plans to see that you have a most



MRS. FRALIX  
Secretary, Wesleyan Service Guild

enjoyable visit, and your program committee has planned an informative and inspirational program. There will be work groups which should be helpful. You will have an opportunity to visit the Literature Room, see the materials available to us, and purchase those which meet your needs.

"Friendship is one of our greatest blessings. The friends you make at the Wesleyan Service Guild annual meeting will not be forgotten. This year the sessions are planned so that they will not be too rushed, and you will have time for seeing old friends and making new ones.

"Plan now to attend. We who are on the program know your coming will be a blessing to us, and we hope to be a blessing to you."

#### Registration

Guilders expecting to attend the Annual Meeting in Wilson, April 11-12, should mail registration fee of \$1.00 to Mrs. Warren Wooten, 413 W. Gold Street, Wilson, N. C., no later than April 3. Registration will begin at 10:30 on Saturday, April 11. Room reservations should be made at the Cherry Hotel or Village Motel.

#### Guest Speakers

Miss Lillian Johnson, Secretary of Wesleyan Service Guild, Woman's Division of Christian Service, will be principal speaker at the 1959 Annual Meeting of the N. C. Conference Wesleyan Service Guild.

A native of Ansonia, Connecticut, Miss Johnson holds a B.S. degree from Hartford Seminary Foundation; and an M.A. from Columbia University, at which latter school she majored in Religious Education.

After having taught in the public school system of Ansonia, Miss Johnson accepted a position as Minister's Assistant to Bishop W. Earl Ledden, the then pastor of Trinity Methodist Church, Albany, N. Y. During her seven years at Trinity Church, Miss Johnson was ordained as an elder in the Methodist Church, following which she served as dean of women, Bible teacher, and later as Head of the Guidance Department of



MISS LILLIAN JOHNSON

Wood Junior College, one of the schools sponsored by the Woman's Division of Christian Service. She has held her present position since December 1951.

Miss Jean Griffith. When the N. C. Conference Woman's Society of Christian Service sought a replacement for Miss Willa Dean Lindsey as a rural worker in the Glendon area last fall, Miss Jean Griffith received the appointment.

A native of Atlanta, Georgia, Miss Griffith is a graduate of Young Harris Junior-Col-



MISS GRIFFITH

lege and Scarritt College for Christian Workers. Miss Griffith's interest and enthusiasm for her work with rural churches resulted in her decision to become a home missionary worker with the rural church.

Miss Kate Cooper, of Hampton, Georgia, will give the meditation at the Morning Watch.

Miss Cooper has a record of fifty years as a missionary to Korea. During the Annual Meeting of the Board of Missions of The Methodist Church at Buck Hill Falls, Pa., last year, Miss Cooper was presented an orchid in recognition of having served longer than any other missionary.

It is said that on leaving Korea, because her time for retirement was overdue, Miss Cooper left behind many children in the faith and a large number of Christian workers. Her heart is still in Korea, although she says that as long as God gives her strength she will use it for Him wherever she is.

A more detailed story concerning Miss Cooper's services is published on another page of this issue of the Advocate.



## Board Names Henry Gibat Manager Piedmont Press

Henry E. Gibat, formerly of Morehead City, has been appointed by the Methodist Board of Publication to the post of manager of the Piedmont Press, 429 West Gaston St., succeeding R. R. Mitchell, who is retiring in August after nearly fifty years of service.

Mr. Gibat has been associated with the Piedmont Press and the NORTH CAROLINA CHRISTIAN ADVOCATE since last June in the capacity of assistant to Mr. Mitchell and to the Rev. R. P. Marshall, editor of the NORTH CAROLINA CHRISTIAN ADVOCATE, which is published by the Board of Publication for Methodists of North Carolina.

Mr. Mitchell will remain in the organization, acting as consultant to the manager and the editor.

## Methodist College Gets Archeological Bounty

A treasure ship sailed into Savannah Harbor recently bringing a cargo of archeological bounty headed for Atlanta from Biblical Jericho.

Packed in specially constructed crates and acres of excelsior were artifacts, jewelry and household items from the times of the Old Testament Patriarchs—most dating from about 4,000 years ago.

They were en route to Emory University's Archeological Museum, where they will be on permanent display. The shipment was the first of material from 1958 excavations, supported in part by Emory, a Methodist school.

## First Church, Hertford, Honors Organist

Honoring one of its faithful and devoted members, the First Methodist Church, Hertford, observed Kate Blanchard Day on Sunday, March 15, at the eleven o'clock worship hour. The day was planned by the official board in recognition of Miss Blanchard's years of service as organist in the

church, where she has been playing for sixty years. Recently, she was named organist emeritus and assistant organist, when Miss Caroline Wright was appointed Minister of Music in the church.

The theme of the day was "Service," with the minister, the Rev. James A. Auman, using as his sermon subject "She Has Done What She Could." Congratulatory messages from former pastors of the church were included in the printed bulletin of the day, which also carried a picture of Miss Blanchard at the organ. At the conclusion of the worship service, Dr. T. P. Brinn, chairman of the official board, presented a Persian Lamb cape-stole and muff to Miss Blanchard, as a gift of appreciation from the church.

Members of the Woman's Society of Christian Service were hostesses at a luncheon honoring Miss Blanchard and members of her family and friends, at 12:30 in the Fellowship Hall. Mrs. J. H. Towe and Mrs. W. C. Cherry were in charge of this event.

## Bryson City Church Host to Ministers and Families

The regular quarterly get-together of the Waynesville District ministers, wives, and families was held in Bryson City on the evening of March 6. The Rev. Mr. and Mrs. Joe Johnson, host pastor and wife, had planned an enjoyable evening for both adults and children.

A pot-luck supper was enjoyed at 5:30 in the social hall, and recreation followed.

In spite of distance, detours, school activities and other obstacles, over half the district was represented. Larger gatherings are anticipated at the summer meetings, the first of which is to be a district picnic at Hayesville in the new Rural Life Center.

♦ ♦ ♦

"Take time to laugh—it helps lift life's load.

Take time to dream—it hitches your soul to the stars.

Take time for God—it is life's everlasting investment.



On Monday evening, March 9, the students and faculty at Pfeiffer College welcomed Mrs. J. Fount Tillman to the campus with entertaining receptions held in the Recital Hall of the Henry Pfeiffer Chapel and in the president's home.

Mrs. Tillman is president of the Woman's Division of Christian Service of The Methodist Church which is the largest organization of women in the world. During the summer of 1959, Mrs. Tillman made an official trip through 11 countries in Africa, visiting mission work, speaking with government officials, and noting the progress that is being made in those countries. In the chapel program on Tuesday morning, March 10, when Mrs. Tillman spoke to the student body, she mentioned her travels, the changes that had been made, and the need for more missionaries.

Mrs. Tillman's visit represented the first visit of the organization's president to Stanly County and Pfeiffer College.

Shown in picture (left to right) are Mrs. Tillman and Mrs. Cameron P. West.

## High Point College President Resigns

HIGH POINT, March 16—Dr. Dennis H. Cooke has asked that he be relieved as president of High Point College so that he may give full time to teacher education.

He submitted his request Saturday to the board of trustees of the Methodist college. Holt McPherson, board chairman, said a committee would be appointed to seek a successor.

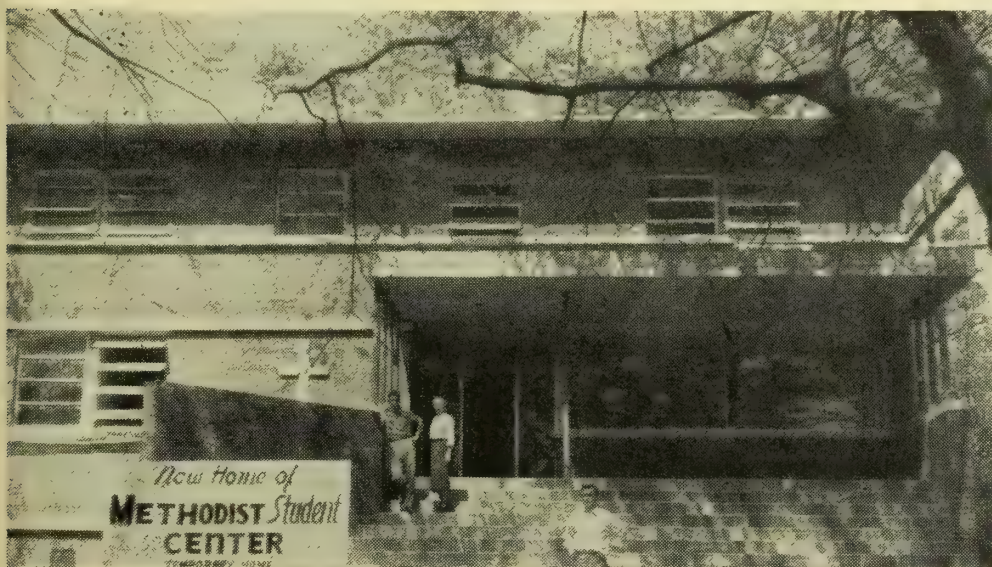
Dr. Cooke said he wants to be appointed to a new position of director of teacher education and that he be allowed to continue as professor of education and psychology. He has been college president since 1949.

## TWO STRENGTHS

Doff the hat to those who stand  
Secure in being right,  
And boldly, gallantly command  
The advance and win the fight!

But mark! They may be just as strong  
Who, firmly, when they meet  
The stunning fact that they've been wrong,  
Admit it, and retreat.

—HELEN HARRINGTON



New Methodist Student Center, East Carolina College, Greenville



# EDITORIALS

## The Communion Offering

Methodists in many sections of the country observe the ancient custom of receiving a special offering "for the poor" at Holy Communion. In some cases this is received in the usual way, in others it is placed on the altar railing.

During the past few years of prosperity many congregations have found it difficult to channel such an offering properly in the local community, and sometimes the money given has been put into the general fund.

Such a practice defeats the original purpose of the offering, which is a sharing of our substance, as we share the Bread and Wine.

The Fellowship of Suffering and Service of The Methodist Church has issued an appeal for funds to meet the increasing needs of the poor and needy all over the world. In a letter signed by Bishops G. Bromley Oxnam and Paul Garber, Methodist pastors have been reminded that the Discipline provides that each local church shall be requested to transmit the entire offering received on World Communion Sunday and a portion of the offerings received at other observances of the Sacrament of the Lord's Supper."

The bishops are appealing for help for the Fellowship offering and ask that between now and May 31 a portion of the offerings received at all Communion services be given to this fund.

## "If It Were Not So"

When on the last evening before his crucifixion Jesus spoke about the many rooms in our Father's house he added these significant words:

*"If it were not so, would I have told you that I go to prepare a place for you?"* (R.S.V.)

This makes it clear that Jesus had thought through all the possibilities of skepticism and unbelief as well as of faith. What he was saying in effect to the disciples was this:

*"If there were no life after death I would have said so."*

Any religion that is realistic must reckon with doubt as well as with conviction. Christ was intellectually honest. So was the Apostle Paul. They did not subscribe to the rosy ideas that "there is no death" or that "death comes as a friend."

It may well be that death comes as a friend after someone has gone through years of agonizing cancer or helpless old age. But Paul struck a responsive chord in the heart of humanity when he said that death is an enemy. He wrote to the Corinthians in his famous chapter on the resurrection, "The last enemy to be destroyed is death." (I Corinthians 15:26).

Why should we not be as truthful as

## Christ's Wondrous Resurrection

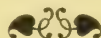
Oh, what a great and blessed morn  
When Jesus Christ our Lord arose.  
Despite the hate and scoff and scorn  
From those who dealt Him heavy blows,  
And those who put a thorny crown  
Upon His head, through tempers ill,  
Then led Him forth outside of town  
And crucified Him on a hill!

Though guards were placed about the tomb  
In which our holy Savior lay,  
Where humble men, with hearts of gloom,  
Had laid Him tenderly away,  
To see that none could take Him out  
And then declare new hope He gives,  
And with a hallelujah shout  
Proclaim with joy, "He lives, He lives!"

In spite of guards that stood around  
And kept their vigils through the night,  
An angel came without a sound  
And unafraid of any plight,  
And rolled away the massive stone  
His foes had placed to keep Him in.  
And then our Lord walked out alone.  
A victor over hell and sin.

Oh, wondrous resurrection day  
When Jesus breathed eternal breath.  
And from the grave came forth to stay  
And never taste again of death,  
That you and I, through faith in Him,  
Might have a wondrous spirit birth,  
And look beyond life's shadows grim  
And conquer death and sins of earth!

—Rev. Walter E. Isenhour  
Taylorsville, N. C.



the Word of God? Death is an enemy. Cover it up with wreaths and flowers as we will. It still robs us of the dearest relationships of life. It blots out our joy. It makes cowards of us, too, so that we sell our souls and compromise our finest ideals in the vain effort to protect ourselves from oblivion. It is the stone curtain between ourselves and God, between the living on earth and the living in the Great Beyond.

We should resist death with all our power. We should put up a fight to the finish against everything that causes death, whether it be ignorance, superstition, poverty, disease, drunkenness, war, famine, or religious unbelief. Death can never have the last word. It may be the last enemy. But it has been destroyed. Christ has destroyed it by the power of his love. Life and immortality have been brought to light through him. He has shattered the stone curtain forever, and disclosed the splendor of Eternity.

This is the Easter message, and the hope of the Christian. Ultimately, it is the only hope of civilization—a civilization which must choose between death and resurrection if it is to be what God willed it to be.

—DR. EDWIN T. DAHLBERG, president  
of the National Council of Churches

## Look for the Shadows

Some of the most beautiful paintings in the world depict the setting sun, but few artists have caught the beauty of a sunrise. Actually, there is so little difference between the two that it is hard to distinguish between them.

Dr. Charles A. Goff of Chicago used to keep in his office a color photograph which always intrigued his visitors. Was it a sunrise or a sunset? No one could tell at first glance. But there was one way in which the viewer could make the decision.

He could look for the shadows.

So it is with life. Sometimes we cannot tell whether we are at the beginning of a new day or at the end of an old one. Only by looking for the shadows, seeing the direction that they point, can we be sure.

Easter is sunrise for all the world and the shadows which on Friday evening fell across Jerusalem and crept like clutching fingers down the hillside, now lose themselves in the blue sky up above as the sun climbs slowly in the east.

## Complaints

A secular editor complained that few people ever bothered to thank him for anything good, but plenty took time to throw brickbats. Said he, "Another called one day and indicated that we had intentionally failed to print the story of his vacation. I said, 'I didn't know about it. I'm sorry.'"

We can sympathize with him, for we are often taken to task for failing to print something that nobody ever took the trouble to write us about. We are thinking of subscribing to the first "satellite news service" when it comes out. Won't it be nice to have an electronic eye keeping watch on all the Methodists and reporting their doings by remote control?

But maybe we'd better not wait for that day. Meanwhile, we scan the Sunday bulletins and hope for the best.



## EASTER HOPE

*Three crosses on a lonely hill  
Bore witness in an evil hour  
To truth's defeat, love vainly shared,  
And the force of victorious power.*

*Now missiles, satellites and bombs,  
Atomic fall-out in the air,  
Are symbols of "strength" which have become  
Grim signs of our despair.*

*But while we watch and wait in fear,  
As rockets roar, and H-bombs boom;  
The weary world renews its hope  
Before the empty tomb.*

—By SAMUEL B. MOSS



# DEVOTIONAL

## A Resurrection Reverie

By DAN CRAWFORD, F.R.G.S.\*

John 20:1-19

It is "the first day of the week," note well; and the Soul finds in this word FIRST something that it desires with great desire. Weeks and days of the week it knoweth not; yet doth it seize upon this word "first" as containing worlds of import. For this first has no last, and this beginning no end. Here is a dawn that will never see a sunset; and God's first day of John 20 is precisely as His first day of Genesis 1. One day, one function, was His law of Creation. "Let there be LIGHT" was the lone command of Earth's first day. "And there was LIGHT" is the long, lone blessedness of Resurrection's Eternal day.

"Cometh Mary Magdalene early, when it was yet dark." She was early, yes, but God was earlier. To the Soul's early there is ever God's earlier. In the days of His flesh He was ever rising early and protesting, saying, "Obey My voice," and now He who had risen early to preach, riseth early to save. Note, that this "when it was yet dark" is the Morning-Star hour. When He rose so shall we—"while it is yet dark." No forty days will elapse between our rising and our ascending. To rise will be to ascend.

"And seeth the stone taken away from the sepulchre." In the might of Imperial Rome the world was a unit, and the power of that world, was headed up in Cæsar. There was no King but Cæsar, and no power like Cæsar's power. When, therefore, Rome struck Christ's death-blow, all the world's strength backed that blow. And as the death, so, too, Christ's burial. As surely as the Empire had killed Him, so surely did it mean to patrol the tomb. King Cæsar would await King Corruption and then each would go his respective way. This stone, then, "great stone" though it was, was not merely a woman's difficulty. It was an Imperial fact. "Who shall roll it away?" said they. Yet the real difficulty was not a mere stone, however large, but Death's real gates of brass and bars of iron. THEY locked Christ in, and not mere stone. Rome's iron nails and soldier's spear had bolted the gates of brass; be there big stone at the door, or no stone at all. And so this while-it-was-yet-dark vision of the stone rolled away tells its own tale and another tale also. The lesser is contained in the greater. "The Breaker" is Micah's name for Him, and here the Lord earns it all. He hath broken the gates of brass in Resurrection and cut the bars of iron in sunder!

"Then she runneth . . . So they (Peter and John) ran together." How suggestive an inauguration of the Resurrection! The Saints have incentive; they run. God has outrun them; yet would they run. And even so it ever was with the Church. The memory of the empty tomb ever vivifies His own. This made Gospelling so gladly easy in the years 33-66 A.D. This constituted the "Offence of the Cross"; for there



*Make Thyself, O God, so real to me that I shall shrink from no solitude, knowing that Thou wilt still be with me, and dread no darkness, sure that though I cannot see Thee, Thou art there. And even when I find in my heart no sense of Thy nearness, help me to stay my soul upon Thy faithful word, willing to wait Thy time and serve Thee without reward. Amen.*



the world's power spent itself; and the Gospel of the opened Tomb heaped humiliation on that vaunted power. Where God struck the world its death-blow, so even there the Church ever does so. Ah, empty tomb, may we run because of thee!

"She runneth to Simon Peter and the other disciple, and they ran together." Yes, running indeed, but not to outsiders. That will be, and soon enough. The Resurrection, first of all, causes Christ's own to "run together"; to run to each other's hearts for communion and help. See that lovely miniature of what all this being "together" may involve. "As they ran together the other disciple did outrun Peter." How simply put and yet how unerringly. But not he who is first exercises his rights as such. The first at the tomb is the second to enter it. He who is forward in running is backward in entering. And he is that disciple whom Jesus fondly loved. He, who would rather be second in some things and first in one thing. This one thing all the Church owns to be his fond loving. He who fondly loved was fondly loved. He loved Him because He first loved us. Peter *dared* and John *loved*; yet do we read that "they went away to their own home," dear brethren both of a dear Lord.

In the running of fellowship there will always be outstripping. But the kindly dignity of outrunning consists in its resolve not to be first in everything. It leaves something for somebody else—"that all might have a little."

"Simon Peter . . . went in; then went in also that other disciple; and he saw and believed." It was what they did not see that agreed so divinely with what they saw. This constitutes believing. "We see not yet . . . but we see;" even thus doth God make Faith. "We see Him not," said Peter; yet do we see His stately goings, and seeing we believe. The believing, it must be most carefully noted, is all put down to John's credit. They entered, "but he believed." Peter's thoughts are read for us by Luke when he says that having beheld the linen clothes, Peter departed, "wondering in himself at that which was come to pass." Ah, how solemn! We can have been first in and last to believe. "The first shall be last." Love's eye alone can keenly detect. Love is not blind, though a proverb says it. Love only can see rightly. The Gospel, in fact, hurries on to tell us that this believing was not the belief of faith—faith in God's word. Saith the record: "He saw and believed, for

as yet they knew not the Scripture." This is the belief of love, not the belief of faith. God's hints lead up to God's words. He who refuses the hint will get the word; but blessed is he who taketh God's hints. Love ever does.

"But Mary stood without weeping." Ah, now we climb the heights! Not he who runneth, and not he who entereth, but she who weepeth is crowned. They are not going to get her reward; no man may take her crown! She gets *Himself*—she who had been out betimes seeking Him while it was yet dark. True, she never dreamed of this, nor would we. We wonder why they did not remember what He had told them. Ah, that shows up not their unbelief but our own! They, even now, are under the black cloud of Calvary; their souls are shrouded in the horror of great darkness. No empty tomb for them will mean the long aching days of sorrow dragging out ahead; the night getting bleaker and darker. And so our wondering at all this only shows how little a Calvary ours has been—how little a loss *we realise* theirs had been. Looking across a glorious Resurrection vista of nearly two thousand years—in which Christ has been Head over all things to the Church—how easy to criticise the orphans who had neither Christ nor Paraclete! Mary, then, was first, and first she shall be, said her risen Lord. She who had experienced His saving grace is honoured by first welcoming Him back again. All has been tangled, and her only relief is that of weeping. She, like the other woman, would have wet His feet with those same tears, but now there are no feet to weep over, and she weeps the tears of despair. And the tears blind—blind so really that when He speaks to her she knows Him not. Supposes Him to be the gardener, forsooth—oh, blinding tears! For there are tears that blind metaphorically, even as there are tears that clear the soul's vision. She, too, had stooped in to see what the others saw; but her tears hindered her seeing what John saw. God, then, must do His first godlike act in Resurrection; do what He ever does to His weeping Marys. He wipes away all their tears; and that, too, with the old magic word of a human name; her name—"Mary!" And she—oh, in a flash all is explained; and to show how well she has learned her lesson she utters the lone word "Rabboni!" that is to say (if an interjection has any value at all), "Oh, what a Teacher!" For the path has been winding and the discipline severe, but all has been climaxed, even as *our* lesson will be, with that one ascriptive word, "Rabboni!" "Who teacheth like Thee!"

"Then the same day at evening, when the doors were shut . . . came Jesus and stood in the midst." The wonderful morning leads on to a wonderful evening. They have shut out the Jews, not the Lord. He who could not be shut in by the Romans cannot be shut out by His own. Nay, but His own promise do they claim—"Where two or three are gathered together." Look, too, how they have left Him His rightful place "in the midst"; and look, too, how He claims it! "Jesus stood in the midst." The promise made is the promise kept.

\*The late Rev. Dan Crawford was for many years a missionary in Africa. This article is from his book, "Not Lawful to Utter."





# Boys and Girls

ELIZABETH WHISNER, Editor



## The Lilly Bloomed for Him

By SARAH MAY BURKHARDT

Ruth put the lily in the south window where it would get the sun, then gave it a drink of water.

"You know, Mother," she said, "Uncle Tom told me that if I want it to bloom for Easter Sunday I mustn't forget the drink of water. And do you really think it will? See, the flower stalk is quite tall already. But Easter is only two weeks away."

"I feel sure, dear, it will be in bloom by that time. It may surprise you by unfolding its marvelous whiteness and beauty before Easter. And I'm sure you will never regret the time spent in caring for it," said her mother.

"It's a really, truly living thing, and I wish I could see it unfold—but it might be nicer to be surprised," replied the child.

Every day the lily was moved from window to window, so it would get the sun. And every day it drank the water as if it were thirsty. And each day the flower stalk grew taller and the buds larger.

At last the day came—the Saturday before Easter. The night before Ruth had placed the lily pot in the east window, "so the sun's first rays will kiss it and whisper, 'Tomorrow is Easter.'"

"Come, little daughter," Mother said bright and early, "the sun is up. Wake up now. Mother wants you to take a basket of fruit to Mr. Tracey. He'll not be well enough to go to church Easter morning, so we'll remember him today."

"Oh, Mother, did the sun kiss it? I mean the lily." And Ruth jumped out of bed.

"I don't know, dear. I want you to look first this morning."

"Wait, Mother, I want to tell you my dream while I dress. I saw two angels with bright golden hair and silver wings. And my lily, Mother, was in full bloom—all white and beautiful. They took it, one on either side, and pushed it on a sunbeam that led like a golden path straight to the doorway on Grimes Street. I saw them knock, and when the door opened, the room looked so dark; then the sunbeam seemed to go right in with the lily on it. It made the room so bright and pretty. And they all had the happiest smiles on their faces. It was Easter morning, Mother."

"That was a very lovely dream, Ruth," said her mother as she kissed her. "Run and see if your lily is in full bloom."

Like a flash Ruth ran downstairs. And then a shout of joy. "It has, it has! The sun has kissed it. Come, Mother, and see!"

When Ruth knocked at Mr. Tracey's door, Betsy, the housekeeper, opened it, and with a beaming face, asked her to come in.

"I'm sorry Mr. Tracey is taking his nap, Fairy Good Spirit. He's all put out this morning," continued Betsy. "You know, Miss

Ruth, since his daughter went away out west somewhere he's never been quite the same. At first she sent him a lily each Easter. But now—. Some say flowers can't talk, but I never could agree with them. Law me, when that lily would come, its very fragrance told of her love. And he would smile and say, 'It's like Mary, so sweet and pure.'"

Ruth was only a little girl, but she went home very thoughtful. On Easter morning she surprised her mother by saying, "May I start early to church, Mother?"

"You may, dear, but why do you want to go so early?"

"Mother, I want to make Mr. Tracey happy. I want to give him my Easter lily."

"I thought you had planned to take it to church," said her mother. "You could give it afterward."

Ruth looked at her mother with pleading eyes. "Please, Mother, I want to give it to him before church. Then when he hears the church bells ringing he won't be so lonely."

"You're a dear child, Ruth. Do just as your heart tells you to do."

In a short time Ruth, in coat and cap, with the Easter lily hugged tight, was on her way to Mr. Tracey's house. She went to the front door and knocked.

"Law me, it's Miss Ruth," said Betsy as she opened the door. Ruth walked straight to where Mr. Tracey was sitting by the window, and placed the lily in his hands.

"It bloomed for you, Mr. Tracey," she said.

"But, Ruth, I can't take it. I must not take it."

"Won't it make you happy?" asked the child in surprise.

"Yes, my dear, it makes me happier than I can tell, but you have spent so much time caring for it, and I must not take it from you."

"Please do," pleaded Ruth. "I know it bloomed for you, Mr. Tracey."

Then in her childish way she told him of her dream.

Mr. Tracey, with moist eyes and a happy smile, accepted the lily, and told her she was the Sunbeam in the dream, and the "Fairy Good Spirit that your mother always calls you."

## LEGEND OF THE DOGWOOD TREE

Now all you children gather 'round me,  
And I'll tell you the legend of the dogwood tree;

A mighty legend, friends, it be,  
That legend of the dogwood tree.

The story is told that in days gone by,  
In woods and fields beneath the sky,  
The dogwood grew both tall and straight,  
Like the mighty oak beside the lake.

It was a lofty tree, and proud,  
Until it was chosen by the cruel crowd  
That was present at the world's great loss,  
When they crucified Jesus on the cross.

The tree was so ashamed and dismayed  
That Jesus upon its limbs was laid,  
That He said to it in His kind, sweet way,  
"No more shall you bear what you did today."

"From this day forth, 'till time shall end,  
Your size and shape shall be your friend;  
Twisted and bent hence forth you shall be,  
Never again like the great oak tree."

"The flowers which drape your scrawny size  
Shall be in petals of four, lengthwise;  
This combination shall form a cross  
To remind the world of its great loss."

"The stains at the edge, of fiery red,  
Shall remind all men of the blood I shed;  
The indentures at the petals' end  
Are the nailprints borne by me, my friend."

"In the center of the petal bed  
Is the crown of thorns placed on my head."  
Then Jesus said to the little tree,  
"All this shall remind mankind of me!"

—By RAYMOND WARD—Age 17  
Franklinville, N. C.

## PRAYER FOR ALL CHILDREN

Dear Father, watch over all little girls with sparkling eyes and sunny smiles. Take care of their little brothers, too, and all their cousins everywhere who have nothing to smile about.

Many of them have empty stomachs and hearts that hunger for the Bread of Life. Some have never heard of Thy Son Jesus, who died for all the children in the world.

Help us to be faithful in telling those near us of Thy great love. And may we open our hearts and pocketbooks that children around the world may not suffer need—less physical or spiritual hunger. In the name of Jesus, who said, "Suffer little children to come unto me." Amen.

From *The War Cry*

## Bible Quiz

1. What is the name given to the last meal that Jesus had with His disciples?  
.....
2. Where did Jesus go to pray in the evening after this meal was over?  
.....
3. What man betrayed Jesus in the garden?  
.....
4. Which disciple did Jesus ask to take care of His mother at the time of His crucifixion? .....
5. Who was the first to see Jesus after His resurrection? .....

## Answers to Last Week's Quiz

1. Samson—Judges 16:20-21.
2. Nahum—Book of Nahum.
3. Nazarites—Numbers 6:1-5.
4. Judah—Genesis 35:22-23.
5. Jonas—John 21:15.



# Christ and the Handicapped: Eternal Brothers

By DALLAS MALLISON

"... I will bind up the crippled, I will strengthen the weak..."—EZEKIEL 34:16

Christ and the Crippled! There, in broad profile against the mountain top of human experience, they have clung together for lo these twenty centuries! And there they will remain, clinging together, for all time to come!

Of all human beings, crippled persons should feel the closest to Jesus Christ for He has such an intimate, unique, and meaningful relationship to all those who are handicapped or weak in any respect.

This I have felt for many years, and I sense this all the more as I pass down the years. This is why I have long lost any resentment or question I may have had in the beginning concerning why I have to be crippled. I have long since come not only to accept this fact, but to feel privileged that I, a cripple, have something that Christ wants me to offer others.

Easter is the time when Christ is pictured most usually as the Risen Christ. Why should it not also be the time when we may with just as much meaning and good form envision Him as the Consoling Christ, the Comforting Christ, the Suffering Christ, the Companionable Christ—indeed, the greatest of all Physicians? This is the meaning of Easter for those of us who are handicapped in any way.

## Man a Hero of the Spirit!

In an inspiring address last November in High Point, that gifted author and victim of cerebral palsy, whose words are hard to get but whose meaning is crystal-clear, Earl Schenck Miers (author of "Why Did It Have to Happen?"), had this to say about Christ and Easter and the Crippled person:

"What we tend to forget—and should not forget—is that we are part of a struggle in behalf of man as a hero of the spirit which is now twenty centuries old.

"Recall for a moment how, twenty centuries ago, that struggle began with a youth who confounded his neighbors and disturbed his family. Something was so different about this lad that he perplexed his brothers and sisters who loved him, and worried the sweet, sensitive woman who was his mother. His father, a good and simple man, did the sensible thing for those times—he taught the youth a trade.

"We know that the boy practiced the craft; but often he would disappear from his home and reports would come back of his wanderings among the poor and sick, the lame, the halt, the deaf, the mute, the blind, the despised, the demoniac, the prostitute. He talked to these people, giving them hope, giving them courage, giving them a sense of wholeness and worthiness, giving them faith in the indestructibility of the spirit. Behind leprous sores he saw cleanness; beneath twisted limbs he saw strength; in blighted lives he saw dignity and decency.

"Here walked a new kind of man in history—a man endowed with an epic vision, a man who combined the touch of the healer with the sensitive insight of a poet. Many came to speak his name with love and reverence. They said: 'He is Jesus.' They said: 'He is the Saviour.' At a later time it came to pass that the door to his tomb had rolled away. The people sang then of resurrection on this first Easter; they sang of man reborn.

"When today we talk of Easter we, too, behold that epic vision of twenty centuries ago. We pledge ourselves anew to the same basic faith—the faith that man under God, is a hero of the spirit. We know that if we look beyond the crutch and sick bed and wheel chair and discover the whole person



## As Long As You Are There

God has been good to me,  
He gave me warmth and understanding  
When He gave me you.  
And then, to teach me humility  
And strength to stand alone,  
He took you from me.  
I railed against the harshness of my lot,  
And steeped my lonely heart  
In bitter tears of sorrow, until  
One night, when all the world was  
Wrapped in stillness and in sleep,  
I heard a mocking bird  
Outside my bedroom window,  
Singing as though his little heart would  
burst  
With all the loveliness of life and spring;  
And I awoke from my self-pity,  
Hearing your voice in the song of the bird.  
Now, you silently walk beside me,  
Again helping me  
Re-discover the meaning of life,  
The beauty all about me.  
And I again am glad,  
Although my body walks alone,  
For I know that you  
Are still within my heart  
And naught of life can hurt me  
As long as you are there.

—MUREE K. BENEDICT

who exists there, then miracles can be achieved."

## "We Suffer with Christ"

"Cast all your anxieties upon Him for he cares about you. Be sober, be watchful. Your adversary, the devil, prowls around like a roaring lion, seeking some one to devour. Resist him, firm in your faith, knowing that the same experience of suffering is required of your brotherhood throughout the world. After you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you."

—1 PETER 5:7-10.

## "Sympathizes with Our Weaknesses"

"For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need."—HEBREWS 4:15-16.

## "Endured the Cross"

"Therefore . . . let us also lay aside every weight, and sin . . . and let us run with perseverance the race that is set before us, looking to Jesus, the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God."—HEBREWS 12:1-2.

## "Despised and Rejected of Men"

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; he was despised and we esteemed him not. . . . Surely, he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

"But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all.

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death. Because he had done no violence, neither was any deceit in his mouth.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my servant justify many; for he shall bear their iniquities. Therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

—ISAIAH, 53rd Chapter (Abridged).



# Summer Opportunities for Adults

by HAROLD D. MINOR, *Director of Adult Work*

June 12-14	Young Adult Workshop, Camp Don-Lee, Arapahoe, N. C.
July 19-22	First Family Camp, Camp Don-Lee, Arapahoe, N. C.
July 22-26	Single Young Adult —Older Youth Assembly, Camp Don-Lee
August 16-19	Second Family Camp, Camp Caroline, Arapahoe, N. C.
August 19-22	Third Family Camp, Camp Caroline, Arapahoe, N. C.

## Young Adult Workshop

*Theme: "OUR FAITH, OUR WORK, OUR MISSION"*

### Some Concerns Arising from the Theme:

1. What is faith?
2. What is the relationship of our faith to our family, our job, our church, and our mission for Christ?
3. Why is there the gap between faith and work?
4. How can we witness through our work?
5. What is the relationship of work and worship?
6. What is our personal responsibility for the world mission of the church?

### Different Phases of the Program

Besides addresses on the theme there will be group discussions, a School of Prayer and Prayer Groups; Skill Groups, including evangelism, study and worship, social action and missions, and recreation leadership; Organized and Free Recreation; Worship and Communion Service; Business Session.

### Leadership

The Rev. Wade Goldston, Louisburg College, Keynote Speaker.

Mr. R. L. Cannon, Jr., President, Young Adult Fellowship.

Discussion Leaders: Mrs. Mozelle Amspacher, Warrenton; Mrs. James Auman, Hertford; Rev. W. D. Caviness, Durham; Rev. R. H. Eason, Ayden; Rev. L. P. Jackson, Rocky Mount; Rev. Jim Jones, Vanceboro; Mr. John Meares, Raleigh; Rev. John Pearsall, Fairmont; Rev. Kenneth Sexton, Erwin; Rev. Rufus Stark, Burlington; Rev. Fant Steele, Vass; Rev. Fred Still, Red Springs; Rev. George Tyson, Goldsboro; and the writer.

### Who Should Attend?

All young adults—class officers, teachers, and members; young adults in churches without organized classes; ministers and DCE's; District and Subdistrict leaders of young adults.

### Registration

Applications, including \$3.00 pre-registration fee, should be sent to Rev. Harold D. Minor, Box 6667, College Station, Durham, N. C., not later than May 31. The remaining \$8.00 is to be paid on arrival at the Workshop.

## Single Young Adults

Single Young Adults are asked to keep the dates, July 22-26, open for the Older Youth-Single Young Adult Assembly at Camp Don-Lee. More details about the program will be announced later.

## Family Camps

*Theme: FAITH, FREEDOM, AND THE FAMILY*

Three Family Camps are being planned for this summer: July 19-22 at Camp Don-Lee, and August 16-19, 19-22, at Camp Caroline. Twenty to twenty-four families can be accommodated in each camp.

There is a planned, but flexible schedule, including a one and one-half hour study session in the mornings; common meals; free time for relaxation; recreation; worship.

While the parents are engaged in study and discussion, there will be a nursery for the babies, classes for kindergarten, primary, and junior children, and a youth class.

The Rev. J. H. Lanning of Fayetteville, and the Rev. Clyde Manschreck of Duke University, will be leading adult groups at Camp Don-Lee and Caroline, respectively. Well qualified leaders are also being secured for children's and youth groups.

Registration: Application and \$6.00 pre-registration fee should be sent in advance to Rev. Harold D. Minor, Box 6667, College Station, Durham, N. C. The additional cost is to be paid on arrival at camp. This includes \$7.80 for each adult and each child ten years and over, \$3.90 for each child nine years and under, except babies, free.

## Some of the Opportunities at Lake Junaluska

1. Family Life Workshop, July 16-19.
2. One Week Laboratory School, July 26-August 1.
3. Credit School of Music, June 22-August 2.
4. Regional Young Adult Workshop, July 30-August 2.
5. Leadership and Laboratory School, August 3-14.
6. Audio-Visual Seminar, August 3-14.
7. Conference for Directors of Christian Education, July 31-Aug. 3.



*Free Time — Crafts*



*Meal Time at Family Camp*



# Youth in Action

IN THE NORTH CAROLINA CONFERENCE



## Plans Formulate For Louisburg Assemblies

Trying to keep one jump ahead, the North Carolina Conference MYF has harnessed its spring fever to launch earnest work for summer activities.

But one of its biggest vacation projects may come before school closes for some MYF-ers.

Christian Fellowship chairman, Jo Carole McDaniel, and Director of Youth Work, the Rev. Bob McKenzie, made joint announcements recently concerning the coming Louisburg Assemblies.

The pair said that MYF-ers from across the conference will gather at Louisburg College the first three weeks of June.

Those dates are June 1-5, 8-12, and for the workshop in the third week, June 15-19.

"We realize that a few complications may arise because some schools shut down later than others. Snow earlier in the year forced graduation dates back in some areas," commented Mr. McKenzie.

"We feel, however, that our assemblies will still be crowded. Many students, especially those of rural schools, will be able to attend the first week.

"And we think that we should give as many MYF-ers as possible the opportunity to attend Louisburg.

"It does look like we're going to have a big program this year."

Indeed, it does.

Miss McDaniel, chairman of the assemblies, released a tentative list of study courses for the assemblies. Her slate included items which ranged from dating to an examination of the tension in middle east and world affairs.

Courses are to be taught in a manner similar to regular school classes. Youth delegates at the assemblies may elect their field of study course.

According to Miss McDaniel, courses will probably cover the following topics:

1. "How Can I Know What is Right and Wrong?"
2. "How and Why of Prayer"
3. "Boy-Girl Relationships"
4. "Study of Church Music"
5. "Study of World Tensions with Emphasis on Missions"
6. "Introduction to Christian Theology"
7. "What is a Methodist Christian?"
8. "Study of Social Concerns"
9. "Study of Church-related Vocations"
10. "Study of the Bible"

Miss McDaniel also reiterated the names of speakers and deans to serve during the three-week period.

Cliff Shoaf will stand at the speaker's podium during the first week; Henry Ruark will follow-up for the second week.

Speakers for the workshop announced by the council earlier in the year were Jack Page and Warren Petteway.

Harry Jordan and Ethelynde Ballance will supervise the first week of the assemblies as deans. They relinquish their posts

to Christian White and Mrs. C. R. "Ma" Odum for the second week.

Deans at the workshop will be Harvey Johnson and Mrs. McLamb.

Miss McDaniel did not report the progress of her committee in deciding whether or not the assemblies should include a study course on all social concerns or on race relations primarily. This was a question raised at the last council meeting.

Composing the Louisburg Assemblies committee are Miss McDaniel of New Bern and W. C. U. N. C., chairman; Susan Hill Blount of Raleigh; Barbara Proctor of Henderson; Harry Lilly of Kinston; conference president Francis Bradshaw of Durham and Duke University (ex officio); and Mr. McKenzie of Durham (ex officio).

Local MYF-ers interested in attending the assemblies should consult their local churches.

## News from Around the Conference

### In the Mailbag, A Plea

Delegates to ACS last year at Duke University still remember Reinhard and Susi Brose, exchange students from Germany. The pair left ACS during its final day to return to their native land.

The Queen Street Methodist Church in Kinston sent its periodical newspaper to Reinhard and Susi soon afterwards. Then, a few weeks ago, Charity Holland of Kinston received a letter from the students.

This is an excerpt from the letter:

"We are living in Braunschweig where I have started my work at a small church. It is a very difficult job and no easy optimism can help out. We have only a few Methodists here, and they are all refugees from the Russian Zone. The work with a little group of young people is my main

concern. I wonder if your MYF might become interested and give us some assistance with equipment or material for this work. We are only about 20 miles from the Iron Curtain and thus the situation seems to be more unstable than in some other parts . . . .

"We would be mighty glad if you could continue sending us the Youth News, and remain with best wishes,

Your German friends,  
Reinhard and Susi Brose"

### "Do You Dig This Crazy World?"

North Carolina members of the United Christian Youth Movement are sprucing up for their Spring Council meeting which is slated at Franklinton Center, Bricks, N. C., April 4 and 5.

Theme of the meeting will be "Do You Dig This Crazy World?" Betsy Clark, past Youth Associate for the National UCYM in the area of international affairs, will lead the programs.

### Kinston Hosts New Bern Rally

Queen St. Church in Kinston will entertain and host representatives from the New Bern area at a district rally Friday, April 3. It's one of the biggest events of the year in that region.

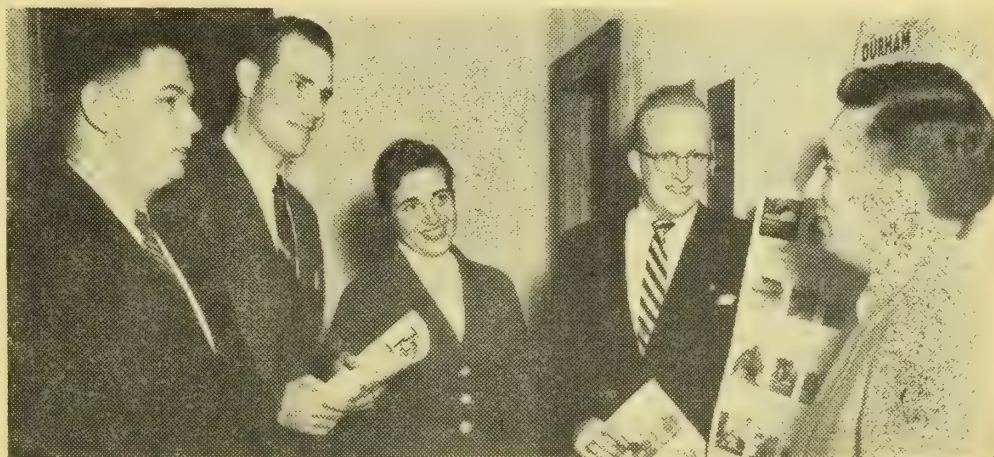
### Durham Subdistrict Makes Rapid Strides in Programs

Under the able leadership of its president, Ronnie Lewis, the Durham subdistrict has scored smashing successes in its last two regular programs.

Two weeks ago, a large group of MYF-ers heard Dr. William C. Bennett, pastor of Trinity Avenue Presbyterian Church in Durham, discuss "Christian Views Toward Death." Dr. Bennett is quickly becoming the most popular youth speaker in the city.

One meeting before, the Durham subdistrict staged an integrated panel discussion with two members of Durham High School and two students at the local Negro High School, Hillside, joining in a four-man group. They discussed "Christian Teen-agers' Interests."

Allston Stubbs, Jr. was in charge of the meeting.



DURHAM SUBDISTRICT LEADERS CONFER: Adult workers with youth in the Durham Subdistrict of MYF met recently to form a group called "Fellowship of Adult Workers with Youth." These leaders will gather regularly for discussion and planning relative to their jobs. Shown above at an organization meeting are (left to right) the Rev. W. K. Quick; the Rev. R. Harry Scott; Mrs. Edgar Glenn; Horace Mansfield; and W. A. Graham, director of youth work in the Durham District. (Photo by Bill Mansfield).



## Jesus Christ Lives

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Background Scripture: Luke 24:13-53

Lesson Scripture: Luke 24:33-48

If the reader has a copy of the *International Lesson Annual* available a careful reading of the introductory article on page 110 entitled "Easter Day" will be very rewarding. Here the author points out that there are really two approaches to the Easter theme. One of these has to do with the immortality of the soul, a belief which exists in many of the world's religions. The other is the distinctively Christian phase of the Easter story. It is to be assumed that the followers of Jesus already believed they would somehow survive death. What needs to be stressed in this lesson is the electrifying effect that the Resurrection had upon the whole body of disciples and, furthermore, upon the history of the human race. If Luke's gospel had ended with Chapter 23, and there had been no other gospel, then there would have been no Christian Church. It is as simple as that.

The emphasis, then, in the Easter Story is upon the effects upon the here-and-now, not alone upon the future life. The hopes of the disciples had died with Jesus on Calvary. It is hard for us to imagine the darkness that enshrouded their lives in those hours between Friday and the hour when the first intimations of the risen Christ came to them. If we are to believe the gospel records, even then they were slow to believe. But once they had become convinced that Jesus had conquered death they became new men—"the bad news of Good Friday became the good news of the gospel." They were not new men because they came suddenly to believe their own personal lives would continue on after death. They were new men because they now had a new reason for living. There was a Kingdom to build and a gospel to proclaim. There were difficulties to face and there were victories to be won. Jesus had left them a purpose for life and a great work to do.

This quality of life that is possible for the Christian through faith in a living Christ is something that it would be difficult to over-emphasize. As the author reminds us in the article cited above, the New Testament does not picture life and death as we do. It is more than the merely physical. "This my son was dead and is alive again" said the father of the prodigal. He had not been dead, but had been away from his father's house. "We know we have passed from death to life because we love the brethren" says the author of the First Epistle of John. This means they had acquired in the warm and vital fellowship of the Christian community such a quality of life that, by contrast, their former lives were like death itself! One cannot help wondering how many lives might be transformed today if we should permit ourselves to love, in the New Testament way, those whom we now hate or to whom we are indifferent!

Our Scripture lesson is only one of several accounts that we have of the Resurrection. As has often been pointed out, some of these accounts emphasize the physical aspects and others the spiritual. As will be clear from reading this material, Luke likes to accent the physical proofs. However, when we turn to Paul's account (written at least twenty-five years earlier) found in I Corinthians 15:1-8, we notice that physical proofs are not mentioned. This in no way minimizes the reality of the experience of the living Christ to all the individuals and groups mentioned by Paul in this passage. It may mean, as some Bible students think, that there were two collections of stories, one of which cir-

culated in Galilee and the other in Judea. In the New Testament these accounts are blended. Our Scripture for this lesson has its setting in Jerusalem and, therefore, belongs to the Judean tradition. Prominent in this account is the authorization for the gospel to be preached by the disciples, beginning at Jerusalem (see verses 45-48). Most suggestive for our prayerful meditation is the phrase "Then he opened their minds to understand the scriptures." Is there

a greater need today than for an open-minded attitude toward the Bible—not for the Bible's sake, but for the sake of the One whom the Bible reveals?

**New Church Windows**  
**RUSSELL CHURCH STUDIOS**  
Box 5237 Winston-Salem, N. C.

## Campbell College

### YEAR-ROUND PROGRAM

A Standard Co-educational Junior College. Member of Southern Association of Colleges and Secondary Schools. Regular college and commercial courses; organ, piano, voice, home economics, athletics, debating, and dramatics; glee club; writing; religious organizations. Expenses very reasonable.

For Catalog and application blanks, write to  
**LESLIE H. CAMPBELL, President — BUIE'S CREEK, N. C.**



## Laymen are Witnessing for Christ

Through the "Lay Witness Number" of The Upper Room, laymen and lay-women witness for Christ.

Each year Christian men and women from many evangelical denominations witness by writing the meditations and prayers for this special number of The Upper Room.

Millions of other Christians witness when they practice their daily devotions and when they lead others to share this rich experience.

Be sure that you and your church are a part of this world-wide Christian witnessing through use of the May-June "Lay Witness Number" of The Upper Room.

Order now! Ten or more copies to one address, 7¢ a copy.  
Individual subscriptions (by mail) \$1 a year, three years for \$2. Air Mail edition, for servicemen and youth, same price.

## The Upper Room

The world's most widely used devotional guide

37 Editions — 31 Languages

1908 GRAND AVENUE

NASHVILLE 5, TENNESSEE



## Book Reviews

**Methodism and Bible Holiness.** By Ebenezer Myers. (Privately printed.)

The name of the Rev. Ebenezer Myers is well-known to North Carolina Methodists. At ninety-two he is still active in the work of the ministry, although he retired some years ago, after 47 years in the WNC Conference. Living at Lenoir, he teaches a Bible class of 75 members and continues to write articles and pamphlets.

This small booklet of 56 pages is the fourth edition of "Methodism and Bible Holiness." In it Brother Myers deals with the subject in the way made familiar by H. C. Morrison and other great Methodist preachers and writers, showing that Perfect Love is a Methodist doctrine and calling for renewed emphasis upon this teaching.

The booklet contains much that is excellent and inspiring. It is marred by an attitude of criticism toward Methodist leaders and references to quarrels which were raging during the Fundamentalist-Modernist controversy. Brother Myers mentions cases of persecution by district superintendents and bishops against "holiness" preachers. He does not mention the numerous instances where such men have been honored and greatly used in The Methodist Church during recent years.

But Chapter VIII is good doctrine and good preaching. In it the author gives directions on "How to Obtain the Blessing." By whatever name it is called, this experience is needed in the church.

Mrs. Ann L. Ashmore, of Jackson, Miss., (whose volume "The Call of the Congo" gave us graphic pictures of central Africa) has now opened up parts of North Africa in her new volume, "North Africa: Land of Destiny," published by the Parthenon Press. The 94-page book is really the letters written by Miss Sue Robinson, of North Mississippi, who was a special missionary of the Methodist Church in North Africa from October 1951 to September 1954. Mrs. Ashmore has edited and arranged these letters so that they give vivid pictures and insights into the life of people, and cultures, and institutions that flourish under Moslem and Moslem-French rule; and of the American and French and Arab churches there. The whole is a fresh and living panorama of life and times and conditions in an area that is less and less to be designated as "French Africa." The volume is a valuable addition to reading and study materials on North Africa. Copies of the volume may be secured from any Cokesbury Book Store, or direct from Mrs. Ashmore, P. O. Box 1093, Jackson, Miss., Price: \$1.50.

## Subscriptions Received

**MARCH 13-18**  
**100% Churches**

Middleburg Charge, Raleigh Dist. ....	26
Asbury, Asbury-Huntersville Charge ....	44
Littlejohn, Littlejohn-Gamewell Charge ....	55
Rankin Memorial, High Point .....	146
Ebenezer, Greensboro .....	55
Trinity, Troy .....	165
Mt. Olivet, Manteo .....	101
LaGrange .....	56

**Churches Sending in 6 or More**  
**Subscriptions at one time**

Calvary, Greensboro .....	17
Mocksville Circuit .....	15
Star .....	8
First, Asheboro .....	11
Waxhaw, Waxhaw Charge .....	9
West Bend, Asheboro .....	8
Myers Park, Charlotte .....	12
First, Morehead City .....	123
Harlowe-Oak Grove .....	6
First, Gastonia .....	11
Littleton .....	30
Englewood, Rocky Mount .....	30
Mt. Pleasant Circuit, Greensboro Dist. ....	8
West Forsythe Charge, Winston-Salem Dist. ...	11
Denver and Webb's Chapel, Rock Springs Charge	9

Roper .....	6
Fairview, Charlotte Dist. ....	6
St. John's, Charlotte .....	7

## Notice

By action of the 1958 session of the Western North Carolina Annual Conference, on June 6, 1958, all invitations to entertain the Annual Conference shall be in written form and shall be placed in the hands of the Chairman of the Conference Entertainment Committee sixty days prior to the opening of the Annual Conference on June 9, 1959. Therefore, invitations to entertain the 1960 session will be received gladly until midnight of April 9, 1959. Invitations should be directed to W. Hugh Massie, Chairman, Box 410, Waynesville, North Carolina.

Harlan L. Creech, Jr., Secretary  
W. Hugh Massie, Chairman

## Letters to the Editor

### More About "In Passing"

To the Editor:

I am so glad that you are still printing "In Passing." I enjoy reading it.

Mrs. Mary White  
Ruffin, N. C.

### "A Wonderful Bargain"

To the Editor:

Here is my check for my Advocate for a year. It is a wonderful bargain . . . I hope our church (Myers Park) is responding generously. Last Sunday the opportunity to subscribe was given to the congregation.

Last night I was wakeful and I reached for an Advocate from my bedside table—you see, I really keep a file mostly for the Children's Page, which I must read and re-read to my grandchildren. I came up with the issue of Nov. 13 and read "Courageous Christians" on page 15 . . . I am thankful that a Methodist Church had such courage and brotherly concern and love. I commend the people who stood for the expression of social concern. I would like to read further about this Christian church—Wynnewood Park.

Mrs. J. J. Akers, Sr.  
Charlotte, N. C.

### Spring Time in Carolina

To the Editor:

Allow me to tender some random thoughts on spring time.

We hear of springtime in the Rockies, and it must be a great privilege to view these mountains at such a time when all nature is resurrected from the chill of winter and comes to life again. The mountain goat, native to the Rockies stands sure-footed on a cliff high on the mountain side and views the valley below with its bursting buds and blushing flowers. He fills the place his Maker intended for him to fill. Would that we all might do as much.

But the Rockies, while they display scenic beauty and grandeur, can boast of no material or spiritual progress or activities.

In Carolina, spring time means new life and interest for both man and nature and both take on renewed energy. Who does not thrill at the departure of winter with its climatic limitations and the coming of spring cheer and outdoor freedom? When we witness the singing of birds, the budding of trees, the blush

of flowers and the humming of bees, we hear the voice of the turtle dove in the land.

The farmer makes preparations for a future harvest depending on the divine assurance that seed time and harvest shall never fail. He also knows that whatsoever he sows he will reap. Men of all vocations enter the new year's work with renewed energy. Springtime is emblematic of the great event we commemorate at Easter time when man can, through faith, be assured that he like spring shall live again. As nature comes forth from the grave of winter and takes on new life; so can man embrace the privileges and assume the duties of the new year with new interest and energy. As we welcome spring with its Resurrection Joy, let us give thanks that it points to the glorious truth that there is a future life after death for man through faith. There is no death. The sun goes down to rise upon another shore.

Roland Covington  
Raeford, N. C.

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



**SILER CITY, NORTH CAROLINA**

## PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.  
Educational excellence for our greatest possession, our youth.

College — Preparatory — Summer School.  
Government Loan Program  
Dr. Louis C. LaMotte, Pres.

P. O. Box 38-J Manton, N. C.

## ST. MARY'S JUNIOR COLLEGE RALEIGH, N. C.

A Junior College preceded by two years' preparatory work. Member of the Southern Association for over thirty years. All courses in Art, Expression and Music included in one general fee.

**RICHARD G. STONE, President**

## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two years high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports. Catalog.

**WILLIAM C. PRESSLY, Pres.**

Box J

Raleigh, N. C.

## CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

**SCHOOL EQUIPMENT, INC.**  
P. O. Box 586 Siler City, N. C.



## IN PASSING

### Granite Falls

There is some granite and there are falls at Granite Falls—hence the name of this old town just eight miles northwest of Hickory. The church is almost one hundred years old and became a station in 1899.

Granite Falls church has had an interesting history and few churches of its size have turned out more ministers and ministers' wives. Dr. H. G. Allen had his first pastorate here and here he found his wife. Cecil Heckard was the pastor when the parsonage was remodeled. L. B. Hayes is a native of the town, as J. G. Winkler and Mrs. Winkler. Mrs. Edgar Nease once called it home, as did David Yount and Mrs. E. L. Hillman. There may be more that we didn't hear about. The choir director, Mrs. J. V. Sherrill, is the daughter of the late Rev. Mark Woosley and Mrs. Woosley.

The town got its name, according to the present pastor, Malcolm Reese, because of the mill dam on Gunpowder Creek, and now the largest cordage plant in the world is located here.

The church building is nearly sixty years old, but so well built that it looks good for another half century. Remodeled a few years ago, it has beautiful stained-glass windows and a chancel that is really worshipful and beautiful. In keeping with the type of the building, the worship service is dignified and reverent, and this attitude is helped by a fine choir and organ.

## Notice

Through an error, the price of Every-Family Plan subscriptions was listed last week as \$2.50 per year. The correct price is \$2.00, which will be strictly limited to Every-Family lists, sent in by the church and paid by the church.

Some churches have felt that the Every-Family Plan was wasteful; and, instead, they have been sending the ADVOCATE at church expense only to those families asking for it. For this they have been paying \$2.50 a year for each paper. This plan will be continued for these churches with no raise in price. This same rate is offered to any church which desires to pay for placing the ADVOCATE in the homes of all members asking for it.

Individual subscriptions will be \$3.00 per year after April 1, and subscribers are urged to send their renewals in as quickly as possible. If these are dated before April 1, they will be entered at the old price of \$2.50.

The pleasure of renewing acquaintance with the parsonage family was second only to the delight of being in such beautiful surroundings.

The first person we met at the church was Mrs. Lula Hickman, who was collecting ADVOCATE subscriptions in her class. That, we thought, was a good omen.

### Hanes Church, Winston-Salem

Back from Granite Falls to Winston-Salem on Sunday afternoon in time for supper at the parsonage, where Tom Swofford and Mrs. Swofford greeted us. Tom was a young pastor in the Greensboro District when we came to the ADVOCATE, nearly four years ago, and he was one of the first to invite the editor to hold a service. I didn't preach at the time, but sang and played the piano, which wasn't much of a recommendation for a preacher or editor. But Tom had asked me to conduct the preaching mission in his church and here I was.

The mission is continuing as I write this and the well-filled choir loft and the interested listeners are a delight. They are doing one thing that I think is very fine—having the laymen to open the services each night and to make all announcements.

Going back and forth each evening and working in the office all day is not the easiest thing in the world, but it is a pleasure to have the opportunity of preaching to these fine people.

### The Subscriptions Pour In

We have been delighted with the response to the campaign on the part of many churches during these three weeks. But the time is short, and the new rate goes into effect April 1, so get those renewals and new subscriptions in as quickly as possible. Of course, by the time you read this it will be almost too late, but letters postmarked before March 31 will be accepted at the \$2.50 rate.

### The Whatchamaycallit

Did you ever have a Whatchamaycallit? Of course, you did. But your favorite unnamed toy might not have been the same as mine.

I was about eight when I saw my first one. I don't remember who made it, but I learned how it was done, and I offer the patent freely to any small boy who wants to make one.

You take a piece of wood about the size of a pencil, but square, instead of round, and about a foot long. Then you cut notches all the way down on each edge, close together. This done, you get a thin piece of wood and whittle out a propellor. With one of Mother's brass pins you fasten the propellor loosely onto the stick. That's all there is to it, but I'll guarantee that it will give you more fun than most of the "boughten" toys you find today.

What do you do with it?

Why, you take another round stick, or a pencil, and run it up and down those notches and see what happens.

If any of our readers remember seeing one of those things, I'd like to hear about it. I wonder why someone didn't patent it and make a fortune.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

#### BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU. 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



NORTH CAROLINA

DUKE UNIVERSITY LIBRARY

# Christian Advocate

APR 6 1959

DURHAM, N. C.

DUKE UNIVERSITY  
LIBRARY  
DURHAM N. C.  
DEC 11

April 2, 1959

Volume 104

Number 14

—Staff Photo

## The Afterglow of Easter

Easter is over and the lilies have faded and the songs of the resurrection have ceased. Low Sunday is upon us, and for many the joyous season is over.

But above the altar glows the empty cross. There is no body there now, no thorn-crowned head, no weeping disciples, and no cries of desolation.

Easter made the difference.

What was once the symbol of man's inhumanity to God has become the symbol of God's great Gift to man, as the Christ of Calvary walks the roads of Galilee and talks again with his disciples.

As we assemble together on the Sunday following Easter, we meet in the afterglow of Easter. May we not lose that joy and peace in the days that are to come.



The illustration on this page is a photograph of the altar and cross of Faith Church, Burlington, N. C.



# Carolina Briefs

The Rev. and Mrs. William W. Sherman, Jr., of the Vance Methodist Charge, Henderson, Raleigh District, announce the birth of a daughter, Deborah Gayle, on March 12th.

The revival services of the Flat Rock Church, Vance Charge, were conducted March 8-13 by the Reverend Graham S. Eubank, superintendent of the Raleigh District.

The Spring Valley Church, Vance Charge, is holding a series of revival services March 29 through April 3. The Reverend Warren Pette-way, pastor of the First Methodist Church, Henderson, is guest minister for the week.

The Rev. and Mrs. Kenneth M. Johnson, of West Bend Church, Asheboro, announce the birth of a son, Robin Brent, on March 18. They have two other children, Martha Lynn, age 5, and Kenneth, Jr., age 3.

The April issue of "Together Magazine" contains a story by the Rev. Lester E. Griffith of his capture last summer by Algerian rebels, and of his experience in Christian witnessing during the forty days he was held captive among them.

First Church, Wadesboro, conducted Holy Week evangelistic services, March 22-27, with the Rev. Lee R. Spencer, pastor of Central Church, Monroe, as guest preacher.

Bishop Nolan B. Harmon was the speaker at the Charlotte City-wide Easter Sunrise Service at Freedom Park.

Miss Marion Rice, daughter of Dr. and Mrs. E. L. Rice, missionaries to Pakistan now on furlough, has been elected president of the Duke University Y.W.C.A.

Dr. John R. Church approved evangelist of the Western N. C. Conference, has been invited to preach the baccalaureate sermon at Asbury Theological Seminary, Wilmore, Kentucky, on May 31. Dr. Church is a member of the board of Asbury College which conferred upon him the Doctor of Divinity degree in 1942. Two years ago he delivered the commencement address at the college. During the past 25 years Dr. Church has held 12 revivals in Wilmore.

The North Wilkesboro and Gastonia Districts will be hosts for the Western N. C. Conference which meets June 10-14 at Lake Junaluska.

Two new Methodist Men's Clubs have been organized in the North Wilkesboro District—at Taylorsville and at Newland.

Simultaneous revival services will be held in Watauga County, in the nine churches of the three pastoral charges—Boone, Boone Circuit, and Watauga Circuit—April 5-12.

The annual Ashe County revival will be held in the Jefferson School gymnasium April 19-26. The Rev. Jack Waldrep, leader of the Lord's Acre movement, and for several years pastor at Blairsville, Georgia, will do the preaching. The Rev. Jesse L. Johnson, Jr., pastor at Wilkesboro, will lead the singing.

The Rev. and Mrs. R. W. McCulley, of the Park Avenue Methodist Church in Salisbury, announce the birth of a daughter, Leslie Frances, on March 17, at Baptist Hospital, Winston-Salem.



A week of revival services was held at the Saxapahaw Church, Burlington District, March 15-20. Guest preacher was the Rev. Denver Stone of Bethel Church who is preparing for missionary work in Indonesia.

Revival services at First Church, Randleman, will be held April 5-10, with Dr. C. P. Bowles, pastor of West Market Street Church, Greensboro, as guest speaker.

The Valdese Methodist Church will celebrate its 30th anniversary April 5-8, with a series of services led by Bishop Ralph S. Cushman of Raleigh. Services will begin each evening at 7:30.

The Rev. Thomas A. Collins, executive secretary of the N. C. Conference Board of Missions and Church Extension, and recently elected president of the new Wesleyan College at Rocky Mount, will be guest speaker in revival services at Angier Memorial Church, April 5-11.

Revival services were held recently in the two churches on the Davidson Charge in the Thomasville District—at Mount Olivet March 8-13, with the Rev. W. Jackson Huneycutt of Hawthorne Lane Church, Charlotte, as guest minister, and at the Centenary Church March 15-20, with the Rev. Kenneth Crouse of Lebanon Church, High Point, as guest minister. The services resulted in spiritual uplift and dedication in both churches.

The Pinebluff Church is conducting revival services during this week, March 30-April 3, with the Rev. Rene O. Bideaux, pastor of the Sandhill Circuit, as guest preacher.

The Rev. John Bryan, director of religious activities at Bennett College, Greensboro, N. C., has been named director of student work for the Board of Temperance, Washington, D. C. He will assume his new duties July 1.

The Rev. and Mrs. B. S. Lydon of Richland Charge, Asheboro, announce the birth of a son, John David, on March 20, at Randolph Memorial Hospital, Asheboro. They have a daughter, Teresa Lynn, age 3 years.



## Thomas Collins to Head NC Wesleyan College

Thomas Asa Collins, a young minister with six years of experience in state Methodist mission work, was picked as first president of the new North Carolina Wesleyan College.

The board of trustees of the Methodist college summoned the 37-year-old Collins from Raleigh to inform him of his selection.

Collins, a native of Wilmington, had been in Raleigh since 1953 as head of the Board of Missions and Church Extension of the North Carolina Conference. He was expected to report July 1, to begin work at the college.

Collins was born in Rome, Ga., but considers himself a native of Wilmington because his family moved there when he was

three weeks old. He received his bachelor's degree from Asbury College, Wilmore, Ky., and was later graduated from the Candler School of Theology at Emory University, Atlanta, with a theological degree.

He served at churches in Georgia and then at Gainesville, from 1944 to 1949. Later in 1949, he moved to Raleigh where he organized and was the first pastor of the Wesley Memorial Methodist Church.

After leaving the Raleigh church in 1953, he took up his duties on the missions board which he currently heads.

He and Mrs. Collins have four children.

## Subscriptions Received

March 19-March 25

100% Churches

Raeford .....	201
Centenary, Rowland .....	22
Zion, Fayetteville Dist. ....	22
Snow Hill .....	74
Calvary, Rocky Mount Dist. ....	42

### Churches Sending In 6 or More Subscriptions at One Time

Swepsonville .....	14
New Hope-Bethel Charge .....	7
Lebanon, High Point .....	6
Mount Pisgah, Greensboro .....	13
Lowe and Bethlehem, Reidsville Circuit	7
Calvary, Victory Charge .....	6
Cherry St., Kernersville .....	7
Trinity, Fairmont .....	7
Fountain Hill, Peachland Circuit ....	6
Peachland .....	7
Hopewell, Peachland Circuit .....	12
Trinity, New Bern .....	11
Lakewood, Durham .....	11
Central, Asheville .....	8
Morning Star, Canton .....	7
Moore's Chapel, Charlotte Dist. ....	6
Centenary, Greensboro .....	12
Christ Church, Greensboro .....	6
Calvary, Asheboro .....	7
Hillsboro .....	25
Lebanon, Rock Springs Charge .....	10

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation  
Henry E. Gibat ..... Manager, Piedmont Press  
Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



National training sessions for "leaders of leaders" in camping are planned by the Committee on Camps and Conferences of the National Council of Churches for the summer and fall. Three two-week training camps will provide opportunity for testing better ways of camping. Experiences will be weighed and interpreted in terms of Christian values. These camps are for persons who by qualification and experience in church camping would be competent to give strong leadership in the annual conference program of training. A limited number of scholarships will be available to camping leaders in The Methodist Church again this year. Information may be obtained by writing Miss Aileen Sanborn at P. O. Box 871, Nashville 2, Tennessee. The training session for the Eastern area will be at National Camp, Matamoras, Pennsylvania, July 29-August 12. Dr. Robert Davis will be the director.

The Youth Department of the Division of the Local Church, General Board of Education, recommends "Invest Your Summer," a catalog of interesting service opportunities issued by the Commission on Youth Service Projects of the National Council of Churches. Summer projects listed by approximately thirty-seven agencies that work together through the council are to be found in the catalog. Order from the Commission on Youth Service Projects, Room A-1207, 257 Fourth Avenue, New York 10, New York. Prices are 25 cents for one copy, one dollar for ten copies, and ten dollars for one hundred. Payment must be enclosed with orders.

Traveling by jeep, bus, donkey and on foot, a farm boy from Minnesota is carrying on a unique mission in small mountain villages of Greece where no outsiders ever go. Dallas Johnson, 21, is a member of the Interchurch Aid to Greek Villages team supervised by the World Council of Churches. He speaks Greek fluently, and eats and sleeps in the homes of villagers who have received gifts of bulls from Heifer Project, Inc. One hundred fifty eight bulls have arrived in Greece, Heifer Projects reports, and the final shipment is scheduled to arrive soon. An interdenominational agency, it cooperates in the rehabilitation programs of Church World Service, the National Council of Churches' relief agency.

Methodists of Finland are observing in 1959 the 100th anniversary of Methodism in their country. One of the first events of the centennial year was the dedication of a new church in the coastal town of Lovisa on the Baltic Sea. The new church will serve Swedish-speaking Methodists, who constitute one of the two annual conferences in that country, the Finland-Swedish Conference. The other conference is the Finland Conference, which comprises work among native Finns. Both are in Bishop Odd Hagen's Stockholm Area.

Bishop Edwin E. Voigt of Aberdeen, S. D., head of the church's Dakotas Area, said upon his recent return from a three-month tour of Southeast Asia, that India is the key to that part of the world. "If India can remain a republic, the rest of Southeast Asia will stand firm," said Bishop Voigt. A conference with Prime Minister Nehru was one of the highlights of his tour. Nehru expressed appreciation to Bishop Voigt that Americans are coming to understand India better. Bishop Voigt took gifts

totaling \$8,500 from the Dakotas Area to Sarawak for construction of a mission building.

The historic "Cokesbury bell" has been presented to Wesley Theological Seminary in Washington, D. C., to hang in a tower to be erected on its new campus adjacent to American University. The bell, cast about 1785, summoned students to classes in the first Methodist school in the United States—old Cokesbury College at Abingdon, Md. The college was twice destroyed by fire and is no longer in existence. The bell had been the property of Goucher College for many years.

It's a Methodist fact that there are 6,802 supply pastors serving Methodist churches in the U. S.

## Capsule Comments

**Lilliputian Revolution:** The current trend toward miniaturization in electronic components has brought us what seems likely to be the smallest possible radio—the size of a sugar cube. Used in Signal Corps instruments, it is made up of tiny ceramic cubes that take the place of various electronic parts which ordinarily would occupy 100 to 500 times the space . . . Another development in the miniature parts field is seen in the pocket tape recorder shown on a recent TV show, which can be carried in a shirt pocket and will record conversations from as far away as the operator can hear . . . Another development which may come soon might be a tiny radio concealed, like some hearing aids, in spectacle frames.

**New Words of Jesus:** The discovery of a 1,600-year-old scroll in Egypt may add to the total of Jesus' words, for it contains, according to the scholars, many sayings of Christ not found in the Gospels . . . But finding more words of Jesus will not guarantee that man will find it any easier to follow his teachings.

**Equal Time for Candidates:** President Eisenhower recently characterized as "ridiculous" the contention that radio and TV networks should be compelled by law to afford equal time to candidates in the matter of news coverage. The law has been interpreted to mean just that. . . . Such an interpretation is not only unfair to the networks who must furnish the valuable time; it is unfair to the listeners who are the victims. Besides, there won't be enough time left for the commercials.

**"De Lawd" in Green Pastures:** The play, "Green Pastures," adapted by Marc Connelly from Roark Bradford's book, has created controversy everywhere it has been shown—except perhaps in the South, where its naive and delightful fantasy is understood as the dramatization of childhood thoughts on God and heaven . . . The recent re-playing of this drama on TV got deserved attention from viewers and critics. The theology may be all wrong, but the fantasy is a happy blend of humor and sincere, if peculiar, religious feeling. Incidentally, the remark of David War-

field, who played "De Lawd," concerning the proper Southern pronunciation of those words is worth remembering. It isn't actually "de Lawd" but "th' Lawd."

**Why a Summit Conference:** One commentator comes up with a plausible explanation for Krushchev's insistence on a Summit conference. He says that the Kremlin boss does not want to trust his own representatives in any conference of foreign ministers or state department heads. He may have things to say to Eisenhower and Macmillan which he doesn't want known in Russia . . . In our overweening fear of Krushchev, we may overlook the fact that he is on shaky ground in his own country and may be fighting a desperate battle for supremacy, staking his future on the outcome of negotiations with the West.

## WNC Conference Headquarters Bids

A low bid of \$110,124 has been received for construction of a building for the Western North Carolina Conference of the Methodist Church at Statesville.

P. S. West Construction Company, Inc., submitted the low bid. This bid included \$103,424 for the base bid with \$6,700 added for an alternate which included paving the drives and parking area.

Dr. J. Elwood Carroll, superintendent of the Statesville District and chairman of the conference trustees, was quite concerned that the bids were so much in excess of the money appropriated by the conference. "This was to have been a \$70,000 to \$80,000 project," the chairman said.

Andrew Pendleton of Design Associates, architect for the project, said some minor changes could be made in the plans which would reduce the cost somewhat and not be injurious to the quality of the building.

Pendleton opened the bids from eight general contractors during the formal opening at Broad Street Methodist Church Wednesday afternoon.

The building will contain nearly 7,000 square feet of floor space on one floor. It will face Wesley Drive for 143 feet and will be set back 40 feet from the street.

Included in the structure are 19 offices and a spacious conference room. There is also a vault and a kitchenette.

Members of the board of trustees, in addition to Dr. Carroll are: Flake Sherrill of Statesville; Dr. James Huggin of Gastonia; Gordon Goodson of Lincolnton; J. E. Stowe of Gastonia and J. E. Pugh of Hickory.

The proposed building, to be located on Wesley Drive, will consolidate the offices of the Western Conference. At the present time Dr. Carl H. King, executive secretary of the board of education, has offices in Salisbury. About 10 people are employed in this department. Three other executive secretaries are located in Statesville and have offices in their homes. They are: Rev. Horace McSwain of the board of missions; Rev. W. W. Blanton, town and country; and Rev. Rollin P. Gibbs, finance and field service.



# A Mountain Moved

By JOSEPH PAUL BARTAK

"I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place' and it will move . . ." Mat. 17:20

In Ried-im-Innkreis, Austria, is at least a part of a mountain that actually moved at the behest of faith and here is the story how it all came about:

As an aftermath of World War II, more than 10,000,000 Germans were driven out of the states that had passed into the Soviet



(1) Brother Johann Thomae standing in front of the barrack with Sister Thomae looking out of the window.

orbit in central and eastern Europe. They were relocated in Germany and Austria. Among those so moved were likewise Methodists from Roumania who were placed into temporary wooden barracks in Ried-im-Innkreis, Austria. In these barracks each family was given only one room with two windows. (See picture No. 1)

The Methodist family of Johann Thomae



(2) Brother Johann Thomae's family in Ried-im-Innkreis, Austria.

was composed of 6 members. (See picture No. 2) They made a partition to have two rooms with one window each. They considered themselves fortunate in having the parents of Mrs. Thomae with them, for these were assigned another room with two windows, next door. Immediately they became aware that this space would enable them to hold worship services like in the case of Aquila and Prisca (I. Cor. 16:19). They envisaged even a Sunday school. Both were started with great joy and enthusiasm when the Rev. Ernst Nausner from Linz was able to visit them.

A difficulty arose when Mrs. Thomae's father became ill and had to lie down. As a good Christian he was glad to follow the preaching services and the Sunday school instruction from his bed, but would not people hesitate to come in? Thus arose the craving to have a room somewhere dedicated solely to public worship and the religious instruction of children.

Br. Thomae heard of a cave, excavated out of a mountain in the very heart of the city which had been used as a refuge from bombs during World War II, and since that time as a storeroom for fruit and vegetables. He appealed to our headquarters in Vienna, whereupon a commission was sent to investigate the situation. This commission found the cave not suitable for public worship, but considered whether it would be possible to build next to it. There, however, a mountainside would have to be moved and the cost of such a task seemed prohibitive. Besides, there were no funds available anyhow. Thus a mountain stood in the way, both physically and figuratively.

Br. Thomae, however, could not be daunted, for he was a man of prayer and the " . . . fervent prayer of a righteous man availeth much." (James 5:16)

\* \* \*

In the meantime, spiritual forces were started on another level: To Mrs. Clara Argelander, the wife of a Missionary then in the II Methodist Church, Vienna, came the inspiration to ask her friends in America to send Christmas greeting cards with a handkerchief to Methodists in Austria. Mrs. Allinger, a circle leader in Lakewood, Ohio, sent such a greeting with handkerchief in the name of Thomas Martin, a blind patient in the Cleveland County Nursing Home. This letter came into the hands of Brother Thomae in Ried, who used this contact in an appeal for funds to build a chapel in Ried, not knowing that Br. Martin was himself a blind dependent. Nevertheless, having received a gift of \$5.00 for Christmas, Br. Martin sent it to start a fund for building the church in Ried.

Br. Thomae, having sent his appeal to Bro. Martin in America and having the support of his pastor, the Rev. Ernest Nausner in Linz, renewed his petition to our Field Committee in Vienna, and inasmuch as no other lot centrally located was available, he used the strongest of arguments to buy the mountain-lot. Did not our Lord say: " . . . if you have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place' and it will move . . .?"

Little would be accomplished in the realm of advancement of our Lord's Kingdom and opportunities would be lost forever, were it not for the faith of pastors and missionaries that the seemingly impossible will yield to prayer and faith. Thus, the mountain did move, both figuratively and physically. Our Board of Missions did accept the building of a chapel in Ried as a project of the Advance for this quadrennium, and the Rev. and Mrs. Frank



(6) Volunteers through whom our Lord did start to move the mountain as far as necessary. Left to right: Rev. Ernst Nausner, Linz; Ulli Werwendt, Vienna; Sofie Thomae, Ried; Makram Dumit, Beirut, Lebanon; a girl from Ried; George Saboura, Bethlehem, Judea; Helmut Nausner, leader of the group; Peter Wagner, Linz, Austria; Claus Blasius, Leipzig, East Germany; Kees van den Berg, Utrecht, Holland; seated left to right: Brigitte Wolf, Berlin, Germany; Topsy Risberg, Stockholm, Sweden; Friedegart, Vienna, Austria; Helga Fischer, Saar Region.





(7) Volunteers left to right: Colin Colelough, Liverpool, England; Brenda Wheelhouse, London, England; Izaak Verdouw, Breskens, Holland; Nancy Kay Raufmann, Cleveland, Ohio; Sue Jane Mitchell, New Orleans, La.; Allan Mittler, St. Louis, Mo.

Argelander in their retirement gave considerable of their time in raising money for Ried to make the purchase of the mountain lot on an installment basis possible.

Divine inspiration and approval seemed to manifest itself in the summer of 1956

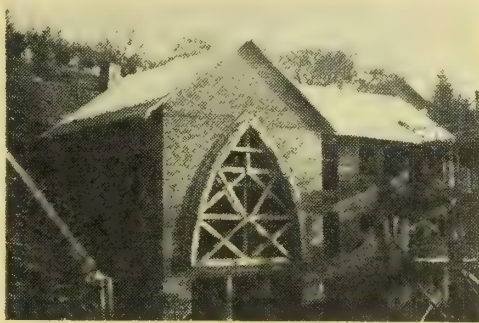


(8) George Saboura from Bethlehem, Judea, whom they called affectionately "The Star of Bethlehem," in vivid conversation with Mrs. Nausner.

when young people from different parts of the world, paying their own way and working under the ecumenical auspices of the World Council of Churches, arrived in Ried and labored as volunteers without pay, applying their muscles to shovels, and with wholehearted enthusiasm and Christian devotion caused the mountain to move physically as far as necessary for the erection of the projected chapel. (Pictures 6 and 7)

Of interest is likewise the fact that among the young people that came for this labor of love was a young man from Bethlehem, Judea, who said that he saved the money from two years of labor to be enabled to do this voluntary service. (Picture 8) The other boys and girls were: 1 from Lebanon, 3 from the U.S.A., 2 from England, 1 Sweden, 1 West Germany, 1 East Germany, 1 Saar Region, and 6 from Austria. This voluntary service was renewed each subsequent summer and supplemented by Caravans from North Carolina until at last the new church came under roof. (Picture No. 10)

The cost of construction is not paid, however. Those who will consider the sacrificial spirit of the Thomae family, of the blind man in Cleveland who gave what he had received as a Christmas gift, and of the young people who came from afar to respond as voluntary workers, will want to have a share in finishing this project by making their liberal contribution to this cause. With your gift, you too shall have helped to move a mountain!



(10) The rising Methodist Church in Ried, an unfinished task awaiting your generosity.

## Churchman's Seminar Set for Raleigh

The first North Carolina Churchmen's Raleigh Seminar will be held in Raleigh April 14 under the joint auspices of the Public Affairs Committee of the North Carolina Council of Churches and the Raleigh Ministerial Association. Principal sessions will be held in the First Presbyterian Church. Prominent speakers include Dr. Frederick E. Reissig, Executive Secretary, Council of Churches National Capital Area since 1942, Washington, D. C.; North Carolina State Attorney General Malcolm B. Seawell, Raleigh; Dr. Ellen Winston, Commissioner North Carolina State Board of Public Welfare; and Phil Ellis, News Director of Radio Station WPTF, Raleigh.

More than 100 prominent churchmen, ministerial and lay, from over North Carolina, are expected to represent some twelve

to fifteen different denominations, with affiliate memberships in the North Carolina Council of Churches. Executive Director of the Council is the Rev. Morton R. Kurtz, with Council headquarters in Durham. The Rev. Gaylord Noyce, minister of the United Church, Raleigh, is Chairman of the Public Affairs Committee.

The Raleigh Seminar will be modeled after the Churchmen's Washington Seminar, sponsored annually by the National Council of Churches and the Washington, D. C., Council of Churches. Some 300 prominent Protestant churchmen spend four days in Washington "in a citizenship seminar to confer with congressmen, senators, and other government leaders" for the purpose of discussing critical issues facing our nation, and seeking ways for churchmen to add Christian influence to political decision.

Dr. Albert G. Edwards, host pastor, will lead the worship service at 10 a.m. The Rev. Gaylord Noyce will preside over the morning session. The Rev. Morton R. Kurtz will bring introductory remarks, orienting representatives. Dr. Reissig and Mr. Ellis will appear on the morning program. Dr. Cecil W. Robbins, president of Louisburg College and president of the North Carolina Council of Churches, will preside at the luncheon session when Dr. Winston will speak. Dr. Harold J. Dudley, Raleigh General Secretary of the Presbyterian Synod of North Carolina, and general chairman of the Seminar, will preside at the dinner session. The speaker in the evening will be Attorney General Malcolm B. Seawell.

During the afternoon members of the Seminar will visit three Departments of Government of the State of North Carolina, where they will meet prominent members of the departments, hear speakers explain the workings of the departments, and join in a question period. The departments will be those of Welfare, headed by Dr. Winston; Education, headed by Dr. Chas. F. Carroll, Superintendent of Public Instruction; and Labor, headed by Commissioner Frank Crane.



Out from a mountain side gushes a stream  
That sparkles and shines like a bright sunbeam  
Through rhododendron and the tall spruce trees  
That bend and sway in the springtime breeze.

And over gray rocks it dashes along,  
Laughing and singing a jolly new song;  
Joyous and gay as the time draws near  
For springtime's beauty of earth to appear.

The whole earth is pregnant—throbbing within—  
Eagerly waiting her time to begin  
Bursting the seeds that are sown by the way,  
And stirring all roots of grasses for hay.

'Tis now that we hear the song of a bird;  
No sweeter music has ever been heard.  
There's the low hum of a bright honey-bee  
Perched in the blossom of a wild plum tree.

So let us be still and listen each day  
To melodious sounds that come our way;  
Then look at God's garden—watch the new birth—  
And thank the Creator for this good earth.

—LAURA E. STACY



## Dr. E. K. McLarty, Sr., Dies in Asheville

The Rev. Emmett K. McLarty, Sr., 89, retired minister of the Western North Carolina Methodist Conference, died March 22 in a nursing home in Asheville following a prolonged illness.

Dr. McLarty had served at one time as presiding elder of the Charlotte District and conference director of evangelism.

During his long career as a Methodist minister he had held numerous pastorates in North Carolina prior to his retirement about 20 years ago.

These pastorates included: West Market Street, Greensboro; Tryon Street, Charlotte; Centenary, Winston-Salem; Central, Asheville; Wesley Memorial, High Point; Hawthorne Lane, Charlotte; Broad Street, Statesville; First Church, Hendersonville; Central, Concord; and Boone.

A native of Union County, Dr. McLarty was born April 17, 1869, the second of five sons born to James Monroe and Sarah Gordon McLarty.

He attended Union County schools, prepared for college at Monroe High School, entered Trinity College in 1892, the year the college was moved to Durham, and received the bachelor of arts degree in 1895.

### *Vocation Decided*

Having decided to become a minister of the gospel, Dr. McLarty then entered Vanderbilt University, Nashville, Tenn., where he graduated with the bachelor of divinity degree in 1898.

The honorary degree of doctor of divinity was conferred upon him by his alma mater, Trinity College, in 1914, while he was serving as pastor of Tryon Street Methodist Church in Charlotte.

Upon finishing his academic training Dr. McLarty joined the North Carolina Conference and served churches at Fairfield and Plymouth.

Soon thereafter he was transferred to the Western North Carolina Conference and was appointed by the annual conference in 1898 to serve the Epworth Methodist Church in Seversville in the Charlotte District.

His next appointment was to the North Asheville Church in the Asheville District. Dr. McLarty was appointed pastor of Central Church in Concord in 1903.

On Feb. 17, 1904, he was married to Miss Mary Whitmel Brown of Asheville. In 1946 he was married to Mrs. Jane Nichols Brown, who survives.

### *Survivors Listed*

Surviving, in addition to the widow, are two sons, the Rev. James B. McLarty, pastor of Central Methodist Church, Kings Mountain; and Dr. E. K. McLarty, Jr., president of Brevard College; and one daughter, Mrs. Carlton Willis of Elizabethtown, and 10 grandchildren.

The funeral service was held on March 24 in the Central Methodist Church. Dr. Embree H. Blackard, pastor, and Dr. Charles P. Bowles, pastor of West Market Street Methodist Church in Greensboro, were in charge of the service.



*Mount Hermon Church*

## Bishop Garber Dedicates Mt. Hermon Church

The new building of Mt. Hermon Methodist Church was dedicated Sunday, March 15, with the other churches on the charge, Bellemont and Cedar Cliff, joining in the program.

Bishop Paul N. Garber conducted the dedicatory service, assisted by Dr. Allen P. Brantley, superintendent of the Burlington District, the pastor, the Rev. M. W. Warren, and the Rev. R. Z. Newton, a former pastor.

The church lay leader and Building Fund treasurer, Mr. Glenn Hobby, presented the building for dedication. Members of the building committee included the following: George Wood, chairman; John P. Loy, Sr., Frank Holt, A. D. Bailey, J. S. Johnson, C. C. Holt, Jerome Lindley, O. T. Bailey, Frank Apple, T. D. Vinson, Clyde Allen, Ernest Crabtree, June Coble, Wilbur Brown, G. E. Curtis, Leonard Allison, Arthur White, Marvin Sharp, and Ray Coon.

Following the dedication of the church and educational building, Mrs. Ray Coon, the choir director, presented the memorial organ for dedication.

Mt. Hermon Church, established in 1829, as a Methodist Protestant Church, has a membership of 485, a church school enrollment of 487. The modern brick structure was erected at a cost of approximately \$120,000.

The sanctuary has a seating capacity of about 410, and the building contains 16 class rooms, a church office and pastor's study.

During the ministry of the Rev. R. Z. Newton in 1949, a building fund for the new church was started. However, the construction actually began in 1956 and was completed April 1957, while the Rev. Auburn W. Lore was pastor.

Mt. Hermon has served long and well in the program of extending the Kingdom of our Lord. One of the best criteria of a spiritual church is whether or not it is giving back any ministers of the gospel. Mt. Hermon has measured up well to this standard, and here we include a list of the preachers sent out by this great church: Alexander Albright, Jordan Neese (who was also a practicing physician), George

Holmes, Joseph Holmes, John N. Garrett, H. L. Isley, George Johnson. The latter is the youngest of the group, and is now at Duke Divinity School, though he is also serving his first charge. Also, two exhorters have come from Mt. Hermon: Jacob Garrett and Henry Green Sharpe:

—M. W. WARREN

## Mrs. E. J. Stack Dies in Maryland

Mrs. Dora Belle Lawrence Stack, widow of the late Rev. Dr. Elijah Leroy Stack, died on February 14, 1959, at Beltsville, Prince Georges County, Maryland, at the age of 80 years.

Mrs. Stack was born July 23, 1879, to the Rev. and Mrs. William Wesley Lawrence, at Seagrove, Randolph County, North Carolina. She was a graduate of Whynot Academy, Randolph County, and taught school in that county for three years prior to her marriage in 1900 to Dr. Stack.

She was active in all phases of church, civic and social work throughout her life. She began to teach Sunday school when she was twelve years of age.

Subsequent to the death of Dr. Stack in June of 1951, Mrs. Stack made her home with her son at University Park, Maryland.

## Experienced Person Available for Summer Employment

Miss Chrystal Baker, 331 College Street, Asheville, N. C., is available for summer work as a director of Christian education in a local church. She came to Asheville as a music instructor at Allen High School after receiving her training in the U.S. 2 program at Kansas City in 1956. Miss Baker is available for June and July. Anyone interested could contact her at the above address or write the Conference executive secretary for any further information.

◆ ◆ ◆

Intellect must lead to Knowledge, and Knowledge to Wisdom. Wisdom must be mingled with love and understanding. Only then is Intellect of benefit to Christian living.



# Children's Home Page

## Spring Is Here

I am sure that spring is a glorious season for all people wherever they are, but it seems to be peculiarly a wonderful time for us. It just seems that it permeates everything about us. We have a beautiful place and the beauty about us seems to reawaken each spring and to make its presence felt on every side. This is not only true of the flowers and trees and all nature about us, but it is true of our people themselves. The smile on our children's faces is a bit brighter; the warmth of their cheery greetings is more noticeable. This causes those of us who are older to suddenly shed many years, and we, too, become more loveable, we grow more optimistic, and there comes that feeling that our problems can be solved and things are going to work out just fine. Is this peculiar to us or is this the way it is everywhere? Surely we all are reminded at this season of the year that we are immortal souls and that Jesus is ever very close to us to lead and guide us. We are, then, able to say with one accord "life is good." How wonderful it is to live in God's wonderful world!

## Easter

Easter is a very special time for us, for those reasons that make it a special time for all people, and for other reasons that apply peculiarly to the Children's Home.

Mr. Edwards for a number of years has carried the senior girls and those high school boys who want to go to the Easter Sunrise Service. This has come to be a rather special occasion for this group, and despite the fact that Mr. Edwards does it each year, he seems to get a new thrill from the experience each time.

We now look forward each year to our Easter service in our church on our campus. This year the music will be furnished by our girls' chorus and our small boys' chorus. We enjoy having a large number of friends and relatives with us for this service. We always look forward to Mr. Francisco's message on this occasion, as on all others.

Easter Monday is certainly quite an occasion for us. It is Homecoming Day for our people. They will be coming back from far and near to relive old days and to renew old, close ties. The day is a full one for them. A business session is held in the school auditorium, followed by an inspirational meeting in the church. Lunch will be served at the Central Dining Room and a baseball game in the afternoon is planned. The final event is a barbecue supper at the recreation center.

It is a grand and encouraging experience to be with this fine group of people for a day and to know that The Children's Home has made a contribution to their lives. We, who now live here, look forward to this day with as much enthusiasm as do those who return on this day.

## Baseball and Track

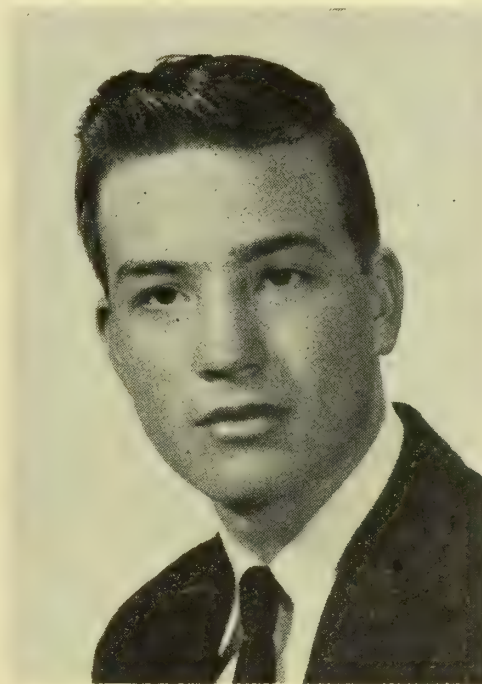
The baseball and track squads are busy preparing for the opening of their seasons. The track squads will take part in a meet at the Hanes High School on Wednesday,

March 25. The baseball team opens its season with Davie County on March 27. Both of these are beginning to shape up very well now. There are several boys who are looking good in the different track events. After two practice games, the baseball team seems to be working toward a fairly well-balanced line-up.

## New Staff Members

We are very happy to have several fine new members of our staff. We are sure that they will mean much to us in our work here. We are listing below the names of these people and their hometown:

Mrs. Yates Costner, Lawndale, N. C.  
Mrs. Edna Guyer, Elkin, N. C.  
Mrs. Pauline Mason, Morganton, N. C.  
Mrs. Malissa Moore, Winston-Salem, N. C.  
Mrs. Margaret McCloud, Davidson, N. C.



## The Picture

Our picture today is that of Davie McKnight. Davie is fifteen years old and is a member of our Wrenn Cottage family. He is sponsored by the Goodman-Hill Bible Class, Liberty Methodist Church, Gold Hill Circuit. Mrs. Henry Ribelin is correspondent.

## District Ministers Meet

We were delighted to have the ministers of the Winston-Salem District meet on our campus on March 16. The meeting has been called by Dr. Lee Tuttle, the district superintendent, as an Evangelistic Report meeting. We have been pleased to have

such meetings held on our campus each of the last two years.

It was reported at the meeting that 1,592 people would join the church during this year. Approximately one-half of these would come by letters, transferring their membership from another church, and about one-half, on profession of faith. Dr. Tuttle stated that he was highly pleased with this report.

One, meeting with this group only in a casual manner, as I did, could not help but be greatly impressed with the dedication and enthusiasm of this fine group of ministers.

After their meeting the group was served lunch at the John W. Hanes Cafeteria. Mrs. Davidson, Mrs. Whitener, and Mrs. McClamrock, with help from several other members of our staff, prepared and served these men a delicious meal, which was greatly enjoyed by all.

## Strike Up the Band

"And the Saints Go Marching In." Hear that! That is only one of the familiar tunes our school band plays. The band has been playing nearly four years now. Our instructor is Mr. John W. Shelton, who is a member of the Winston-Salem Symphony Orchestra. Mr. Shelton has organized a beginners' band this year. We now have approximately forty-one members in the advanced band, and eighteen members in the beginners' band.

We have, also, organized a small jazz band recently. This band consists of a piano, a clarinet, a tuba, a trombone, a bass drum, a snare drum, three saxophones and three trumpets. Mr. Shelton, our regular band instructor, is helping us in this. We will be playing for the Home-sponsored dances, clubs, etc. Our band experiences have enriched our lives by helping us appreciate good music.

—JANE MINTON, Eighth Grade

## W.S.C.S. Continues Study Courses

The members of the Woman's Society are now completing their study of Isaiah, with the pastor, the Rev. Ross Francisco, as teacher. Plans also are under way for the fourth and final course to be begun in April, with Mrs. H. B. Simpson teaching. This final study will deal with Alaska.

Resource persons from the community contributed greatly to the program. Mrs. J. T. McRae, on leave from mission work in the Middle East, and wife of Dr. McRae, medical missionary, now on staff at the Baptist Hospital, spoke at the first class meeting. She spoke particularly of the living conditions among the people in Jordan, Lebanon, and the Gaza Strip.

The first and second grades are writing poems about spring. Here are two of them:

Spring is coming,  
How do I know?  
The robin and bluebird  
Told me so.

—First Grade

Violets and daffodils,  
Bloom in the sun,  
They tell everyone,  
"Spring has come."

—Second Grade

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by  
the Western North Carolina Conference

M. T. LAMBETH, Editor  
MRS. VIRGINIA WEBSTER, Assistant Editor



# EDITORIALS

## The Razor's Edge in Race Relations

Brooks Hayes, former Representative from Arkansas and president of the 19-million member Southern Baptist Convention, was the logical one to write a book with the title, "A Southern Moderate Speaks," which has been published by the University of North Carolina Press.

In this book, Mr. Hayes tells the story of his many years as what might be called a "moderate" in the field of race relations in the South. One writer has described his position as walking the razor's edge between two securities—the Utopian ideal of complete integration and the once-comfortable (for whites) position of entire segregation.

This is not a review of the book, which we have not yet read, but the phrase, "razor's edge," deserves some consideration.

For many years Southern leaders have been walking this precarious route, occasionally falling on one side or the other, never giving full satisfaction to either side, but managing to hold up a standard of co-operation for Negroes and whites which has done much to keep matters under control. But today it is hard to stand upon that hairline of moderate-ism, for few persons seem to sympathize with those who are determined to try to see both sides of a matter; and the racial moderate, with his sympathy for both the Negro Southerner with his aspirations and his impatience with the slowness of change, and the white Southerner with his ingrained feeling of reluctance to change a comfortable pattern, is caught between two blasts of fire.

Especially hard it is for a churchman to take an intermediate position, for he is challenged by the implications of the Gospel on the one hand and the demands of society on the other. He is forced to ask, "What would Jesus do?" and then, in the same breath, "How would He do it?" It is in the latter question that the conflict lies.

## Time On Our Hands

In thinking up new drives, campaigns and promotions the various boards and commissions of the church have presented the average pastor with an insoluble problem. One layman in a Presbyterian church undertook to study the matter and came up with some startling figures, according to *Presbyterian Life*.

Trying to convince the congregation of Corona Presbyterian Church that they should assist the pastor in visitation, Elder Fred Davis made a detailed analysis of his pastor's work load and discovered that each year he is expected to spend 3,664 hours performing his clerical duties, exclusive of calling. In addition, the minister

needs 6,285 hours for his family, eating and sleeping and vacations. This totals 9,949 hours.

Not too bad, is it? But wait. There are only 8,760 hours in a year!

After presenting these figures to the people, Mr. Davis had no troubling convincing the congregation that their minister needed help.

What did they do? Did they hire an associate pastor?

No, although that would have been the obvious solution in these days of fat church budgets. Instead, they got out and started calling on their fellow members and prospects, thus doing more than helping the pastor. When they went to work they helped themselves.

It is sometimes easier to raise additional funds for administrative helpers, membership secretaries, and associate pastors than it is to get church members to act like convinced Christians who have found something that they would like to share. But when laymen and women start a program of visitation of their own, the church takes on new life.

## Prayer Brings Results

*The Methodist Recorder* (London) each week carries a short story of answered prayer and an invitation to its readers to join in a Prayer-Cell movement sponsored by Dr. W. E. Sangster. In the current issue we find this interesting account.

*Did we have any share in the miracle of Cyprus? Sir Hugh Foot himself called it a "miracle" when the news first broke that the Greek and Turkish ministers had worked out a possible solution; and all who knew the difficulties judged it to be a miracle, too.*

*For months we have prayed for Cyprus, and the key people involved. No doubt many of us felt the more concerned because we knew the Governor, or his father and family, and felt closer to this big problem than we are to most. But, early and late, we went to God for the Governor and for Cyprus.*

*We do not know fully how God uses our prayers. We just know that loving concern and faithful watching open the tangled affairs of earth to the high strategy of Heaven. No doubt many difficulties still face us in Cyprus, but we are enheartened by this extraordinary happening, and we mean in our prayer-cells to bear before God the problems of the wider world.*

Sir Hugh Foot, as our readers know, is the British Governor of Cyprus, the son of

a great English Methodist and himself a faithful lay preacher and church worker. Constantly he has asked for prayers of his friends and fellow-Christians. We believe with the writer of the above article that the settlement of the Cyprus situation is truly an answer to prayer.

## Spence Play Broadcast To Armed Services

Dr. H. E. Spence, of Durham, is well-known for his literary labors, but he never expected to see a play of his broadcast to soldiers all over Europe by the Armed Services Network. That is what happened last Christmas.

This is the way it came about, according to Chaplain (Major) Curtis T. Spence, who is with the Seventh Army in Germany. Chaplain Spence, who is a nephew of the former Duke professor, was consulted when plans for the production of a Christmas play by the Seventh Army Play Group fell through because of last-minute refusal of permission to use a script.

He told the players that he knew of a book written by his uncle and published by the Piedmont Press of Greensboro (which is owned by the Methodist Board of Publication and prints the N. C. CHRISTIAN ADVOCATE). It was entitled "Holidays and Holy Days" and contained just the play they were looking for. Quickly they adapted it for radio and the presentation was a success.

Back in Durham, Dr. Spence, who had supposed that his book had been forgotten after all these years, received a tape-recording of the broadcast and was well-pleased with the production. The introduction to the play told about the author and the Greensboro publishing house and gave credit to both for the presentation.

Rummaging around in the stock-room of the Piedmont Press, the staff of the ADVOCATE came across several copies of the old book and after reading it began to wonder if there would be enough demand to warrant a new edition. Said the editor, "It's a good book and ought to be available to schools and libraries as well as youth groups."

A check with the Greensboro library shows that their copy is still available and still in use.

Dr. Spence has written several books and for some time was a frequent contributor to the ADVOCATE and a member of its staff.

The Piedmont Press is still printing books for writers who desire to handle the publication rights and sales by themselves. It is not a publishing house in the usual sense of the term, but each year turns out several books, some of which have attracted wide attention.



# DEVOTIONAL

## A Look at the Cross

The Cross, which symbolizes redemptive love, is the most important symbol among Christians. It is placed upon Church altars, its design is found on Church walls, windows, and doors. Ladies wear Crosses and men pin them on the lapels of their coats. As aware as we always are of the importance of the Cross, it takes on even greater significance during the pre-Easter season.

In the light of the Cross one of the earliest learned Bible verses stands out. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The Cross because of its terribleness is a unique expression of God's love. It was not God's desire that men be so evil and cruel, but it was his desire that his son be faithful even in face of such evil and cruelty. Christ's love equaled that of his father. He believed so strongly and loved so much that he chose the Cross rather than saving self.

Jesus' death upon the Cross, though an event in time, is also timeless. Self must die that love may reign and God rule the life of man. The man of faith knows, however, that as hard as this death may come, in it he is not a loser but a victor.

Let us see the Cross and throw ourselves at its foot that self may die and God possess us.

—From *Bulletin*,  
Mebane Meth. Church

## "As If You Are Going to Live Forever"

By W. W. REID

The evangelists of my childhood used to admonish us to live each day as if it were to be our last—as if we were "going to meet Jesus tomorrow morning." And many of our gospel songs urged us to be ready to die tonight—be ready to face our Maker tomorrow morning. Of course, life expectancy was less than it is today, but I'm not sure how much of the heart of a normal ten-year-old could go into even such mild words as:

"I'll live today, nor anxious be,  
Jesus, my Lord, I soon shall see;  
Glad day! Glad day!  
Is this the crowning day?"

Today, however, the psychiatrists and the medical profession—and, I am sure, most of our clergy—are telling us to "live each day as if you are going to live forever." This is far more than a concession to the longevity which has come to our generation—thanks chiefly to the medical and related professions. Despite the "fears" that seem to beset our age (perhaps principally among the once-dominant white race), we actually live amid more *hope* than did our recent ancestors. It's noticeable in little things: our wives and mothers don't go into bonnets and shawls and pass into semi-retirement at 50 (Queen Victoria setting the style!); and when did you last see "widow's weeds" atop a smile-checked youthful face?



### WHO PUT IT THERE?

Who put the sweet perfume into flowers?  
Who put beauty into every rose?  
Who gave to the birds ever singing  
The power their songs to compose?  
Who gave grace to the morning-glory,  
And yellow to the goldenrod?  
Who put majesty into the mountains?  
I am sure you will say it was God.  
Who put into people their courage,  
And the power to smile through their tears?  
Who gave them the will to keep going,  
In spite of life's troubles and fears?  
Who put into hearts the deep longing  
To discover life's meaning through prayer,  
And to find Divine strength for their living?  
I am sure that their God put it there.

—Ernest C. Durham



The men who rebel at retirement continue to live through hobbies, recreation, crafts and skills abandoned in earlier years. It is *good health* and *good religion* to carry on as if one were going to live forever. (Perhaps some day our hymns will catch up with this new religious outlook!)

Yet the emphases and the point of view of yesterday and of today may not be quite as far apart theologically as we would think. Both those who would be momentarily ready for death and its aftermath, and those who would live today as if going to live forever have this in common: *they both anticipate a life after this life, and they both would prepare for it.* The difference is *how*—and perhaps *when*—to prepare for that life after this life.

Our parents seemed to think—though they may not have expressed it as crudely as this—that this world was evil, and that escape from it was the highest good. So perhaps the ten-year-old *might* feel that his next 60 years would be encumbered by pain, wrong, sin—and that early escape ("to see his Master soon") would be a blessing. An extreme of such a philosophy, of course, is found in those monastic orders that hem themselves in from the world and spend their years in contemplating the better life to come and "preparing" themselves for it. (I am not referring to the orders that add to this noble service to the sick and needy.) What loss there has been to human welfare and progress by "the withdrawal from the world" of some of its most sensitive and gifted individuals can never be measured.

Today, however, many think of the life to come as a *continuation of life* as it has just been ended on earth. It may be a sudden separation of the human spirit from the encumbering clay, but the *spirit* begins in the new life just where it left off on earth: it is not a sudden dropping of all spiritual liabilities and the sudden assumption of a spiritual "glory." In the new life,

many believe, the "released spirit" begins as a child, with whatever of good or evil it acquired during its physical-confined sojourn on earth, and learns, and develops in spiritual knowledge. This belief posits the continuity of life through God's universe: it is our immortality.

"Live every day as if you are going to live forever"—"because you are," adds the Christian. And does not this belief offer "the life of service to others"—never vacationing, never-graduating—as the best school for the training of the spirit that is to live forever?

## Heroes I Have Known

### WHAT CAN ONE PERSON DO?

By MARTIN R. CHAMBERS

The church building was old and inadequate. Once a huge one-room structure, corners had been partitioned off here and there for some of the Sunday school classes. Still there was the cry, "We can't hold our young people. They are going to the dogs."

There were four Sunday school classes. First there was the "children's class," with no age limits designated. It began with toddlers just able to leave their parents. There they stayed until about ten years old, when they rebelled and drifted into the "young people's class." Here they remained, unwelcome for the first two or three years because the teen-agers did not want them. At the age of 15 or 16 they were expected to go into either the "men's class" or the "women's class," which were conducted on the adult level and, together, made up about three-fourths of the total enrollment.

Mrs. Warner was a farm woman with little education. But she had children of high school age, and was distressed over the situation. One day when my wife and I were in her home, she asked if something could not be done for the young people.

"There certainly can," Dena told her. "They must have a class of their own."

"But where can we get a teacher?" she asked.

"That's easy," we replied. "You will be their teacher."

Much persuasion was required, but she finally agreed. Her children helped her prepare the lesson each week. After the first year the class had become so large that they erected a temporary hut. Then this became too small.

Before ten years had passed there was a new brick church, well designed and thoroughly departmentalized. Then a lovely brick parsonage was built, and the church which had been on a 4-point circuit became a much-sought-after station appointment. This occurred within 15 years from the time when one lone woman, although protesting her lack of training, became willing to do what she could for her church and her Lord.





# Boys and Girls

ELIZABETH WHISNER, Editor



## I Can Be One Now

By ROY JUDSON WILKINS

"Mother," Betty Ann began, "you know what I want to be when I'm grown-up?"

"No, dear. What do you want to be—a school teacher, maybe?"

"No, Mother. I—well, I intend to be a missionary," Betty Ann declared. "I just read in my Bible where Jesus said, 'Go ye therefore, and teach all nations.' And I'd—I'd—well, really, Mother I think—I mean, I'm sure—He wants me to go!"

Mother, surprised at Betty Ann's statement, could scarcely speak for a moment.

"My precious Betty Ann!" Mother gathered her in her arms. "You don't know how very happy you've made me. Perhaps you're right; the Lord may be calling you even now, as young as you are, to be a missionary. He called Samuel when he was but a child, you know. We shall wait and see what God will reveal to you later on."

"Oh, Mommy! How I'd love to go to India and tell those poor brown-skinned boys and girls about Jesus!" Betty Ann exclaimed, her blue eyes shining. "It would be a very thrilling trip to India, too, wouldn't it?"

"Yes, I'm sure it would," Mother agreed. "But wouldn't you become very lonesome, away over in India, thousands of miles away from Father and Mother?"

"Yes, I—I s'pose I would," Betty Ann gazed thoughtfully at a picture on the wall of Christ in Gethsemane. "But, Mother, I think Jesus was lonely, too, in the garden there, all alone, or just the same as alone. His disciples were asleep, so they weren't any company for Him. He must have been lonely, Mother, for He was away from His heavenly home, you know. He must have missed being with God and the angels."

Mother thought so, too. "Well, darling, Father and I would miss you ever so much, should you some day go to India. But if God really calls you to go, we'll be glad indeed that God could use you in His service."

Betty Ann's face beamed. "I can hardly wait! How old will I have to be before I can become a missionary?"

"Well," Mother smiled, "I believe you're old enough right now."

"Now!" Betty Ann gasped. "Why, Mother! Surely I'd have to be at least seventeen or more, wouldn't I?"

"To go to India, yes," Mother stated. "But you see, dear, I meant that you could be a missionary now, right here in Kentonville."

"Here in Kentonville!" Betty Ann echoed. "How could I be a missionary here? Missionaries always travel long distances, don't they? To India, Africa, China and other foreign lands?"

"Oh, no, dear. There are many places right in our United States where they need missionaries fully as much as in foreign

lands. In the mountains of Kentucky and Tennessee, for instance, there are many people wholly ignorant of what the Bible teaches."

Betty Ann could scarcely believe it. "Why, I—I thought everybody in our land knew about the Lord Jesus," she said, amazed.

Mother shook her head sadly. "They should, dear, but I'm sure they don't. And I'm afraid there are some folks—some boys and girls of your age, too—right in this city who know little or nothing about Christ."

"Really, Mother?" Betty Ann looked shocked and very serious. "Then I guess you're right; they do need missionaries right here at home. I never really thought about that before. Maybe, while I'm waiting to get big enough to go to India, I could be a missionary here at home."

"Certainly you can, dear," Mother's face beamed. "And God will be very happy about your decision, I know; even happier than I am. Now is the proper time to prepare for your life's work. If you are faithful in little things now, God will be pleased to allow you to do bigger things later on."

Betty Ann hugged her mother. Happily she cried, "You know what, Mommy? I'm going to see how many junior girls and boys in this neighborhood I can find who don't go to Sunday school, and I'll invite them to come to ours next Sunday. That'll be sort of missionary work, won't it, Mother?"

"Indeed it will," Mother assured the radiant Betty Ann. "A very fine way to begin preparing yourself for God's work in the future."

Betty Ann was serious. "Well, I still think I want to go to India as a missionary some day, Mother. But I'm glad you showed me that I can be one now, right here in Kentonville."

—O. P. Boys and Girls

## TO OUR YOUNG WRITERS

For some time now we have been publishing an all-children's page once a quarter. This page has contained short stories, essays, articles, and verse written by boys and girls and young people of North Carolina, and occasionally an interesting incident or a bright saying of one of our children.

The continuing success of this special page depends upon our receiving more material from those who have sent us contributions before, and from other boys and girls whom we haven't heard from yet. Right now the editor's file is practically empty, and if we are to publish other such pages, we need your help.

So, to those whose writing has appeared on our page before, please send us more. And to others, we would be happy to have you join the ranks of those who are proud to see their work appear in the ADVOCATE.

Many of you can write short stories and poems, and perhaps someone would like to let us publish a good composition that you wrote in school.

It's your page, you know, so let's make it better each time. Send your material to Children's Editor, N. C. CHRISTIAN ADVOCATE, Box 508, Greensboro, N. C. And be sure to state your age along with your name and address.

## ASHINE IN ME

Though I may be too small to go  
To mission fields, God's love to show,  
Still, there are things that I can do  
To say I love my Saviour, too.

I can be kind to all I meet,  
And try to keep my temper sweet;  
I can be truthful every day,  
And set aside a time to pray.

I'll give my tithe and never shirk,  
And do my own fair share of work;  
I think that Jesus then will see  
His gift of love ashine in me.

—DOROTHY CONANT STROUD  
in *The Free Will Baptist*

## BLESSINGS FROM BRIARS

A man one day met a little boy carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briars," was his reply.

"Won't your mother be glad to see you come with a basket of such lovely fruit!" the man exclaimed.

"Yes, sir," said Sammy, "she's always glad when I bring the berries—and I don't tell her anything about the briars in my feet."—*Selected.*

## CHUCKLE

A magician was producing eggs from a hat. He spoke to little Peter on the front row:

"Your mother can't get eggs without hens, can she?" he asked.

"Oh, yes," replied Peter.

"How's that?"

"She has ducks."—*Clipped*

## Bible Quiz

1. In what sea can no fish live? . . . . .
2. What humble Jewish maid married a king? . . . . .
3. By what two names are "the Twelve" commonly known? . . . . .
4. Which apostle is known as "the doubter"? . . . . .
5. Who said he was a servant of Jesus Christ? . . . . .

## Answers to Last Week's Quiz

1. The Last Supper.
2. The Garden of Gethsemane—Mark 14:32
3. Judas—Matthew 26:47-50.
4. John—John 19:25-27.
5. Mary Magdalene—Mark 16:9.





# Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor  
Weaverville, N. C.

## Deaconess Board Meeting

The deaconesses of the Western North Carolina Conference gathered in Asheville in February for a Board Meeting.

Miss Mary Floyd, chairman of the Board, reports that all 22 deaconesses on the Board were present. They had a luncheon at Allen High School, followed by a business session at Brooks-Howell Home for Retired Deaconesses and Missionaries.

Miss Pat Rothrock was in charge of a panel discussion on slides to be shown describing deaconess work. Miss Mary Bethea, Mrs. Garland Stafford, and the Rev. Philip Shore participated on the program.

Later in February the Deaconess Association of the Southeastern Jurisdiction met in Atlanta, with Miss Rosamond Johnson of Atlanta, president, in charge.

Miss Floyd reports that Dr. Charles Bowles of the Deaconess Commission was present, that 65 deaconesses were there, and also ten conference presidents.

Miss Bethea and Miss Floyd presented a program on the theme, "The Promotion of Deaconess Work in the W.N.C. Conference." They showed slides, which they had made, and presented a script, "Meet the Deaconess." This original production was recommended for national use in deaconess recruitment.

Miss Bethea was elected as secretary of the S.E. Deaconess Association.

Miss Floyd was one of the speakers at the W.S.C.S. meeting. She discussed, "The Needs of the Department of Work in Home Fields," at the Monday evening session at Wesley Memorial Church.

## Regional Training Conference of Children's Workers

Conference secretaries and conference directors of Children's Work of the SE Jurisdiction met in Atlanta, Ga., in March for a two day Regional Training Conference. The Western North Carolina Conference was represented by Mrs. J. Elwood Carroll, secretary of Children's Work and Miss Louise Robinson, Conference director of Children's Work.

Mrs. C. G. Sledge, SE Jurisdiction secretary, presided over the meeting, which had for its theme, "Children Are Our Concern." This was a working conference where all contributed their experiences, presented their problems, asked questions and sought answers. Two fine resource people from the National office were present, Miss Muriel Coltrane of the Interboard Committee on Missionary Education, Nashville, Tenn., and Miss Mona Kewish, secretary of Children's Work of the Woman's Division of Christian Service, New York. Their helpful suggestions and timely information did much to make the conference a success.

We were made aware of some of the trends in Children's work throughout the Jurisdiction. We find a closer co-operation between the conference officers of the

W.S.C.S. and the conference director. We find that coaching conferences to train instructors for Missionary Institutes are being held in many conferences. These instructors in turn teach the children's mission studies in District Missionary Institutes, where local leaders will receive help in presenting studies at additional sessions.

The group listed about twenty "problems" or "concerns" which were discussed. Miss Coltrane spoke at one session on "Adventuring in the Future." She told of the children's missionary materials for the coming year on the two themes, "Africa," and "The Church's Mission in Town and Country."

Miss Kewish conducted the closing worship service and challenged us with the thought that we "need to take the hand of a child—the child is our concern—and the hand of a child is the potential of things to come." She made us feel the importance of our work with children and challenged us and all church women to accept the great responsibility which is ours to train our children that they may be a blessing to the world.—MRS. J. ELWOOD CARROLL

## The Junaluska News

The 1959 issue of *The Junaluska News* is now in the hands of the ministers and workers in the churches of the Southeastern Jurisdiction.

The pages are so interesting to all members of the Woman's Society, that one woman said, "I'll declare, it makes you want to spend the entire season at the Lake!"

A picture of Mrs. Fount Tillman of Lewisburg, Tenn., president of the Woman's Division, is on one page, with the announcement that she will speak at the Jurisdiction School of Missions.

Western North Carolina women are very proud that the Annual Meeting of the Conference will meet at Junaluska on June 17th-19th. They are also proud that Mr. Glenn Draper, professor of Choral Music at Pfeiffer College, will again direct the musical program at the summer assembly. They are proud of the Rev. J. W. Fowler, genial superintendent, and his lovely wife, who is a conference officer.

## Pfeiffer Notes

Pfeiffer Notes reports that Mrs. John Hoyle, Jr., of Gastonia, a member of the Board of Missions of the Methodist Church, and Mrs. J. Fount Tillman of Lewisburg, Tenn., president of the W.D.C.S., were named as new members of the Board of Trustees of Pfeiffer College at a recent meeting.

Two bishops were chosen for the 34 member board, Bishop Nolan B. Harmon, representing the W.N.C. Conference, and Bishop Paul N. Garber, the North Carolina Conference.

Miss Mary Floyd reports in the same

issue that, "It affords the college joy to report that four of the missionaries commissioned at the meeting of the Board of Missions held in Buck Hill Falls in January, had received part of their training at Pfeiffer College. Mr. and Mrs. Ed Hackney were commissioned to go to India, Mrs. William Bigham to Brazil, Mrs. James L. Wiggins to Hawaii. The prayers of the college go with these young missionaries as they follow through on Christ's commission to 'go . . . and teach all nations'."

## District News

The *Winston-Salem* District Executive Committee reported an all time high in mission study classes in recent months. They have had 116 study classes with a total attendance of 2,393 women. 17 of these were jurisdictional classes. The district has two new societies, Level Cross and Grace, bringing their total number of societies up to 98. In their department of Christian Social Relations, they had 14 programs on United Nations and collected \$260 for UNICEF. Their Supply Work reached \$1,723.

The *Statesville* District has over 300 women serving on official boards in their local churches. Mrs. J. E. Dooley, district secretary of Promotion, paid tribute to the Western North Carolina Conference as the first ranking conference in the number of Vacation Bible Schools in the the SE Jurisdiction.

The *Marion* District Executive Committee planned a District Quiet Day at the Valdese Methodist Church on Sunday, March 22nd, with Mrs. Harold LeFevers, district secretary of Spiritual Life, in charge of the program. Miss Una Edwards, conference treasurer, took part in the program of the Executive Meeting.

The *Waynesville* District reports that 108 new members have joined the Woman's Society during recent months, making their total membership 1,842 women working for Christ. Their new society, Ledford's Chapel, is doing fine work. Mrs. Edwin Pless said that the Waynesville District ranks fifth in the conference Children's Work. This follows right along with their outstanding work in the field of Missionary Education.

## Schedule of District Meetings

Asheville—April 15 at Weaverville with Mrs. C. C. Cranford as speaker.

Charlotte—May 19 in Union County.

Gastonia—March 12, First Methodist Church in Belmont. 180 present. Miss Elizabeth Callis, speaker.

Greensboro—May 5.

Marion—May 2 at Spruce Pine.

N. Wilkesboro—April 30 at Taylorsville with Mrs. Leslie E. Barnhardt, speaker.

Salisbury—April 29 at First Methodist Church in Salisbury, Mrs. David Swain, speaker.

Statesville—April 28 at Fairgrove Methodist Church in Hickory. Miss Elizabeth Callis and Mrs. Leslie Barnhardt, speakers.

Thomasville—April 16.

Waynesville—April 23 at Cherokee.

Winston-Salem—April 16 at Ardmore Church, Winston-Salem, Mrs. E. L. Rice, speaker.



# Christian Education at Work

in the WESTERN N. C. CONFERENCE

CARL H. KING, Executive Secretary  
Office: 404 Wachovia Bank Building  
P. O. Box 828, Salisbury, N. C.



DR. D. D. HOLT  
Young Adult Assembly Speaker

## Training Opportunities for Adults

YOUNG ADULT ASSEMBLY  
June 19-21

This assembly is for delegates from all young adult classes in our conference. It is held at Lake Junaluska which is located in a valley surrounded by beautiful mountains in the western part of our state. Each young adult class is asked to select its delegates and to help pay their expenses.

In the assembly this year we hope that the delegates can re-examine their vocation. Always listed high on young adult interest indicators is the need to be a Christian in one's vocation. Because of the increase of tensions and pressures in our age, the industrial and technical society in which we live, and the complex organization of government and churches, young adults are called to re-examine their vocation and mission as lay Christians in the light of Christian faith.

Dr. D. D. Holt, Director of Financial Promotion of the General Conference Commission on Christian Higher Education, will deliver three addresses on the theme, "Our Faith, Our Vocation, Our Mission." A corps of well-qualified discussion leaders will guide groups, as delegates gain valuable information and develop insights.

Many young adults speak of the fellowship periods during the weekend. Mrs. Thomas "Gerry" White of Statesville will direct the recreation. Mooresville young adults will be in charge of the banquet, and Thomasville young adults will prepare worship booklets.

Any class desiring to send a delegate should get a registration folder from the minister of their church.

## FAMILY LIFE CONFERENCE

July 16-19

The Southeastern Jurisdictional Family Life Conference will meet at Lake Junaluska, July 16-19. Leaders for this conference will be Dr. Evelyn Millis Duvall, Dr. E. S. Staples, and the Rev. Leon Smith. Dr. Duvall is a well known author, lecturer, and teacher. Some of her books are: "Facts of Life and Love," "Family Development," and "Family Living," "In-Laws: Pro and Con," "Leading Family Groups," and "When You Marry." She is a recognized leader in the field of family life.

Dr. Staples is Director of the Department of the Christian Family. He is well known as an author, speaker, and director. Much of the success of church programs where the family has been strengthened is due to Dr. Staples' continuous efforts.

The Rev. Leon Smith, a minister from Atlanta, has had much experience in local church family life programming. He is Chairman of the Southeastern Jurisdiction Family Life Committee.

Churches desiring to send delegates to this conference should write Dr. Carl King, Box 828, Salisbury, N. C. for brochure and registration forms.

## REGIONAL YOUNG ADULT WORKSHOP

July 30-August 2

Lake Junaluska, N. C.

This workshop is designed to prepare persons for leadership in young adult groups and to introduce them to resources and methods for good young adult Christian education. It is especially helpful for sub-district leaders and to those responsible for leadership in larger churches. The workshop will have a number of outstanding resource persons working under the direction of the Rev. Allen J. Moore of Nashville, Tennessee. This year the theme will be "Christ and our Freedom." Registration fee is \$20.00, and those desiring information regarding lodging, registration, and program should write to the Department of Christian Education of Adults, P. O. Box 871, Nashville 2, Tennessee.

## ADDITIONAL SESSIONS FOR ADULTS

Many churches do not report the "Additional Sessions" of adults who meet during the week. Some of our finest educational work is being done in such groups. Here is the story of the Golden Age Group at the Indian Trail Methodist Church. Indian Trail is one of three churches on a rural charge. The Rev. A. B. Bruton is the minister and reports these activities.

"The older adult group," he says, "sometimes called *The Golden Age Club*, grew out of a Christmas party held for elderly people of the Indian Trail Methodist Church in 1957. The pastor had long felt that the older adult group was the most neglected

group in the community and that something should be done toward providing worship and fellowship for them. Invitations were sent to all men and women of the community who were fifty-five years of age and above, regardless of church denomination. A special effort was made to reach people who might not have other opportunities for such fellowship as this gathering would supply.

"The response was so great that the pastor felt that such a meeting should be held monthly in the fellowship building of the church. Accordingly the *Golden Age Club* was organized with a president, a secretary and treasurer, a program committee, and a committee on recreation to serve the group. Officers are elected twice each year.

"Heretofore, programs have been provided by visiting speakers who have conducted brief periods of devotion, and, at other times, by the pastor of the church. The pastor has just completed a series of talks on 'The History of Methodism'.

"By way of constructive service the group pays particular attention to the aged of the community who may be ill or in unfortunate circumstances. Flowers are provided for the sick and baskets of food are sent to the needy.

"At the close of the regular program the group enjoys a social hour consisting of games, contests, and shuffleboard. Often the pastor shows a film during the recreation period. Light refreshments are served, and occasionally the group has an oyster stew, a fish fry, or a chicken and dumpling supper.

"This organization has met a real need in our community for a group that had formerly had little opportunity for fellowship. It is delightful to meet with this group and catch something of their spirit of joy and helpfulness as they worship, work, and play together."

## LEXINGTON AREA SCHOOL

Under the leadership of the Rev. John H. Carper, District Superintendent, and the ministers of the Lexington area, the school is being held at First Church, April 12-16. Teachers for the school are Mrs. Senah Pulliam, Mrs. C. A. Rauschenberg, Mrs. W. R. Reed, Mrs. E. H. Ould, Mrs. Nell Webb Mohney, Ralph Mohney, and Dr. W. R. Locke.

Mrs. Frank Spruill is director of publicity. Dale Leonard is treasurer and Fred Fite will sell the texts. The Rev. Ralph Taylor is the host pastor.

Ministers of the participating charges are: Ralph Taylor, Avery Ferguson, A. T. Tuttle, J. T. Frazier, Jr., W. C. Clark, R. G. Harris, J. T. Hall, C. W. Sick, W. B. Royals, R. M. Clinard, Frank Penniger, J. R. Duncan, J. Max Brandon, Jr., F. J. Stough, D. W. Mashburn, Roy L. Grant, C. E. Williams, C. E. Ridge.

Often the most useful Christians are those who serve their Master in little things. He never despises the day of small things, or else He would not hide His oaks in tiny acorns, or the wealth of a wheat field in bags of little seeds.

—Theodore Cuyler, D.D.



# THE WESTERN NORTH CAROLINA CONFERENCE EDUCATIONAL PROGRAM FOR SUMMER, 1959

## WASHINGTON-UNITED NATIONS SEMINAR

June 2-6

For 114 youth (ages 16-23) and 6 adult counselors. Register with your District Director of World Peace. Cost \$75.00. Delegates must be 16 by June 2.

## YOUNG ADULT ASSEMBLY

Lake Junaluska, June 19-21

For young adult delegates from local churches and subdistricts. Send \$1.00 registration fee to George S. McLelland, Box 1584, Statesville, N. C.

## CAMP TEKOA

Hendersonville, N. C.

Ages 12, 13, 14

Cost \$17.50. Send advance registration fee of \$5.50 to Mrs. R. R. Richardson, Registrar, Box 828, Salisbury, N. C. After June 15, send to Registrar, Camp Tekoa, Box 32, Hendersonville, N. C. Charge quotas are indicated on registration forms. Ten weekly camp sessions from Sunday afternoon to Saturday morning will be held as follows:

June 7-13  
June 14-20

June 21-27  
June 28-July 4

July 5-11  
July 12-18

July 19-25  
July 26-August 1

August 2-8  
August 9-15

## OLDER YOUTH ASSEMBLY

Lake Junaluska, June 24-28

For graduating high school seniors and all Older Youth ages 18-23

Dean: Rev. G. G. Adams, Jr.

Head Counselor: Mrs. G. G. Adams, Jr.

Theme—"Following Christ Through Paths Unknown"

Speaker—Dr. J. Lem Stokes II, President, Pfeiffer College

Total cost \$20.00. Send \$5.00 registration fee to Mrs. Leona M. Hayworth, Box 828, Salisbury, N. C. No quotas.

## FIRST SENIOR WORKSHOP

Lake Junaluska, June 29-July 4

Ages 15, 16, 17

Dean: Rev. R. Paschal Waugh

Head Counselor: Mrs. I. L. Sharpe

Theme—"Man's Need—God's Action"

Speaker—Dr. W. Kenneth Goodson

## SECOND SENIOR WORKSHOP

Lake Junaluska, July 6-11

Ages 15, 16, 17

Dean: Rev. R. L. Young, Jr.

Head Counselor: Mrs. R. L. Young, Jr.

Theme—"Man's Need—God's Action"

Speaker—Rev. Robert G. Tuttle

Total cost for each workshop \$25.00. Send \$5.00 registration fee to Mrs. Leona M. Hayworth, Box 828, Salisbury. Charge quotas are indicated on registration forms. All high school graduates will register for the Older Youth Assembly.

## OLDER YOUTH TRAIL HIKE

Appalachian Trail—Smoky Mountains

July 19-24

Counselor: Miss Hollyce Highfill

Resource Person: Mr. Keith Tutterow

for one dozen choice Older Youth

## NATIONAL CONVOCATION OF METHODIST YOUTH

Purdue University, West Lafayette, Indiana

August 24-28

For 138 youth and 35 adult workers with youth. Send registration to your District Director of Youth Work. Cost—\$65.00 including registration and transportation.

Registration blanks for Camp Tekoa and Lake Junaluska will reach each pastor by April 15.

PAUL H. DUCKWALL  
Director of Youth Work

CARL H. KING  
Executive Secretary

GEORGE W. RUDISILL  
Director of Adult Work



## "What God Can Do with One Man"

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Background Scripture: I Samuel 3:19-21; 7

Lesson Scripture: I Samuel 7:5-16

From now until the end of June we are to study some material from the Old Testament. It deals with the era of Samuel; the united kingdom under Saul, David and Solomon; and the divided kingdom to the reigns of Uzziah and Jeroboam II. The general subject of these lessons is "God in Human Affairs." The aim of these studies is to show how God's plans and purposes can be achieved through the work of individual men and nations. As we undertake the consideration of these characters and events, perhaps we shall be able to see not only how God has worked in past history but how his purposes are being fulfilled in the happenings and through the people of today.

The assembly at Mizpah, where the people repented under the preaching and praying of Samuel, was only one of a number of recorded instances where the spiritual leaders of Israel found it necessary to recall the nation to loyalty to the original covenant of their Lord. Such a revival of the ancestral faith is found, for example, in Joshua, chapter 24, where their leader says to them: "Choose this day whom you will serve." These periodic calls to re-dedication were made necessary by the constant temptation of the people to substitute the immoral sex worship of agricultural Canaan for the faith that had been given them in the wilderness under the leadership of Moses. The Canaanites apparently believed that success in farming and in stock raising depended on their faithful performance of a type of worship which was revolting and degrading to the Hebrew prophets and seers. That some of the Hebrews (many of them, in fact) were taken in by this false worship is abundantly clear in the pages of the Old Testament. Therefore, these great revivals of national religion were always being held.

Samuel, the central figure in our story, had been consecrated to religious leadership when only a lad (see I Samuel, chapters 2 and 3). He was ready, when needed, to do the important work to which he had been called. As a boy, serving at the ancient shrine of Shiloh, he could not realize that one day he would be the human instrument by which his nation would be saved from religious decline. We never know what our opportunities and responsibilities will be. The great thing is to be ready when they come. A glance at both sacred and secular history will reveal the names of scores and hundreds of people who were used of God in critical periods of the life of church and state; men like Washington, Lincoln, Wesley and Asbury.

Getting back to our lesson story, we notice that after this wholesale repentance and re-dedication the morale of the people was so vastly improved that they were able to be victorious over their traditional enemies, the Philistines. Samuel raised a memorial of some sort at the site of the victory, calling it "Ebenezer" which means literally "stone of help"; thus signifying that at this place God had been with them. The reader may recall that in one of our most-used hymns, "Come, Thou Fount of every blessing," there occurs in the second stanza a well-known, but often little understood, line: "Here I raise mine Ebenezer; hither by thy help I'm come."

The monuments and statues that we erect serve as reminders of the fact that we are the heirs of all the ages. But don't forget this: you don't have to be famous enough to have a monument built in

your honor in order for God to use you. It has been said that it doesn't take much of a man to be a Christian, but it takes all there is of him. If he is the sort of person who is willing to go "all out" in human and divine service, there is surely a place where he can work. God still uses individuals. There are no unimportant people.

To be indifferent to the love and grace of God is man's God-given right. But to exercise that right spells man's doom.

—Raymond W. Smith

Church  
Furniture



Southern  
Desk  
Company

Write for information

Hickory, North Carolina

Manufacturers of:

**GOWNS**

Pulpit and Choir  
RELIGIOUS SUPPLIES



Church Furniture • Altar  
Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 44

National

CHURCH GOODS  
SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.—Henry Ward Beecher



**STOP  
CLIMBING  
STAIRS**

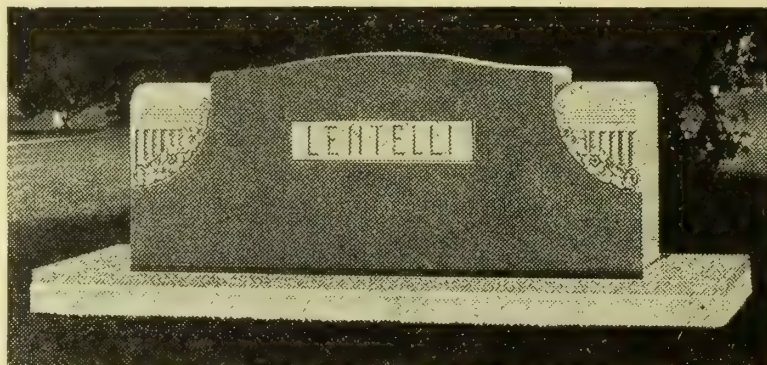


Avoid  
Heart Strain  
and Fatigue  
with a  
Home Elevator

Inclin-ator travels up and down stairways—Elevette fits snugly into closet space. Ideal for invalids and older folks, with safe push-button controls. Uses ordinary house current. Used in hundreds of nearby homes. Call or write today for free survey.

**MONARCH  
ELEVATORS**

Freight & Passenger Elevators  
Greensboro, North Carolina  
Charlotte • Raleigh  
Roanoke • Augusta • Greenville



"That this may be a sign among you, that when your children ask their fathers in time to come, saying

What Mean Ye By These Stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

So, as our loved ones pass from our immediate presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

Ask your monument dealer for genuine

**WINNSBORO BLUE GRANITE**

"The Silk of the Trade"

Supreme in beauty, strength and durability.

face resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty.

Many granites have a sur-  
Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

**Winnsboro Granite Corporation, Rion, S. C.**



## Liturgical Question Box

Readers are invited to send their questions on worship and liturgy to Rev. Vergil E. Queen, in care of this magazine.

**Question:** You have mentioned the optional Commission on Worship and its value as a channel through which to promote an educational program for the improvement of our public worship. Please indicate who should be members of the Commission on Worship and also something of how such a Commission works.

**Answer:** The following persons should logically hold membership on the Commission: the pastor(s), the choir director, the organist, the church school superintendent, the Spiritual Life Secretary of the Woman's Society of Christian Service, the Christian Faith chairman of the Methodist Youth Fellowship, the chairman of the Pastoral Relations Committee, the chief usher, the custodian, the chairman of the Altar Guild (if any), and the Communion steward(s).

Obviously these would be considered *ex officio* members. Since the Quarterly Conference must confirm these officers it may add as many persons as *elective* members as it determines.

The first responsibility of the Commission is to: (1) organize, (2) study its own nature and purpose, (3) establish a schedule of regular meetings, and (4) plan the program of the Commission for the year ahead. There are also two constant duties facing the Commission: (1) check on or evaluate the effectiveness of the church's worship, and (2) take care of any special services immediately ahead.

Just as is the case with the other commissions, the Commission on Worship should always have a well prepared agenda for each meeting. Here are some of the items which must be uppermost as the chairman looks toward the next meeting of the Commission:

1. The Commission, under the guidance of the pastor, plans the total worship program for the church—including special services.

2. The Commission must plan the total program of worship with *two* ends in view: (1) the services must proclaim our basic beliefs—it must delineate our theology, and (2) it must involve every member of the congregation in real corporate participation so that in the end everyone will know he has had a religious experience—that he has been confronted with the Divine Presence.

3. The Commission must be ever alert to keep the people alert and informed—eager to follow through the adventure of worship. If there are those who miss the point, or who lose their way, they must be helped to find more and better ways to discover the reality of worship.

4. Any Commission on Worship must have a definitely long-range plan. This is tedious and slow work, and must be sustained until the people are thoroughly grounded in a working understanding of the ways and means of worship. Perhaps the most difficult task is to project such a program across the changes of pastors that come ever and again.

## Letters to the Editor . . .

### Satisfied Readers

To the Editor:

I have been taking the *Christian Advocate* for 33 years . . .

I am always delighted to see the beautiful covers. You are a very fine photographer and you give subscribers such a variety of beautiful scenes.

I enjoy the editorials. "In Passing" pleases me

more than any other page, and I read every page.

Wishing you continued success.

Mrs. Conrad C. Burris  
Albemarle, N. C.

We cannot take credit for all the cover pictures for some of them are taken by other and better photographers. But thanks anyway. Editor.

To the Editor:

I like my paper very much, although I notice that some people grumble about "In Passing." I like that column and don't see why others don't. You can't please everybody.

I also like "The Church Steeple," but I haven't seen it in a long time . . .

Mrs. S. T. Fisher  
Monroe, N. C.

By "The Church Steeple," we suppose you mean the fine meditations by the Rev. T. S. Jenkins, called "Steeple Echoes." We like them, too, and hope to resume printing them shortly. Editor.

### From a Long-time Subscriber

To the Editor:

The *Advocate* has been in my home as long as I can remember. I have copies of 1904-1905. After my father's death, my mother subscribed until I became a Methodist at the age of 9 years. Although she was a Free-will Baptist, she loved the *Raleigh Christian Advocate*. I read the Children's Page as soon as I learned to read! Later on, I enjoyed every page. I do think that you have made the *Advocate* more interesting.

I read "In Passing" first.

As I am nearing 57, I can say that I was "brought up" on the *Advocate* . . .

Flora Vail Whitley,  
Smithfield, N. C.  
Rt. 3

## Announcement

The North Carolina Conference Board of Ministerial Training and Qualifications will meet in Wilson, at the First Methodist Church, Tuesday, April 28, and Wednesday, April 29.

Persons in the following categories are requested to appear:

1. Those wishing to be approved as a supply pastor for the first time.
2. Those who wish to continue as a supply pastor.
3. Those who wish to be admitted on trial.
4. Those who wish to be admitted into full connection.
5. Those desiring ordination.

Those now on trial, and wishing to be continued on trial, need not appear in person; but they may, instead, send a statement of their present status with respect to their completing the requirements for full connection to the Rev. W. N. McDonald, Louisburg College, Louisburg, N. C.

Although no specific time for a person's appearing will be scheduled, to cut down on possible over-crowding, it is suggested that, wherever possible, the men from the Burlington, Goldsboro, Rocky Mount, Fayetteville, and Wilmington Districts come on Tuesday, and men from the New Bern, Elizabeth City, Raleigh, and Durham Districts come on Wednesday.

Someone has said that if we spend enough time on our knees, we will have no trouble standing on our feet.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**RELIGIOUS** libraries purchased. Baker Book House, Department NC, Grand Rapids 6, Michigan.

### STRATFORD COLLEGE

#### EDUCATES IN ART OF LIVING

Accredited Junior College and High School. Liberal Arts and Terminal Courses. Speech, drama, music, art, merchandising, secretarial, pre-nursing, medical secretarial, medical techn., etc. Social and Sports programs.

Write for Catalog and "Intimate Glimpses"

JOHN C. SIMPSON, Pres.

Box R-P Danville, Va.

### CARRIKER CHURCH FURNITURE CO.

Established 1898

Designers and  
Manufacturers of  
Fine



Church Furniture

PROMPT DELIVERY

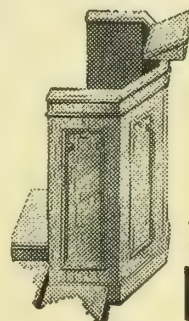
Ph. Atlantic 36741 MONROE, N. C.

### CHOIR and PULPIT ROBES

Finest quality, lowest prices  
— save at Hartley. Write for  
free catalog.

HARTLEY RELIGIOUS  
VESTMENTS

1809-V Church St., Nashville, Tenn.



Page

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING IN-  
FORMATION ON OUR DESIGNS OF PEWS  
AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO.  
ALBEMARLE, N. C.

## MARS HILL COLLEGE

Serving Youth Since 1856



The Library

A fully accredited liberal arts junior college, distinguished for thorough scholarship, high social standards, and Christian ideals . . . beautiful 130-acre campus in the mountains . . . over 1000 young men and women enrolled from 23 states and 5 foreign countries . . . costs moderate. For an illustrated catalog write REGISTRAR, Mars Hill, N. C.

SUMMER TERM BEGINS JUNE 8



# We Can Do A Lot In Six Months

By W. W. REID

A few years ago there appeared a rash of articles on some variation of the theme: "If I had only one (more) sermon to preach . . . ." And the suggested sermon topics—many of them actually preached—were as numerous as the persons who answered. I presume the theme had real value. It made many persons consider the essence, or goal of their preaching and their Christian faith.

The theme suggests a number of related questions. Some must be in your mind. These concern me at the moment: If you had a man in your church for *only one year*, what do you think he should learn there (through you and in the fellowship of the parish) in that time? Suppose you were a minister and were to serve a church for three years. What would you try to do with and for the congregation in that period?

Your church school may "have" a child for only six years. If the church never has him after that, what should he have learned in those six years? And how should it have influenced his life? As an adult you worship with the congregation but most of the Christian orientation (or bias, in the best sense of the word) and new ideas and ideals you acquire there come via the sermon. What do you think you should learn in a year? in three years? . . . . .

Some years ago in a remote mountain parish I observed a summer school held for two weeks in the town church. There were boys and girls there to whom those two weeks of school provided all the religious training they would receive in their whole life. I wondered what I would teach those boys and girls were this my school.

Certainly I would want to introduce them to Christ, to tell them of his coming and purpose and what he had to say about God. I doubt if I would have enough time to portray the life of Moses, or to enumerate the livestock that must have made the Ark a strange hotel. Rather, I would want to have my charges know something of the Christian virtues—something that would help shape their decisions in the long years when snows and labor blocked their road to church.

I believe I note a tendency among ministers today—especially among the younger men coming out of the seminaries—to take a "long view" of all their parish work. They like to plan their emphases over a long period of time. There may still be some preachers who wait until Saturday afternoon and then ask themselves, "What will I preach on tomorrow?" But they are, in my acquaintance, fewer than they used to be.

They now have sermon plans, outlined often for a whole year in advance. Current needs and calendared observances may seem like an interruption of the program, but the long-range unity and purpose are there.

Care in planning ought to go into a year's (or a life's) sermonizing. It would seem reasonable to expect that the same care should go into the program in the work of the church school. It ought to go

into evangelizing in the community and into developing the missionary outlook and outreach of the parish.

In a word, the local church's program should not be "just going round and round," but going somewhere.

I remember hearing Bishop Francis J. McConnell relate how, when he was in Pittsburgh, a doctor examined him and declared he had only six months to live. (Actually he lived 35 years after that!) The bishop returned dejectedly to his office, and told his very matter-of-fact secretary what the doctor had said. She looked at him for a moment, and in an undisturbed tone remarked, "Well, we can do a lot in six months!"

Yes, a lot can be done in a church in six months—or in six years—if there is a plan.



## "Watch Out for Runaway Horses"

My friend, Bob Alexander, stopped in my office for the usual Thursday check-signing chore, and we got to talking about old times. He was reared in North Carolina and I grew up in Kentucky, but we have some of the same sort of memories.

"Kids today have too much money and too little work," I said, and that set us off. We compared our childhood experiences in the matter of finance and laughed at the way we managed to get along without "boughten" toys and movies.

Bob said that when he was growing up in Greensboro there were few opportunities for a boy to get into trouble, but that there was one danger that worried his mother. Every time he went into the street she would warn him, "Watch out for runaway horses."

And that reminded me of a hot summer day when I was about twelve, and I was walking up the dusty road toward the edge of town. Just as I came to the corner of the street (which wound around through the village like a drunken sailor), I heard the sound of pounding hoofbeats and looked up to see a horse and buggy careening down the road toward where I stood.

Dashing madly to safety on the other side of a rail fence, I watched as the frightened animal failed to make the corner and stopped against an oak tree. A man was lying half in and half out of the buggy, and a pool of blood was gathering in the dust.

The neighbors came, and someone held the horse while others took the wounded man from the vehicle and called the doctor. It was too late.

I learned afterward, by the boyland grapevine, what my parents didn't tell me. The victim had been shot by the husband of the woman he was courting.

Well, I didn't say there wasn't any sin in the good old days.

# Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

## Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
550 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

APR 9 1959

DURHAM, N. C.

DUKE UNIVERSITY  
LIBRARY N. C.  
DEC 1958

April 9, 1959

Volume 104

Number 15

—Ewing Galloway Photo

## Gray Moss on the Liveoak Trees

A visitor to the deep South complained that the sight of all that gray stuff hanging from the trees made her feel miserable. But the Liveoak tree doesn't seem to mind, although the clinging moss can damage the young orange trees in Florida.

Gray moss can be depressing to those who have never lived under its cool shadows and heard the whisper of the waving strands, as they are caught by a vagrant breeze and slowly fan the lazy dreamer who lies on his back by the side of a sluggish black-water creek.

Like all of God's creation, there is a use for the moss. Flourishing where there is heavy rainfall, it catches and slows down the downpour. It even has monetary value, as many people learned during the Depression, when boys and girls and unemployed men and women gathered the long strands and hung them on the fence to rot and thus disclose the wiry, hair-like center which could be used as a prime substitute for costlier upholstery filling.



→  
The picture shows a scene at Orton Plantation, near Wilmington, N. C.



# Carolina Briefs



As a result of two weeks of intensive evangelism in the Marvin Methodist Church, Winston-Salem, prior to Palm Sunday, ten persons were received by transfer and eleven on profession of faith. One week was devoted to Two-by-Two Evangelism directed by Mr. Glenn Vernon, Chairman of The Fishermen's Club. The second week was a period of evangelistic preaching services, with the pastor bringing the messages and Mr. Don Lovelace of Wake Forest College as song leader. The congregation brought \$2,000 to the altar as a Palm Sunday Sacrificial Offering for the new sanctuary fund.

The Rev. R. W. Bradshaw, pastor of Duke Memorial Church, Durham, will preach in revival services each night during the week of April 12-17 at the West Burlington Methodist Church, Burlington. The Sunday night service will be at 6:30, and week night services at 7:30. The Rev. W. A. Tew is pastor.

Sixty-six persons—children, youth and adults—were received into the membership of the Ardmore Methodist Church, Winston-Salem, by the pastors, W. Harold Groce and Robert V. Martin, on Palm Sunday, March 22. This is the largest single class ever to be received at Ardmore.

The Editor will be guest speaker in revival services to be held at the Madison Methodist Church during the week beginning April 12. The Rev. F. H. Edwards is pastor.

The 40-voice woman's choir of Bennett College will make a tour of Eastern cities late in April. The tour will begin on April 24, and will include appearances in Baltimore and Annapolis, Maryland, Long Island and Harlem, and Wilmington, Delaware. The choir was recently presented in concert at Morehouse College, Atlanta.

Twenty-seven children and adults were received into the Oak Hill and Mt. Grove Churches on the Table Rock Charge on Palm Sunday. This was the culmination of the membership training class taught by the pastor, the Rev. Emmett E. Hiatt, Jr., and the personal visitation evangelism by the pastor and many of the members of the two churches.

Main Street Church, High Point, reports a rewarding experience in the use of the "Fill a Pew" plan during evangelistic services March 8-13. From 300 to 450 people were present each of the six nights, and two nights the church was filled to its capacity. The Rev. Harold Robinson was guest minister. Members of the church are rejoicing in the spiritual experience, and the many new commitments to Christian living.

The Rev. C. Franklin Grill, pastor of the Burgaw Methodist Church, recently received the Distinguished Service award from the Burgaw Junior Chamber of Commerce, upon being designated the "outstanding young man in Pender County." The plaque was presented at the DSA banquet at which Edwin Gill, State Treasurer, and a Methodist of Raleigh, was the speaker. The award is an annual event in the national organization.

The Rev. Dewey Tyson, pastor of the Englewood Methodist Church of Rocky Mount, will conduct a Spring Evangelistic Mission April

12-17 at Wesley Memorial Methodist Church, Wilmington. The Rev. A. P. Hill, Jr., is pastor.

A special ceremony for the laying of the cornerstone at Christ Church, Greensboro, was held on Sunday afternoon, April 5.

Revival services at First Church, Reidsville, were held during the week beginning Sunday, March 29, with Dr. H. G. Allen of Statesville, as guest preacher.

Dr. Emmett K. McLarty, president of Brevard College, was guest speaker at the dinner meeting of The Methodist Men of First Church, Gastonia, on April 2.

Trinity Church, Kannapolis, held its spring revival during the week beginning Sunday, April 5, with Dr. J. Clay Madison, superintendent of the Greensboro District, as guest minister.

Cashiers Church, Waynesville District, will hold a series of evangelistic services beginning Sunday, April 12, and continuing each evening at 7:45 through April 17. The Rev. A. L. Maxwell of Sylva, N. C. will be guest preacher.

Mr. and Mrs. J. A. Crabtree, members of Mt. Hermon Methodist Church, Graham, will celebrate their Golden Wedding Anniversary on Sunday, April 12, from 3:00 to 5:00 p. m. at their home in Graham. The family extends a cordial invitation to everyone to attend this happy occasion.

The Burgaw Methodist Church recently held its spring revival, with Dr. Joyce V. Early, pastor of Grace Church, Wilmington, as guest preacher. It was a successful meeting which resulted in deeper dedication and commitments to Christ and the Church.

## Subscriptions Reported

March 26 - April 1  
100% Churches

Core Creek, Beaufort Ct.	20
Rocky Point	13
Pleasant Hill, Candler Charge	53
First, Williamston	113
Union Grove, Chapel Hill	49
Centenary, Davidson Charge	46
Mt. Olivet, Davidson Charge	72
Olin (6 Mo. Subs.)	18
Robersonville	48
Harlowe, Harlowe-Oak Grove Charge	17

Churches Sending In 6 or More  
Subscriptions At One Time

Morris Chapel, Walkertown	6
Kerr Street, Concord	11
Christ Church, Fayetteville	16
Vanceboro	19
Ann Street, Concord	19
St. Paul, Greensboro	8
Andrews	24
Atlantic	8
Harrison-Marvin, Pineville	7
Leaksville	13
Burgaw	6
Salem-Davie, Thomasville Dist.	7
Sedge Garden, Kernersville	7
Haywood St., Asheville (6 Mos. Subs.)	18
Pleasant Grove, Charlotte Dist.	25
First, Waynesville	9
Plymouth	44
Providence, Charlotte	6
Pleasant Hill, Robbins	21
Midway, Thomasville Dist.	8

First, Draper	18
Queen's Creek, New Bern Dist.	9
St. Paul, Charlotte	8
Calvary, Durham	9
Moriah, Greensboro	10
Table Rock, Charge, Marion Dist.	13
First, Laurinburg	23
Branson, Durham	7
Grafton	19
Davie Charge	7

## Brevard Church Sets Up Memorial Organ Fund

At its March meeting the official board of the Brevard Methodist Church officially set up the Beulah Zachary Organ Fund

as a memorial to the late Miss Beulah May Zachary, who died in the East River airplane tragedy of February 4, 1959. A native of Brevard, Miss Zachary was a nationally known radio and TV personality.

The organ was given to the church by Miss Zachary and her family in honor of her mother, Mrs. Beulah McMinn Zachary, and was presented to the congregation on February 11, 1958. Mrs. Zachary passed away two months later.

The purpose of the memorial fund, as intended by Miss Zachary, is to maintain the Beulah McMinn Zachary organ in the sanctuary of the church, and to enrich the musical life of the church and community. The fund as started consists of a generous donation which Miss Zachary had provided for in the event of her death, plus contributions which have been made by many of her friends. It was her wish and that of her family that the fund be always open for additional contributions.

Plans are being made for a dedicatory service and organ recital to be held this fall.

**NORTH CAROLINA**  
**CHRISTIAN ADVOCATE**  
Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
Betty Dean	Circulation
Henry E. Gibal	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays [except those nearest Christmas and Independence Day] by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

**THE METHODIST BOARD OF PUBLICATION**  
C. E. Jordan, President; Wilson O. Weldon, Vice-President;  
O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



Methodist Avenue, U. S. A. — How many are 39,317 houses of worship of The Methodist Church, plus 14,000 churches of other U. S. Methodist bodies? Perhaps it would help to visualize the number this way: Imagine a long, continuous avenue, with no cross roads, stretching southwest from New York. On it put all these Methodist churches and parsonages side by side, allowing 200 feet for each church, 50 feet for each parsonage. It would take one week for a tourist to pass them all, driving eight hours a day at the speed limit of 45 m.p.h. When the last church is passed the N. Y. driver will find that he passed Los Angeles 79 miles back there where the bee-line turned south for San Diego, a distance of 2,537 miles.

The Rev. Francis C. Wilson, pastor of Epworth Methodist Church, Worcester, Mass., will join the staff of the Methodist General Board of Education about May 18. Mr. Wilson will be director of interpretation for the board's local-church division. He will have responsibility for interpreting the work of the division to Methodists and the general public and will be in charge of developing and processing the division's printed materials.

A visitor to India comes home with three impressions—the friendliness of the Indian people for Americans, the gross need, and the extreme hopefulness—Bishop F. Gerald Ensley of the Iowa Area said upon his recent return to Des Moines after a 10-week tour of India and Pakistan. "Our governments have their difference," he said, "but it does not reveal itself in the contacts of individual with individual . . . While the governmental policy is cool toward missionaries, the church in India is most desirous of continuing the labors of the ambassadors for Christ which we send out." Discussing the needs of India, Bishop Ensley observed that "if anyone thinks he has ever witnessed poverty let him make acquaintance with the misery of just one Indian city street."

A Methodist-related school for training Christian leaders in Okinawa has been given junior college status by the Government of the Ryukyu Islands. It is the first Christian school to receive such recognition. The Okinawa Christian Institute, as it is called, is a three-year-old school established solely for the purpose of training evangelistic and other leaders of the United Church of Christ. This church, like the United Church of Christ of Japan, represents a merger of several Protestant traditions, of which Methodism is a principal one. The Okinawa Christian Institute is housed in the Shuri United Church in Naha, capital of the Ryukyus.

Bishop Arthur J. Moore, head of the Atlanta (Ga.) Area, just home from a trip to Hong Kong and Taiwan, said he is even more convinced than before that the U. S. owes her continued support of Chiang Kai-Shek and the anti-Communist government on Taiwan. Bishop Moore is filling an interim appointment to the Hong Kong-Taiwan Area following the death of Bishop Ralph A. Ward. In Hong Kong, Bishop Moore heard first hand about the fresh assault being made against the organized church on the mainland of China. He said reports he believed to be authentic show that in Shanghai where there were 200 Christian churches there are now only 12. In Peking, 86

have been reduced to 4. When asked if he thought Communist China should be recognized by the UN, Bishop Moore replied:

## Capsule News and Comment

**Hello Venus:** Behind the recent announcement that radar signals from the Massachusetts Institute of Technology had been transmitted to Venus and bounced back to earth is the story of a year's hard work on the part of engineers who conducted the experiment. The year was occupied with the task of deciphering the sound track which resulted from the attempt in early 1958 to send a message to Venus and bounce it back home again. Not until nearly a year later were the scientists able to say conclusively that they had performed the near-miraculous feat. Transmitting the message in code, the engineers could not resist laughing as they sent the words, "Hello Venus." "Wouldn't it have been funny," said one of them, "if Venus had replied, 'Hello Earth!'" . . . Perhaps some day we will receive an answer, not from Venus, but from God.

**Lost Time Caused by Frustration:** Probing into the reasons for the increase of absenteeism in industry, psychiatrists found that much of this is caused, not by physical illness but by domestic difficulties and emotional strains. One frequent cause of frustration seems to be dissatisfaction with the job itself. One physician prescribed more recognition of the worker's importance and more personal interest in his individual welfare . . . No matter how small the job, no man likes to feel that he is not important.

**Tell-tale Dolls:** Most counselors and psychiatrists have trouble getting their patients to "open up" and tell exactly what is bothering them. A German woman psychiatrist has solved the problem — especially for her child patients — by giving them dolls to play with. Acting out situations as they will, while playing, they unconsciously give clues to their own trouble. Dr. Gerhild von Staabs, of West Berlin, who originated the method, tells of a little boy who was the product of an almost-broken home who told his story without words as he set the stage for a scene of unforgettable sadness: A child doll with its arms held out toward a retreating couple . . . In how many homes today is that scene re-enacted?

**Hair on Installment Plan:** Sears, Roebuck recently sent out thousands of catalogues, in unmarked envelopes, to unfortunate males who have lost their crowning glory, otherwise known as a crop of hair. With the pictures of all sorts of toupees — crew cut, long-hair and in-between — came the encouraging information that the top-covers could be had for as little as \$109.50 on the installment plan . . . We are reminded of a billiard-ball-bare college president who got tired of having people fix their eyes upon his shiny dome and invested in a replacement. Putting it on for the first time, he marched onto the stage at chapel time and stood for a moment in silence. Glaring down at the students, he grunted, "Now laugh!" They did.

"Would you recognize one bent on your destruction?"

Korean Methodists, who have established 250 new congregations since 1953, are seeking to organize another 250 within the next four years, it was announced at headquarters in Seoul recently. Local churches total 1,200 at present. Since the end of the Korean War, members have contributed more than \$650,000 for church construction and repair. Current statistics show 47,000 actual members and a constituency of about 200,000 in the Korean Methodist Church.

Methodist membership in the nation's newest state—Hawaii—now stands at 4,352, an increase of 1.8 per cent over last year. Church leaders reported this and other gains in the Islands at the recent 54th annual meeting of the Hawaii Mission of The Methodist Church. Church school membership is up 387 to 4,803 (8.7 per cent gain), and the Woman's Society of Christian Service is up 38 to 643 (5.9 per cent gain).

Methodists will join other denominations and emphasize Bible-reading during National Family Week May 3-10. "The theme for National Family Week is 'The Family and the Bible,'" said the Rev. Dr. Edward D. Staples, Nashville, director of the Department of the Christian Family of the Methodist Board of Education. The observance in Methodist churches will begin with Children's Day on Sunday, May 3, and end with Mother's Day, Sunday, May 10.

Miss Ruth Emory, director of Christian education at Grace Methodist Church, Blue Island, Ill., will join the staff of the Methodist General Board of Education August 1. Miss Emory will be in the board's Youth Department and have responsibility for senior (ages approximately 15 to 17) work in relation to the local church. She will be the staff resource person for youth activities weeks, summer camps, assemblies, and institutes for seniors, and for the MYF program area on Christian faith.

Reservations are now being accepted for the annual Approved Supply Pastors' School to be held at Emory University in Atlanta July 20 to August 14.

The pastors' school offers credit on the course of study required by the Methodist Church for its ministers. Last year the school enrolled a record 284 supply pastors, most of whom hold full-time secular jobs while filling pulpits where shortages of seminary-trained ministers exist.

Four different levels of study will be offered with Emory theology professors teaching the courses. Prospective students must complete certain reading requirements before the school opens.

Material about the school, together with application blanks for enrollment and housing may be obtained from the chairman or the registrar of the Board of Ministerial Training of the pastors' conference.

Further information may also be had by writing: Director, Approved Supply Pastors' School, Emory University, Atlanta 22, Georgia.

Mrs. Lorena Hahn, U. S. delegate to the United Nations Commission on the Status of Women, was guest of honor March 12 at a dinner in New York given by the Christian World Relations department of United Church Women.



# A Great Preacher Passes

By E. P. HOLMES

One who has spent some fifty years in church-going, and that mostly in the Methodist churches of the Western North Carolina Conference, will have heard many great preachers. As I muse over the past, there were Dr. Kilgo, Dr. Rowe (Gilbert Rowe's father), Dr. Marr, Dr. Samuel Turrentine, and of a little later date, Charlie Weaver, Clovis Chappel, Mark Depp, and now I read today of the passing of Dr. Emmett K. McLarty, Sr., who died at 89 years of age in a nursing home in Asheville. He was one of Southern Methodism's great. There was something majestic about this long, tall preacher that seemed to add prestige to everything he did and he preached a gospel that was as solid as the rock of Gibraltar. I know, because he was my pastor, and when he married us it seemed he bent down to place a benediction on us by laying each of his hands on our head, and my wife and I were each almost six feet tall.

He never wanted for good appointments; they all wanted him: Tryon Street in Charlotte, West Market in Greensboro, Centenary in Winston-Salem, Central in Asheville, Wesley Memorial in High Point, and then back to Charlotte at Hawthorne Lane, Broad Street in Statesville, Hendersonville, Concord, Boone, and many others.

Graduating from Trinity College in 1892, the year the college was moved to Durham from old Trinity in Randolph County, he later got his Bachelor of Divinity degree from Vanderbilt University in Nashville, Tennessee, and then was a full-fledged minister.

I have many fond memories of great preachers. I recall when my father was pastor in Hickory, Dr. Weaver was our presiding elder. Dr. Weaver said to my father, "Parker," (my father had but one name, Parker Holmes) "Forsyth County needs a big church badly, and I am going to build it." Dr. Weaver never built that church, God soon called him to his reward, as he was an old man even then; but Charlie did (his son, Dr. Charles Weaver) and Centenary covers a whole block in the downtown section of Winston-Salem. I have a chapter in my book (The Disadvantages of Being a Preacher's Son) about this incident and the title is "Charlie Did."

I will never forget Dr. Kilgo when in preaching Victor Southgate's funeral in Durham, he said:

"The rift of dawn, the reddening of the rose were to him part of the drama of eternities. Once, while in New York City, I saw in the *New York Tribune* where our own Dr. Samuel Turrentine was to preach the baccalaureate sermon in Old Trinity Church to the graduating class of Vassar. I slipped in the back of this church to hear this artist of rhetoric and divinity officiate. It was a masterpiece and among the many things he said was this and I never forgot it. He was giving advice to the girl graduates. 'Of the mistakes of life I have made

many, but I never mistook rouge for the flower of youth'."

My father had a great sermon: "The hour is near at hand when I shall be more like the man called Christ." I recall he delivered it in his declining years at the Love Feast when the Conference was at West Market in Greensboro. It brought these old retired ministers out of their seats and down to the altar, and I am sure, closer to God.

Yet no sermon ever had the impact on my religious thinking like Dr. E. K. McLarty's address: "The Weight of the Cross." I made it into a magazine article and still use part of it when I get to the serious side of my humorous address to civic clubs and ladies-night speeches.

It was based on a story of where an individual after seeing the Passion Play at Oberammergau was allowed to go back stage and see Anton Lang, the great actor who plays the part of Christ. As Mr. Lang was removing his robes and his make-up, this man after feeling the cross that Christ drags up the Street called Straight said:

"Mr. Lang, why don't you get you a lighter cross, this one seems so heavy." To which the great actor replied, as his eyes brightened up and his face took on a radiant hue:

"It is only through the weight of the cross that I can play the part."

You take it from there.

There is no doubt in my mind this man was not only a great preacher, a great theologian, but that he stayed in tune with God. If he should have an epitaph it should come from Robert Browning's "Epilogue":

"One who never turned his back, but  
marched breast forward,  
Never doubted clouds would break,  
Never dreamed, though right was worsted,  
wrong would ever triumph,  
Held we fall to rise, are baffled to fight  
better,

Sleep to wake."

## Startling Crime Increases Reported for 1958

By FRED SQUIRES

An appraisal of 1958 crime figures for U. S. cities reveals an increasingly serious situation so far as concerns youthful offenses compared with those of older persons.

While the increase in the overall number of arrests in 1958 as compared with 1957 is reported by the Federal Bureau of Investigation as only 0.3%, the increase among youth under 18 years of age was 22 times greater; namely, 6.7%.

Briefly, these reports showed a 31% increase in forcible rapes in cities between 25,000 and 50,000 population; burglaries registered a 14% rise in cities having a population of 25,000 to 100,000. (The national increase in this item was 10%.)

In cities of more than 1,000,000 residents, the crime figure for 1958 increased by 11% over the preceding year while in cities of 750,000 to 1,000,000 the increase was only 4%.

In cities of between 25,000 and 100,000 population, burglaries are noted as having risen 14%, distinctly above the national increase on this item which, for 1958, was 10%.

In the single urban area of New York City, there were recorded 116,235 crimes in the 7 representative categories selected by the Federal Bureau of Investigation, a total which topped 113 cities of over 100,000 population.

(The astonishing record of recent months is acutely accented by the terrific aggregate financial cost of crime in the U. S. A. which was conservatively estimated in 1958 as having reached the dizzy total of a 22 billion dollar peak in 1957, as compared with a 20 billion dollar peak cost in preceding years!)

A crucial fact in this regard is the steadily increasing army of alcoholics' widening host of end-products of this commercialized cup of fury which, according to the most conservative scientific estimates, now exceeds 5 million men, women, and youth in U. S. A., with another 5 million steadily approaching the threshold of the abode of these men and women of "extinction."

Of course, the loss to society of these 10 million victims of the liquor trade cannot be less than an average of \$1,000 a year or a conservative annual total of 10 billion dollars in loss of productive labor alone.

These figures reveal a situation that must startle and challenge the thought of all social-minded citizens.

The fact that, in a perfectly normal 12 month of American life, after 25 years of relegalized liquor, crime is continuing to mount in such amazing fashion must be considered as having direct relation to the personal intake of alcoholic beverages which has now reached a consumption of more than 17.42 gallons per capita per year, (12 gallons in 1935) with every evidence that the trade's peak of distribution has not even yet been reached. Especially has this been true of wines and beer although the consumption of whisky and other distilled liquors shows no signs of material diminution. On the contrary, and perhaps in itself a factor of threatening proportions, has been the upward leap in the consumption of vodka that at the present moment is far and away the fastest growing item in the whole liquor sales market.

With this crime record, the further fact should not be overlooked that never before in American history has the liquor trade been so feverishly pushing its high-pressure propaganda into every media of public dissemination in newspapers, magazines, radio, television, and public highways, and expending, it is conservatively estimated, more than 400 million dollars for that purpose alone during the past year.

Thank goodness there are, however, nearly 3,000 advertissingly dry oases in the newspaper and magazine fields in U. S. A. where liquor advertising of any kind is still stoutly denied admission to the columns and pages of these media.



## Duke Endowment Encourages Better Church Architecture

The Bishop's Committee on Church Architecture of the N. C. Conference, meeting at Duke University March 16, 1959, heard reports of that committee which had its beginning in a conference which took place more than two years ago in Washington, D. C., between Bishop Paul N. Garber, Mr. R. E. DuMont of the Duke Endowment offices of New York, and Mr. Marshall I. Pickens, a member of the Duke Endowment Board of Trustees.

The Rural Church Committee of the Duke Endowment, since the signing of the Indenture of Trust creating the Duke Endowment, has interested itself in aiding with the building of rural churches in the Western North Carolina and the North Carolina Conferences of the Methodist Church. The late Dr. J. M. Ormond of the faculty of the Divinity School of Duke University was put in charge of this program from its inception. Upon his retirement, this work was carried on by Dr. A. J. Walton of the Duke Divinity School faculty.

For some years, the Rural Church Committee of the Duke Endowment has felt that better service could be rendered the rural Methodist churches of North Carolina if the churches receiving aid from it could be brought into a realization that their causes would be better served if their building programs were undertaken with the guidance and use of competent architects. A so-called "Bishop's Committee" was formed, and the Rev. C. D. Barclift, district superintendent of the Durham District of the Methodist Church, was made its chairman. This committee at the outset sought to enlist the support of architects resident in the nine districts which make up the North Carolina Conference. This objective met with the ready co-operation of architects who agreed to meet with the Bishop's Committee quarterly at Duke University to further the aims of the committee.

At the meeting of March 16, each of the nine districts of the North Carolina Conference was represented by an architect who has agreed to co-operate with this undertaking and each of whom contributes one day of service each month to a district superintendent for consultation and guidance on rural church building projects. Each of the nine districts of the North Carolina Conference and one or more architects from each district were present, in addition to some fifty persons representing various interests of the Conference. They were welcomed by President Hollis Edens and Vice-President Paul M. Gross.

The main subject of discussion was the relationship of architecture to rural church building programs. M. I. Pickens and R. Grady Rankin of the Duke Endowment Board were in attendance and expressed appreciation of the work that had already been done and the hope that a similar program could be undertaken in the Western North Carolina Conference at an early date.

Mr. R. E. DuMont, treasurer of the Duke Endowment, gave a brief history of the work of the Duke Endowment and in particular, its help with the rural churches. He urged close co-operation between the Meth-

odist Church and the Duke Endowment. He spoke of the Endowment's accomplishments through the Bishop's Committee, the architects, Duke University staff members and other officials. He suggested that the committee set up policies as to how it will proceed in the future.

Mr. Thomas Hayes, an architect from Southern Pines, North Carolina, chairman of the sub-committee appointed by the Bishop's Committee, reported on the work of his committee. He asked associates on his committee to offer comments on work that they had done with rural church building programs. Mr. Hayes told of the willingness with which the School of Design of North Carolina State College had undertaken to co-operate with the Bishop's Committee in its undertaking. Representing the School of Design were Dean Henry L. Kamphofer and Dr. Cecil Elliott both of whom expressed the view that the committee had made headway in causing new rural church building projects to be both more beautiful and more functional and in helping the local people in taking the long view in preparing for future needs. Dean Kamphofer showed how the School of Design has already in recent years influenced the State of North Carolina in its co-operative work with the School Planning Commission of the State Department of Education, and he expressed the view that such an influence would be even more pronounced if the church building programs, rural or otherwise, within the state could be accomplished under professional supervision. He stated that church designs would permeate all parts of churches, rural or otherwise, both externally and internally. He expressed the view that even from an economic point of view rural churches could not afford not to seek expert architectural advice.

Speaking personally and on behalf of the assembled group of architects representing every district in the North Carolina Conference, Mr. Archie Davis, a Durham architect, assured the group that the architects are happy to give of their time and talent in co-operating with the rural churches and to have a part in their building programs. He reiterated the willingness of the architects to continue as they have been doing for more than two years the plan of meeting quarterly with the Bishop's Committee for the purpose of advancing the program by reporting on their experience and the progress which they believe is being achieved and by aiding the total cause with an exchange of ideas.

Professor Wilson Nesbitt of the Duke Divinity School faculty further explained the purposes of the Bishop's Committee, one of its aims being to get the churches contemplating building programs to take sufficient time in the making of its plans. He had words of praise for the School of Design of North Carolina State College and he emphasized the hope that the Bishop's Committee would interest itself in promoting not only the building programs of rural churches, but the overall programs.

Dr. A. J. Walton, who has given years of devoted service to the work of promoting rural church architecture and who at the close of the current academic year is retiring from his official position, stated that

more ministers and more churches are now concerned about wanting sound architectural plans. He expressed deep appreciation for the opportunity to have worked in this cause and of the co-operation of those who have labored with him.

Bishop Garber in his remarks just prior to adjournment took occasion to very feelingly thank Mr. DuMont first of all for having called a meeting in 1957 out of which the Bishop's Committee was formed, and his having played a major part in the making of plans for the work of the Committee, and having undergirded its work through material support and dedicated and continuing interest in the cause of making rural church work in North Carolina more effective through sound and suitable architectural planning of rural churches from both external and internal points of view.

The Bishop's Committee and all others present were the luncheon guests of the Duke Endowment.

## Valdese Church Celebrates 30th Anniversary

The First Methodist Church, Valdese, observed its 30th Anniversary with services beginning on April 5 and continuing through April 8. Bishop Ralph S. Cushman, now retired, was guest speaker for the occasion.

The beautiful colonial structure, with its modern facilities, located on the corner of Saint Germain and North Carolina Streets, began with a charter of 22 members in 1929. This group was known as the "Valdese Methodist" and met in the Old Pauline Mill Building, where a year before 9 members organized a Sunday school, and a church was deemed necessary.

The Rev. D. D. Holt, a junior preacher serving with the Burke Charge of Methodist churches, was the first pastor appointed to serve this group. By May 1932, the membership had grown to 33 members. At this time a contract was let for the construction of the first church building, which was completed in 1933. A few years later Sunday school classrooms were completed in the basement. The church now required the services of a full-time minister, and in October 1933, the Rev. G. F. Hood was appointed as the first full-time pastor.

By 1951 the membership had outgrown the first building, and a building fund was started for a new church. Under the guidance of their pastor, the Rev. Charles G. Beaman, Jr., the congregation planned and worked for a new church. The Rev. Beaman officiated at the groundbreaking service in March 1956, and at the cornerstone ceremonies in March 1957. The present structure is evaluated at approximately \$225,000.

Although the church was organized as the "Valdese Methodist" in 1929, it was not until 1956 that the name was changed to the First Methodist Church. With its present pastor, the Rev. E. H. Nease, Jr., presiding over a membership of 365 members, April 5-8 was set aside to commemorate this Anniversary Observance.

♦ ♦ ♦

Some people are like buttons—always popping off at the wrong time.



## The Annual MSM Conference

By HARRIET NORTON

The Methodist Student Movement of North Carolina held its annual State Conference on March 13, 14, 15 at Maple Springs Methodist Church in Winston-Salem. Under the leadership of President Elmer Hall of High Point College, the conference offered many areas of interest to the nearly 200 delegates.

After arriving Friday afternoon the delegates registered and then enjoyed supper in the Fellowship Hall. Following this was the evening worship by the conference speaker, Dr. Mack B. Stokes, a professor at the Candler School of Theology, Emory University, Atlanta, Georgia. Discussion groups were held after each of Dr. Stokes' addresses, where the delegates had the opportunity to discuss the address under the leadership of Directors of Methodist Student Work from several schools. The nominations for Methodist Student Movement officers were held Friday night but were carried over to Saturday afternoon at the annual business session. The business session consisted of not only nominations, but campaign speeches for the candidates. The voting followed later Saturday night at another business session when each school cast its secret vote. The newly elected officers are: President, Virginia Turlington, Duke University; vice-president, Joan Gibson, secretary, Louella Kidd, Woman's College; treasurer, Jerry Barrier, Duke University; publicity chairman, Harriet Norton, Greensboro College.

Virginia Turlington, the new president, is a Junior at Duke University. Her hometown, Dunn, knew her as being very active and interested. During high school and on into college she was very active in local, subdistrict, district and conference level of the Methodist Youth Fellowship. She was selected as chairman of Christian Outreach and elected secretary of the North Carolina Conference Methodist Youth Fellowship. She was also chairman of the planning for the Annual Conference Session, which is an important and detailed week's meeting of North Carolina Methodist youth. Yet her quiet, unassuming intelligence makes her an ideal example for all who know her. She has unlimited capabilities and always carries her responsibilities through with flying colors. Because of these marvelous qualities, "Ginny" was selected to be the MSM president.

Conference Seminar Groups were held on Saturday night and again on Sunday morning. The topics consisted of "Worship in the Methodist Student Movement" and many others. These were led by professors of various colleges, Wesley Foundation directors, Duke Divinity students and ministers.

Recreation was held in the Fellowship Hall under the able direction of Margaret Beattie of Duke University.

On Sunday morning a concluding business session was held with Phil Carlton, State Constitution chairman, submitting a constitution. The State Movement up until this time did not have a constitution. After many amendments, the constitution was adopted.

A council meeting was held before the morning worship service, consisting of the old and new councils.

The delegates joined with other worshippers of the Maple Springs Methodist Church for the morning service. The Rev. Harmon L. Smith, pastor of Grace Methodist Church in Burlington, was the speaker.

The annual conference of The Methodist Student Movement of North Carolina was a big success and greatly enjoyed by a large delegation of Methodist youth.

Many thanks are in order to the Wesley Foundation of Winston-Salem and to Maple Springs Methodist Church, who were such able hosts; to the members of Winston-Salem's Methodist churches who took the delegates into their homes; to the retiring State officers including: President Elmer Hall, High Point College; vice-president Beth McLamb, WCUNC; secretary Virginia Turlington, Duke University; treasurer Mark Hawthorne, Wake Forest College; publicity chairman Ann Wafford, Greensboro College; and state director W. M. Wells, Jr.

## Easter Pageant Presented In Eureka Church

The members of the Youth Fellowship groups of the Eureka and Yelverton Methodist churches of Eureka presented an Easter Pageant entitled, "This Is Day-break," in the Eureka Church on Easter Sunday night. A large congregation was present to see the young people perform. The Rev. and Mrs. R. A. McLean served as directors of the program. Mrs. Tom Chase served as director of music and pianist. J. T. Windham was chairman of the program planning committee.

The Choral Angels' Choir rendered several special Easter selections. "Lead Me to Calvary" was sung as they marched in with lighted candles. Other songs used during the service were: "Christ Arose," "Were You There," and "He Lives."

## Memorial Service Held for Madge Finger Field

By J. J. Powell\*

A memorial service was held March 15, 1959, in Christ Church, Methodist, Park Ave., New York, for Mrs. Madge Finger Field. The ministers of the church led the service (Dr. Ralph W. Sockman, the Rev. John B. Everts, and the Rev. Arthur W. Goodhand, Jr.). The ministers paid tribute to Mrs. Field, daughter of Mrs. Cleo Finger of Lincolnton, N. C., and the late Tom Finger, making mention of such qualities as her goodness and sweetness of personality, and her great leadership. The poem "In Memoriam" by Tennyson was used since this was one of the choice pieces of literature for Mrs. Field.

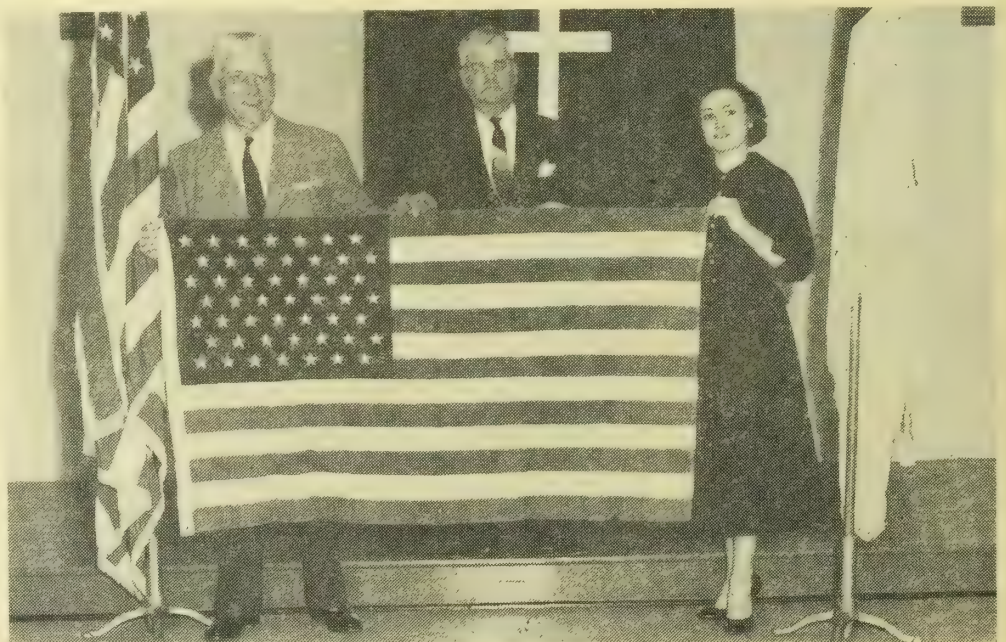
Mrs. Field received her education in the schools at Lincolnton, Brevard College and Scarritt College. She had served on the staff at Christ Church, Methodist, as visitor and director of Christian education. During her church work she was known for her willingness to serve all people alike, regardless of their station in life.

Mrs. Field was scholarship student at Scarritt College, chosen for her marks of leadership and her dedication to the Christian cause, representing the WSCS of the Western North Carolina Conference. She was a product of Boger City Methodist Church.

The service in New York was attended by her husband, J. J. Field, and her children, Jerry, age 8 years, and Amelia Ann, age 3 years.

Madge Finger Field, with many interests in the various Christian causes, was deeply interested in missions, and had expressed a desire to educate a foreign student at Scarritt. Her church at the memorial service made possible this wish by establishing a scholarship fund for that purpose.

\*Pastor, Boger City Methodist Church.



Shown above is a new flag containing Alaska's star, displayed in connection with the recent study of the book "Alaska and Hawaii" by the WSCS of Colliers-Cedar Valley, Statesville District. Left to right are James McGalliard, lay leader; the Rev. R. W. Blanchard, minister; Mrs. Boyd Wilson, chairman of study books for 1959.





REV. J. O. COX

## James Oscar Cox Dies in Cabarrus County

The Rev. James Oscar Cox, 80-year-old retired minister of the Poplar Tent Road community of Cabarrus County, died March 17 in the Cabarrus Hospital after an illness of one week.

Funeral services were conducted from the Forest Hill Methodist Church, Concord, by the Rev. Paul Townsend of Salisbury, assisted by the Rev. J. G. Wilkinson, pastor, and the Rev. L. T. Edgerton.

Son of the late Stephen and Rosanna Cagle Cox, Mr. Cox was born June 14, 1879, in Randolph County. After service as a minister in another denomination, he was admitted into the membership of the Western N. C. Conference of the Methodist Church in 1920. He served pastorates at Tryon, Swannanoa, Grace, Granite Quarry, Dobson, Mooresville, Cedar Falls, Croft, Ansonville, Weddington, Saluda, and other places. He retired 12 years ago, but preached at Mt. Carmel and Boger's Chapel churches three years after that time.

Mr. Cox was a builder, and the churches improved, both physically and spiritually, wherever he was privileged to serve.

Surviving are his wife, Mrs. Mary Harper Cox of the home; a daughter, Mrs. George Duncan of Concord; three sons, J. Harper Cox of Wilmington, James O. Cox, Jr., of Durham, and William Cox of Charlotte; a brother, R. O. Cox of Greensboro; eight grandchildren, and a number of nieces and nephews.



The new parsonage for the Spindale Methodist Church was completed in the early fall. The home, of modified colonial ranch type construction, has four bedrooms, 2½ baths, large kitchen-dinette area, diningroom, panelled den, living room, and a large basement with play area and car storage. The lot, 150' x 300', upon which the parsonage is located, is adjacent to the old parsonage, which the church still owns. Estimated value, exclusive of furnishings, is \$30,000.00.

## Greensboro District Rushes Ten Dollar Club

Next Sunday, April 12, the Greensboro District Mission Society will sponsor announcements in every church concerning the work of the \$10 Club and seek new members for this organization which helps finance the building of new churches. It is hoped that the membership of the club may be increased to 1,000 during the current drive for members, according to Dr. H. Clay Madison, district superintendent.

Each local congregation has been asked to give an opportunity for its members to join the \$10 Club, and to contribute \$10 each time a new church project is approved. Said Dr. Madison, "If we reach our 1,000-member goal, it will mean that the district will contribute \$10,000 at each call."

The present need is for funds to assist in the building of a new church, to be called St. Johns, in the southwestern section of Greensboro. Already plans have been made for a \$127,000 structure and funds are needed to assist the small congregation in this effort.

## Madison Church Dedicates Education Building

On Sunday, March 22, the education building of the Madison Methodist Church was dedicated at the 11 o'clock worship service. Dr. J. Clay Madison, superintendent of the Greensboro District, preached the sermon and led in the Act of Dedication.

Plans for the building were begun during the pastorate of the Rev. Joe Johnson, and early in 1951 a fund-raising effort was launched. Groundbreaking ceremonies were held on November 22, 1953, during the pastorate of the Rev. Leroy Scott, and the building was officially opened for use on March 28, 1954. The approximate cost was \$40,000.

Shortly after the completion of the education building, plans were completed and work begun on the renovation and remodeling of the sanctuary, which amounted to around \$12,000. The final payment on the entire indebtedness of approximately \$52,000 was made in December of 1958.

The Rev. Frank H. Edwards is the present pastor.

## Raeford Youth Have Sacrificial Meal

"God's Gift—and Ours," a worship service for a Lenten sacrificial meal, written by Arthur W. Swarthout, in the Roundtable for February 1959, was given by the Methodist Youth Fellowship of the Raeford Methodist Church, Good Friday evening at 6:30.

The young people and parents first assembled in the church sanctuary for a brief worship service, after which the minister led the way to the church dining hall where in quietness the sacrificial meal was eaten together. The dining tables were arranged in the form of a cross.

## Death Claims Bascom York

The Rev. Bascom A. York, 100-year-old retired minister, died at 1 p.m. March 4 at Davis Hospital, Statesville, following a serious illness of one week.

Mr. York had made his home with his granddaughter, Mrs. Edgar M. Berry, 145 North Elm Street, Statesville, for the past four months.

He was born August 10, 1858, at York Institute in Alexander County, son of the late Brantley and Mary Wells Lineberry York.

Mr. York was married to the former Katie Moring, who died in December, 1929.

He retired from the ministry at the age of 65, but for the next 25 years he was very much in demand as a guest preacher.

Mr. York is survived by two daughters, Mrs. J. E. Rinhardt of Statesville and Mrs. M. M. Rudisill of Lincolnton.

Funeral services were held March 26 at the Warlick Funeral Home in Lincolnton and burial was in the church cemetery there.

## Why Fret?

Are the trains or buses too slow for you? Caesar, with all his court, never exceeded the speed limit.

Are the lights too dim? David wrote the Psalms by the light of a smoke torch.

Are you cold? The soldier of Valley Forge walked barefooted on the ice and snow.

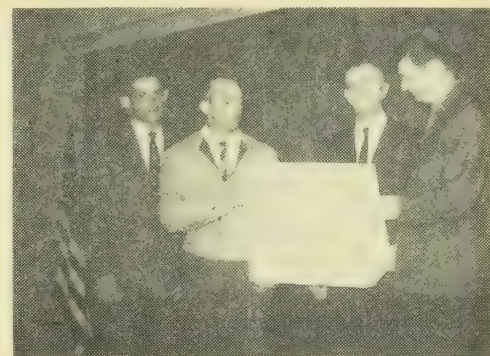
Something wrong with the steak? The children of India are starving for want of a crust of bread.

Are you tired? Jacob was tired when he dreamed of the angels of Heaven.

Are you sick? Suppose you had lived two thousand years ago when sickness was fatal.

Why fret? Cheer up! —Sunshine

If you take responsibility upon your shoulders, it will leave no room for chips.



On Thursday evening, March 12, Mr. Edwin L. Jones, W.N.C. Conference Lay Leader, presented a Methodist Men's Club Charter to the men of Thrift Methodist Church, Paw Creek. This club was organized in December and 29 men signed the charter on March 12 as charter members. The above picture, taken on the occasion of the charter presentation, shows (left to right) Craig Smith, secretary; Grady Dickens, reporter; Edwin L. Jones; Calvin Haigler, vice-president. Jerry Henry, president of the club, was absent because of illness.



# EDITORIALS

## The Plight of the Christian College

The Methodist Church is faced with a problem which is not peculiar to our denomination. All religious institutions of higher learning are finding it almost impossible to carry on as they would like to in the face of increasing operating costs.

A college president said the other day, "If a generous donor offered to put a million dollars into a new building for our school we could not afford to accept it." What did he mean? Simply that present salary scales for teachers and workers cannot be met by small fees charged by the colleges, no matter how much money is poured into new buildings and equipment.

State institutions are asking for millions more than they have received. Much of this will be forthcoming. Can the church schools compete with these on their own ground? It is impossible. Increased enrollment will not solve the problem, for every new student adds to the deficit.

The church must put more money into the running expenses of its colleges, and the colleges must resign themselves to the idea that any competition with state institutions must be on the level of Christian character training and religious teaching, and not on better buildings and a more attractive curriculum. The Christian educators of today are fully aware of this, but they must have the co-operation of alumni and supporters.

## Notes on the Jet Age

Take a breath, then another—don't hold them, just breathe normally.

In the time that it takes you to breathe twice, a modern jet plane has traveled one mile!

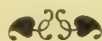
That's the way the Boeing Aircraft people dramatize the fantastic speed of the new jet propelled aircraft that are now in operation.

Ahead of us are unheard-of speeds and automation wonders. By 1964, it is predicted, motorists will be able to drive from coast to coast without touching the steering wheel. Two Westinghouse engineers claim to have perfected a radar system which will allow an automobile equipped with radar antennae to follow a strip of foil, or special paint, down the highway. Steering would be accomplished automatically through signals transmitted to the electronic system in the car by means of the strip. Weather and road conditions up to a mile ahead, special warnings—all would be given to the guidance system by means of coded signals which would actuate the mechanism to make the proper response.



### A PRAYER

*Lord, who in such tender love and perfect wisdom dost order my affairs from day to day, deliver me from the slowness of heart that fails to learn what even now Thou art trying to teach me, the lack of understanding that cannot perceive what this day Thou art asking of me, and the unprepared and preoccupied spirit that may so easily miss the gift that even now Thy love waits to bestow upon me. Open now my inward ear, clear my spirit's sight, make me sensitive to Thy touch, that nothing Thou hast prepared for me this day may fail to fulfil in me the purpose of Thy love. Amen.—METH. RECORDER.*



The complete system could be produced in quantity, say the inventors, for as little as \$250.

But all of this adds up to a greater reliance upon radar, and other forms of electrical operation. Automation replaces the human worker and speeds up activity, but can anyone visualize the chaos which could follow a general breakdown of communications, as might happen in time of war? Can we imagine the chaos when millions of radar-controlled automobiles and airplanes suffered a simultaneous loss of power or got their signals mixed?

Perhaps the story of the Tower of Babel may have been much more than is set down in the sketchy account we have. Perhaps it is the story of a great civilization which learned all the lessons we have learned, developed a mechanized life which was even more complete than ours—and fell because the machinery got on top of the man. Perhaps we now are building another Tower of Babel.

Civilizations rise and fall, but we have not yet discovered the laws which govern such cycles. Could it be that there are limits past which man cannot go, barriers which he must not pass?

## A Statement of Faith

The thing that many churchmen said could not be done has been accomplished. With the recent announcement of the completion of the Statement of Faith to be presented to the coming General Synod of the United Church of Christ at Oberlin, Ohio, this summer, one of the most difficult tasks ever undertaken by a church has been completed.

The United Church is composed of a merger of two dissimilar groups, the Con-

gregational-Christian Churches and the Evangelical and Reformed Church. Both of these bodies are the result of mergers, and the union of the four former denominations is good news on the ecumenical scene. But that union, although already a fact, has yet to be perfectly organized, and the adoption of the Statement of Faith was one of the hurdles which had to be passed.

Noted for its liberal and loosely-held theological opinions, the Congregational section of the United Church of Christ went through hard times for several years, as opponents of the merger based their opposition on the traditional Congregational aversion to hard-and-fast creedal statements. The Evangelical and Reformed group have an entirely different heritage, being much more conservative in theology and preferring a tight organization. In the eyes of most viewers of the scene it would have seemed impossible that a union of these two groups could have ever come to pass.

The Statement of Faith has not yet been published, but advance reports indicate that it is a compromise between liberal and conservative elements, containing a general endorsement of the traditional creeds but omitting reference to the Virgin Birth.

Actually, the United Church will be in fact what most denominations are in practice—a group of believers who hold varying theories of doctrine, but unite in a common effort. Perhaps that is all that can be expected.

The proposed new statement of faith, according to published reports, is to be "a testimony and not a test." The statement has yet to run the gantlet of possible opposition in the General Synod next July.

## Congratulations

The ADVOCATE takes this opportunity to congratulate the newly elected president of North Carolina Wesleyan, the Rev. Thomas A. Collins. After his career as executive secretary of the North Carolina Conference Board of Missions, Mr. Collins now begins another and very different job with the good will of all those who know him.

Wesleyan College is in the making. What sort of school it will be depends largely upon the leadership of the man whom the trustees have selected to chart the course for the future. We have every confidence that Tom Collins will bring to this task the same enthusiasm and executive ability which he has shown during the past years of service to his Conference and his church.



# DEVOTIONAL

## Diamonds and Fine Lace

By ELIZABETH WHISNER

Morning had come slowly over the mountains, wrapped in a veil of fog. The mountain peaks were lost to view, and long white blankets of fog lay in the valleys. There was no horizon, and one could see but a few feet ahead. Over all was a hush in this early hour as the veil began to lift before the rising sun.

The mist of night had left tiny drops of moisture on leaves and grass, and there was a clean freshness everywhere. All of nature had rested, and even the air seemed refreshed and eager for the day.

It was in this quiet hour that I walked along a tree-lined path, and as I looked up I saw a thing so lovely that I stopped in wonder, and pondered what I saw. A spider's web, created with a perfection known only to this small creature, was stretched across the tips of tree branches, in a pattern surpassing the art of a lace designer, and made of filaments smaller than the finest thread. And at the center of this exquisite creation, his task finished, was the artisan, looking with satisfaction upon his handiwork.

As the spider worked through the night the mist had left on the gossamer filaments beads of moisture so fine as to be almost invisible. But in the early morning they gave the delicate lace a snowy whiteness; and when the sun came out a million tiny diamonds made of the web a jeweled thing worthy of a place in a king's palace. Yet here it hung upon the tree for all to see—a creation of diamonds and fine lace—so light that it swayed in the lightest breeze.

I was intrigued with the realization that the fine strands of this masterpiece were drawn from the spider's own body. He had stored within himself the material for his craftsmanship, and had given of his own being to create a thing of beauty. He had worked tirelessly to perfect that which had called forth his highest effort.

I pondered also the thought that the spider had worked through the night hours to create his web, with no light to see the pattern of his weaving. With eyes that see in the darkness, and a God-given instinct, he had swung himself from branch to branch, drawing from his body the tiny filaments that he fastened securely, and then wove the pattern around and around to it completion before the break of day.

And though the web's fine threads are amazingly strong, I realized that even a touch of my finger could break a strand and mar the pattern. Unfortunately, there are some who, because of their fear of the spider, fail to appreciate the beauty he creates, and take a delight in destroying both the artisan and his work of art.

How like unto the weaving of a beautiful life! This intangible thing we call character must be created from within, and not from materials that the world provides. Built into the soul are thoughts and dreams, hopes and ambitions, love and loyalty—life filaments that we are very fine, but very strong. As the spider and God worked together in the creation of the web, so does



## Pass It Along

*Pass it along, the sunny smile  
Bid somebody good day.  
'Twill cheer some one a little while.  
Or chase some cloud away.  
Pass it along, the friendly word,  
A word of hope and cheer,  
For the sweetest song that was ever heard,  
Unuttered thrills no ear.  
Pass it along, the noble deed,  
Self sacrifice and love.  
For it may be a little seed,  
That will bloom in heaven above.*



a life yielded to God work with Him in drawing out the fine threads from the soul for the weaving of the pattern of character.

And some of the most beautiful weaving in life's pattern is done in the dark hours—those hours when there is pain and heartache, discouragement and loss; when only with the eyes of faith can one see how to throw himself on the sure promises of God and go on with his weaving. The threads drawn from the soul during its nighttime are stronger and make more permanent the structure of character.

How little it takes to break a thread in the pattern of a life and mar its beauty! And there are those who would do just that by a word of slander or malicious gossip. And sin reaches forth destructive fingers and often tears at the jeweled thing that God and man have created.

There are times when the clouds and mists of life seem to drench and chill even the most beautiful life pattern. How it longs for the sun after long seasons of dreary days and foggy nights!

Finally, there comes a break in the clouds, and the life stands shining in the sun. Unlike the spider's web, the jewels do not disappear, but remain in the radiance that crowns the life that is woven according to God's plan.

Such a life is beautiful to look upon—with a glow in the face and eyes, and with a love and graciousness of personality that have been drawn from within.

As I pondered these things, I lifted a prayer to God that I and all others who chance to see a web upon a tree, might take to our hearts the challenge of its message.

## When I Became A Man

By DAVID M. COWART\*

Because of the very nature of his being, a child is going to be "childish." This is his normal reaction to life. He is only being his natural self. Paul the Apostle said, "When I was a child, I spake as a child, I understood as a child, I thought as a child." A child has a young and tender mind, has limited resources, and lacks experience and so in and through the first

struggling years of his life he has "growing pains." Then fully grown he becomes a man.

Now Paul said, "When I became a man, I put away childish things." Probably the trouble in the world today can be traced back to the fact that a great majority of men still keep their childish ways. As one writer put it, "the adult is still trying to work out by childish means the problem of his various relationships to life." It would take more than a book to list all our childish ways. Suffice it to say that Paul passes on to us the wisdom whereby we are to live. And Jesus of Nazareth is the source of that wisdom: "Be ye perfect, even as your Father which is in heaven is perfect." The word "perfect" is sometimes translated "mature." Be ye mature, fully-grown men and women.

The problems of our world are too big, the perplexities too difficult to be solved by any but mature men and women. "When I became a man, I PUT AWAY CHILDISH THINGS . . ."

## Steeple Echoes

By T. R. JENKINS

This story was quoted in the bulletin of Central Methodist Church, Knoxville, Tennessee:

A grubworm in a pond approached the amphibian frog and said: "Respected frog, may I ask you a question?"

"Ask away," burred the frog.

"Well, what I want to know," said the worm, "is, what's beyond the world?"

"What world?" said the frog.

"Why, the world of this pond we live in," said the grub.

"If you think this pond is all there is, what do you call what is outside the pond?" puffed the pompous frog.

"That's what I want to know," said the worm meekly.

"Well, if you must know, it's dry land," said the frog.

"And what's that?" inquired the grub. "What is this dry land; can you swim there like we do in the pond?"

"Why, no, of course not, you poor, ignorant worm; there is no water there."

"Well, if there is no water, then what is there?"

"Why, air, of course."

"Air! What's air?"

That puzzled even the frog, who said: "Well, it's the nearest thing to nothing that I know of."

"I don't understand," said the grub.

"That's to be expected," said the frog, and swam away.

But one day the grubworm felt an irresistible urge to climb a lily stem and lie upon a lily pad, until the sun dried its skin; whereupon it split open and the worm stepped out a beautiful dragonfly.

It is when we climb out of the "pond of our dull, daily routine," and expose ourselves to the "sunlight of God's worship and service" that we find a life beautiful and meaningful beyond description.

\*Pastor, Bethphage Church, Kannapolis.





# Boys and Girls

ELIZABETH WHISNER, Editor



## A Boy and a Dog

By MARY COLLIER TERRY

Bobby wanted the little dog more than just about anything else in the world. Maybe it was because it was such a bundle of shaggy fur. Maybe it was because the strange little animal came to Bobby's front door one rainy day begging to come in.

On this particular day Bobby was sitting in the big daddy-chair reading the new book his Aunt Peg sent for his birthday. He liked the story very much because it was about a dog named Duke. Bobby liked dogs, though he had never had one of his own.

The rain splattered against the window pane. Suddenly Bobby stopped reading. He listened. It wasn't the rain he heard. It was a scratch-scratch on the screen door.

Bobby put his book down and tiptoed to a window where he could see the outside of the front door. There he saw the most pitiful little creature, all dripping wet and trembling with cold.

Bobby quickly opened the door. As he stooped down, the wet shaggy black thing pushed itself into his arms. Then Bobby saw the hurt leg. When he touched the left front leg the dog cried as if it hurt very much.

Mother, who had been in the kitchen baking cookies, heard the noise at the front door and came to see what was happening.

"We must do something," she said to Bobby. Besides helping the hurt leg, they rubbed the wet dog with an old towel. Next, they fixed a nice pan of bread and milk.

Bobby felt so happy. He proudly told his mother, "Now at last I have a dog."

But his mother shook her head. "No," she said, "the dog is not really yours." They looked at the collar around the shaggy black neck. On it was a tag which said, "Lady." Under that were the words, "John Hill, owner."

Bobby put his head down against the soft fur. It had to be his dog. Lady had come to him and he had helped her when she was hurt. He would teach her tricks. They would take long walks together. They would love each other.

The days passed, and Lady's leg got better so that she could walk without limping. Bobby watched her when so many times she scratched on the door as if she wanted to get out. When Bobby did let her out, he tied a small rope onto her collar. He had to hold it tight because she pulled so hard to get away. For some reason, Lady was not happy, and Bobby had wanted her to be happy in her new home.

Then one day just as Lady was scratching on the front door, there was a knock. Mother and Bobby both heard, and so did Lady who stood wagging her tail, and with a sort of grin around her mouth.

Mother opened the door. The screen door burst open, and with one big leap, Lady was up in the arms of the man who stood outside. Lady licked his hands and tried to lick his face.

"I am John Hill," the man said.

Bobby heard his mother say, "I guess Lady belongs to you." Bobby stood watching, then he couldn't see because tears filled his eyes. Lady wasn't his dog any longer.

"I'll pay you for taking care of my dog," the man said.

"Oh, no," said Mother. "We were glad to do it, weren't we, Bobby?"

It was all Bobby could do to say "Y-yes, but—I did want a dog."

The man looked at Bobby. He thought a minute, then he said, "I believe you should have a dog. Tell you what! Lady has three babies. Would you like to have one?"

Would he? Bobby's heart almost burst with joy. "Oh, yes, I would!"

Bobby was thinking, that was why Lady was not happy at his house. She wanted to go to her babies.

"Then," said Mr. Hill, "you come along with me and pick out the one you want."

"But I already know!" exclaimed Bobby. "A black shaggy one just like Lady."

And that was the kind that Mr. Hill gave him for his very own.—*Alabama Christian Advocate*

## PUSH UP THE CORNERS

Push up the corners of your mouth,  
Even though it pains them;  
Push them up and make them stay  
If you have to chain them.

Turn up the corners of your mouth—  
You can't feel sad or surly  
If smiles are dimpling o'er the lips,  
Crisp, and sweet, and curly.

A frown will kill the brightest laugh,  
Make vinegar of honey;  
A smile will kill the blackest frown,  
And make a dark day sunny.

Turn up the corners of your mouth,  
No matter how you're feeling;  
And soon you'll feel the way you look,  
A heart of joy revealing.

—MRS. FRANK H. BRECK

## IT WAS REAL

A father was unwilling to let his ten-year-old daughter become a member of the church, although to her pastor she gave every evidence of being a Christian. He told the father he was sure she had accepted the Lord Jesus as her Saviour.

The father doubted, until one day he saw a playmate slap her in the face. For just a moment the little girl's face flamed, and her hand was raised as if to return the

blow. Then, suddenly her hand dropped to her side, while a look of peace came to her face.

"I don't doubt any longer," the happy father said to his pastor. His little daughter had proven that she was trying to do the will of her Saviour.—*Exchange*.

## SINGING IN THE RAIN

A fine woman who had suffered for weary months from a painful illness said to her pastor, "I have such a lovely robin that sings outside my window. In the early morning and all through the day, as I lie here, he serenades me."

Then a smile brightened her thin features as she added, "I love him because he sings in the rain."

This is the most beautiful thing about a robin. When a storm has silenced every other songbird, the robin sings on. That's what the Christian can do. Anyone can sing in the sunshine, but God helps the Christian to sing when the sun has gone down, and when the clouds of trouble pour out their rain. As these times their song is the sweetest.—*Clipped*

## THEY'LL SURPRISE YOU

A young mother had to put her baby in his crib for this afternoon nap, and instructed her five-year-old daughter to entertain the visitors in her absence. As soon as the mother left the room, the visitors looked the youngster over.

"Not very p-r-e-t-t-y," one of them spelled out.

"Maybe not," piped up the small one, "but very s-m-a-r-t!"

## CHUCKLE

Uncle: "I'll give you a penny if you'll stop crying."

Small Nephew: "Y-es, but I—I've cried a nickel's worth already."

"What does 'apt' mean?" inquired Dot, returning home from school.

"Why, dear, it means smart, quick to learn," her mother said, pleased. "Why do you ask?"

"Oh," said Dot airily, "teacher just said I was apt to flunk."—*Exchange*

## Bible Quiz

Which one of the following in each group is *not* mentioned in the Bible?

1. Birds: Sparrow, Swallow, Wren, Eagle
2. Trees: Fir, Pine, Elder, Oak
3. Fruits: Date, Fig, Orange, Olive
4. Insects: Locust, Bee, Wasp, Grasshopper
5. Grains: Wheat, Oats, Flax, Barley

## Answers to Last Week's Quiz

1. The Dead Sea.
2. Esther—Book of Esther 2:15-17.
3. Apostles or Disciples.
4. Thomas.
5. Paul—Romans 1:1.





# Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St., Raleigh, N. C.

## Conference Committee Meets

Election of delegates to several important meetings, adoption of recommendations of the finance committee, reports of officers, district presidents, chairmen of committees and workers, and three meditations by Mrs. R. L. Jerome, conference secretary of Spiritual Life, were among the chief features of the recent meeting of the executive committee of the N. C. Conference Woman's Society of Christian Service. The two-day session was held at the Methodist Home for Children in Raleigh.

Mrs. J. S. Henninger, conference secretary of children's work, was elected as a delegate to a Regional Training Conference of Children's Work, held in Atlanta, Ga., March 11-12. Four other ensuing meetings and the delegates include: a Leadership Workshop, UNC, Chapel Hill, July 19-21, Mrs. J. M. Harper, Jr., Mrs. W. I. McLamb, Mrs. Frank Houser, Mrs. Taylor Long, Miss Mary Gardner; National Methodist Town and Country Conference, Wichita, Kans., July 21-24, Miss Ethelynde Ballance and Miss Jean Griffith; National Seminar, Bennett College, Greensboro, N. C., July 21-31, Mrs. H. C. Turlington; National Convocation for Youth, Perdue University, LaFayette, Ind., August 24-28, Mrs. Taylor Long, Mrs. W. I. McLamb, Mrs. Allen C. Lee.

Three recommendations of the study and action committee were adopted. They are: That each district have a film library; that vacancies in the elected delegates to the Annual Jurisdiction School of Missions at Lake Junaluska be filled in each district in alphabetical order; that the secretary of missionary education and service of the Durham district be designated to attend the 1959 Jurisdiction School of Missions.

During the closing moments of the final session, Mrs. Pierce Johnson, conference president, challenged the members with several pertinent quotations, including: "Unless you are exceeding what is easy, you are not following in the footsteps of the Master"; "Ideals are like stars—we never reach them, but like the mariners on the sea, we chart our course by them." Also, "When God wants a great task performed, He does not mobilize an army. Instead, He slips a baby into some mother's arms and waits awhile"; "If Christian nations were nations of Christians there would be no more wars"; "Greatness is measured by the high uses to which we devote humble things."

## District Committees Meet

Plans for spring district and subdistrict meetings were completed at the recent sessions of the district executive committees, according to reports of several district chairmen of public relations.

**Burlington District:** Executive committee, meeting at the Elms Tea Room, Siler City, heard Mrs. Frank Houser, secretary of

promotion, give highlights of the midwinter meeting of the conference executive committee, and emphasize the need for interesting youth in full time Christian service. Mrs. George Ratterman, district president, presided.

The *Elizabeth City District* committee met at the Hertford Methodist with 24 members and one conference officer present, and Mrs. W. E. Brown, district president, presiding. Mrs. L. L. Gibbs led the devotional. Announcements were made concerning the district meeting to be held on April 23 at the City Road Methodist Church, Elizabeth City, and tentative dates for the subdistrict meetings were set.

Spring Lake Church was the scene of the meeting of the *Fayetteville District*, executive committee, Mrs. H. R. Odom, district president, presiding. Mrs. W. O. Simpson was introduced as the newly appointed secretary of youth work. The district meeting, scheduled to be held at the Page Memorial Methodist Church, Aberdeen, April 14, will have as its principal speaker, Mrs. Induk Pakh, of Korea.

The executive committee of the *Goldsboro District* was held in the First Methodist Church, Mount Olive. Mrs. Cecil Pate, secretary of promotion, reported the organization of two new Woman's Societies of Christian Service since the last reporting period. They are Brogden and West Smithfield. Mrs. Shelton Boyd, district president, introduced Mrs. R. C. Merritt, who is filling the unexpired term of Mrs. Thomas Vann as leader for the Clinton subdistrict. The district meeting will be held in La Grange on April 16. Speaker will be Mrs. R. L. Jerome, conference secretary of spiritual life. Mrs. Allen C. Lee, conference secretary of missionary personnel will give the meditation.

Mrs. I. N. Moore, district president, was hostess at a luncheon meeting to members of the *New Bern District* executive committee at her home in Beaufort. Mrs. C. H. Boyd gave the devotional and a report of the recent Annual Meeting of the Southeastern Jurisdiction Woman's Society of Christian Service, held in Atlanta, Ga. It was announced that Woman's Societies of Christian Service were in the process of organization in two new churches in the district, Beulahville, and Northwood at North Jackson. The district meeting to be held in the Ann Street Methodist Church, Beaufort, April 14, will have as its chief emphasis youth work. Speakers will include Mrs. Allen C. Lee, Mrs. W. I. McLamb, and Miss Jean Griffith.

The *Raleigh District* executive committee met at the S. and W. Cafeteria in Raleigh, with Mrs. D. H. Sutton, district president, presiding.

Mrs. W. P. Cranford, district secretary of spiritual life, gave the meditation. The district meeting to be held at the Trinity Methodist Church, Raleigh, on April 23,

will feature an address by the Rev. J. W. Garrison, missionary to Brazil.

## Scholarships Available

The N. C. Conference Woman's Society of Christian Service has made available five scholarships of \$200 each for Methodist students at Pfeiffer College.

Students from the North Carolina Conference will be given priority for the scholarships. However, if any of the scholarships are not used by students in this category, other Methodist students at Pfeiffer will have the privilege of using them.

Inquiries and applications should be sent to Mrs. Allen C. Lee, conference secretary of missionary personnel, Farmville, N. C.

## Love Gift to World Bank

A member of the executive committee of the N. C. Conference Woman's Society of Christian Service who desires that her name be withheld, has given \$96.00 for the World Bank, in order that a candle may burn for five minutes on the altar during the Annual Meeting in Sanford.

In announcing the gift to the conference treasurer, Mrs. L. C. Vereen, this dedicated committee member, who will be going out of office on June 1, said: "Because the work has meant so much to me, I think that I should receive no honor, but, rather, I should give something in appreciation."

## Crusade Scholar Says "Thanks"

Just before returning to Japan in 1954 after studying at Scarritt College and Peabody College, Miss Kikui Tamba wrote to the director of Crusade Scholarships: "I wish I could do something to express my appreciation for the meaningful experiences and the opportunity to grow in my spiritual life. But since I am very helpless in doing it, I'll try my best in sharing the good will and love I received from many friends in the United States with the people with whom I shall associate upon my return to Japan."

And those who have seen Kikui at work as an English teacher at Seibi Gakuen, Yokohama, say that she is living up to her promise. One young missionary comments: "This past year I have found more ways to work in my school than in the two previous years. This, I feel, is largely due to Miss Kikui Tamba. Under her guidance the school YWCA has become very active."

## Regional Conference Helpful

The Regional Training Conference for directors and secretaries of Children's Work, held in Atlanta, Ga., March 11-12, was a most helpful experience, according to Mrs. J. S. Henninger, conference secretary of Children's Work.

"Miss Mona Kewish (secretary of children's work, Woman's Division of Christian Service) and Mrs. Sledge were excellent leaders," Mrs. Henninger writes, "and stimulated all of us in the lower ranks to greater effort in carrying on the work of missionary education in our church schools. From reports I learned that our problems in the N. C. Conference are the usual ones in the other conferences in the Southeastern Jurisdiction."





# Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWAI RUSSELL, Editor

## Easter Holidays

With a four-day holiday over Easter weekend, our campus was a busy place. School was dismissed as usual on Thursday afternoon, March 26, and almost immediately some of our young family members left by bus or car for visits with relatives or friends. Those of us who remained, and we were in the majority, had a full schedule of vacation plans ahead of us.

The Easter bunny had already made several visits to some of our cottages, as different organizations entertained the young people with Easter egg hunts, and party fare. Beta Sigma Phi sorority hid eggs on Saturday, March 21, for the Jackson girls and Brown boys. Meredith College girls hosted another party at the college for the Borden boys. And possibly the Easter bunny found as many eggs hidden in all nooks and crannies hereabouts as he was trying to hide himself!

On Saturday, after work assignments were completed, everyone headed for a good old western movie, and for a social gathering at the Soda Shop.

Umstead Park was the destination of children and staff on Monday, the 30th, and a rousing picnic was the purpose! Plenty of fresh air, exercise and food was the order of the day—and a weary but happy group returned home, ready for the “last lap” of school before summer vacation days arrive.

## Easter Services

A special Communion Service was held on Good Friday evening in our auditorium. This was a silent service, and the spiritual aspect of the Easter season was brought into full focus, as reverently the elements were administered to cottages as groups. The Rev. Robert L. Nicks was the celebrant.

Our Home family attended Easter services on Sunday morning at Edenton Street Methodist Church, while the visiting alumni attended the church of their choice or joined with us in worship.

Becoming members of Edenton Street Methodist Church at this time were: from Brown Cottage—Bob Adams, Tex Ammons, Tommy Andrews, Bill Messer, Billy Pearce, Lynn Pleasant and Forrest Smith. From Borden—Sammy Faircloth; and from Page—Wayne Crabtree, Roger Ray and Donnie Smith.

From Jackson Cottage—Patricia Ann Carmack, Marie Ferguson, Carolyn Johnson and Louise Landis were accepted into church membership, along with Lou Faye Salmon and Rachel Salmon of Atwater.

## Alumni Welcomed

Once again family ties were renewed as Homecoming was held at the Methodist Home for Children. It is always a pleasure to welcome back members of the Home at this, or any season of the year, and we are happy that so many were able to come for this special annual occasion.

Officers of the Alumni planned a gathering at the State College Armory on Saturday night, March 28, to get things going. And on Sunday, following church services, a special Homecoming dinner was served the Alumni and their families in our dining hall.

A business session of the Alumni group followed the dinner, while the youngsters romped about the campus searching for the eggs an elusive bunny had hidden.

It was a pleasure to see our former students, and we hope for their return to visit with us again soon.

## Busy Boys and Girls

We are proud of all of our children, but as in any family, now and again certain ones do just a little bit more to bring honor to themselves and to their home. Class work is the most important concern, of course, but to get a well-rounded personality, participation in the “extras” is also essential.

Among our family, we are pleased to have members in the Hi-Y at Morson Junior High School, one of whom, Billy Gilbert, is president.

Chosen as “Superlatives” at Morson Junior High for being “Most Polite Boy” and “Most Polite Girl” were Clyde Utley and Carolyn Dennis, and that sounds like an excellent recommendation! Carolyn was also elected “Most Popular.”

Sonja Page, who was one of three delegates from Morson at the North Carolina Student Council Congress at Chapel Hill last fall, was just elected Queen of the Blue Caps at their recent party. The Blue Caps are the cheering section of Morson Junior High, and this is quite an honor for our Sonja, who was presented with a bouquet of pink and yellow carnations, and roses.

June Lee, senior at Broughton High School, was honored last month at a P.T.A. meeting for senior parents along with 92 students from the senior class, for having maintained an average of above 90 for the seven semesters they have been in high school. After graduation, June plans to attend High Point College.

Phyllis Pate is a member of the choral group at Broughton High which recently attended a festival at Durham. And we

could name many more who participate in the “extras” which help round out their educational programs, and broaden their horizons. We are glad to have them do this, and are proud of their achievements.

## Basketball Tournament

Teams have been selected to participate in a tournament to determine the “championship” for our campus, and fever is running high as the boys are hitting the hoop in anticipation.

The TIGERS are: Clyde Utley, Freddie Taylor, Eddie Taylor, Charles Mock and Raymond Lee. LIONS are: Billy Gilbert, Lewis Utley, Carroll Ainsley, Bobby Page and Bennie Smith. PANTHERS: Charles Ainsley, Archie Smith, George Dennis, Ray Bunting and Gary Boulter.

The first game is scheduled for Tuesday, March 31, the LIONS vs. TIGERS. On Friday, April 3, the PANTHERS, who drew a “bye” in the play-off drawing, will play Tuesday’s winner for the title.

## Recreation Program A-Rolling

During the first week of our Spring Recreation program, 111 of our boys and girls participated in the various activities provided by our recreation department. A certain amount of time is given each week to each group, from kindergarten through the senior class, for supervised play and exercise.

## April Birthdays

April showers bring birthday greetings to a number of our Home boys and girls. Included on our list for Best Wishes are:

Burwell Cottage: Phyllis Jean Pate, 4-17-43; Joy Walston, 4-4-42.

McGee Cottage: Judy Carter, 4-25-44; Helen Parrish, 4-10-45.

Atwater Cottage: Peggy Humphrey, 4-3-47; Betty Landis, 4-26-47.

Jackson Cottage: Loretta Jean Messer, 4-24-50.

Makepeace Cottage: Gene Boyd, 4-17-52; Tommy Johnson, 4-13-54.

Garris Cottage: Billy Gilbert, 4-20-43; Mac Taylor, 4-10-42.

Brown Cottage: Jack Ammons, 4-10-50; Lynn Pleasant, 4-11-49.

Borden Cottage: Wayne Smith, 4-1-51.

## M. Y. F. Organizes

New officers for the M. Y. F. have been elected, and the organization is gaining strength under the guidance of Mr. William Will. Elected were: President, Linda Carter; Vice-President, Alice Roebuck; Secretary, Ruth Ann Salmon; Treasurer, Gary Boulter; Program, Patricia Ann Ferguson; Recreation, Janie Bland.

## Talent Show Held

Turning up with some very fine talent, our boys and girls put on a talent show recently that provided a very entertaining evening. Robert McNeill was the m.c., impersonating Groucho Marx on the imaginary radio talent scout program. Eight fine acts were presented, ranging from singing, pantomime and comedy, to skits.

Lillian Pruitt was awarded first prize for her singing of “Tammy” and “My Love, My Love.”





# Youth in Action

IN THE NORTH CAROLINA CONFERENCE

## Everything Ready At Louisburg As Summer Assemblies Near

Instead of mountain climbing or paddling in the surf, many teenagers will spend their first summer weeks at the MYF-ers ideal vacation spot, Louisburg College.

There a high schooler may join 250 other teenagers in two weeks of learning, worshipping, excitement, and enjoyment at the annual Louisburg Assemblies.

Representing local churches and various group councils, youths of the North Carolina Conference MYF will begin to gather the very first day of June this year.



Clifford Shoaf

theme of the assemblies, "Seek Ye The Lord."

Speaker for the workshop assembly will be the Rev. Warren Petteway, of the First Methodist Church in Henderson.

### Costs, Registration Set

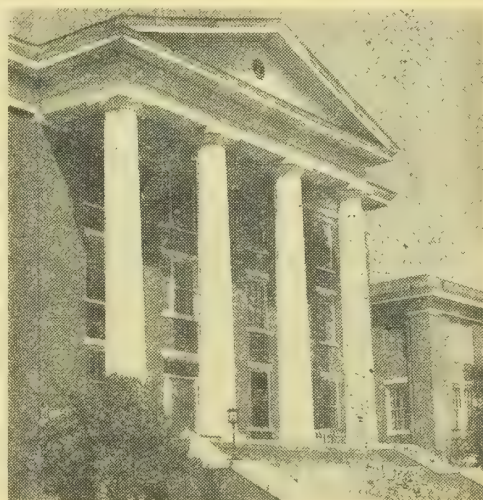
Total costs for each assembly will be \$20 plus insurance. A three dollar pre-registration fee is to be mailed with the registration form to Methodist Youth Assemblies, P. O. Box 6667, College Station, Durham, N. C. The remaining \$17 will be paid upon arrival at Louisburg.

Costs include room, meals, and other program expenses.

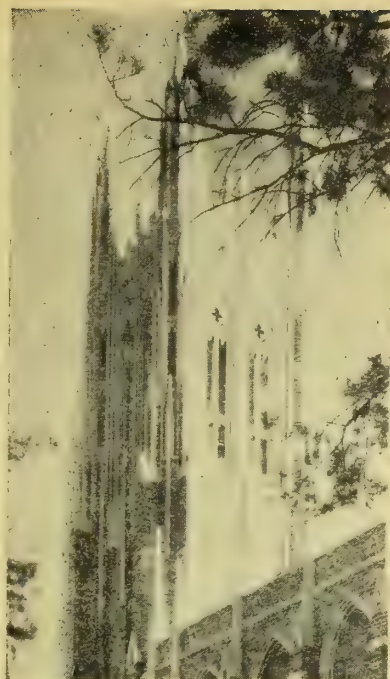
Registration blanks may be procured from local ministers.

### SINGLE YOUNG ADULTS WILL GATHER IN JULY

Mr. McKenzie asked that single young adults keep the dates July 22-26 open for the Older Youth-Single Adult Assembly at Camp Don-Lee. Details of this program will be announced later.



Main Building at Louisburg College



## Plans Announced for ACS at Duke University in August

"It is our sincere hope that each church in the North Carolina Conference will be represented at the annual conference session," said the Rev. Bob McKenzie recently, announcing plans for the summer meetings.

McKenzie expects that more than 500 youth and adult leaders will converge upon the campus of Duke University for the eighth ACS meetings August 10-14, 1959.

Each church in the conference is allowed one delegate who is to be elected by the MYF in the church. In addition, each sub-district sends a representative.

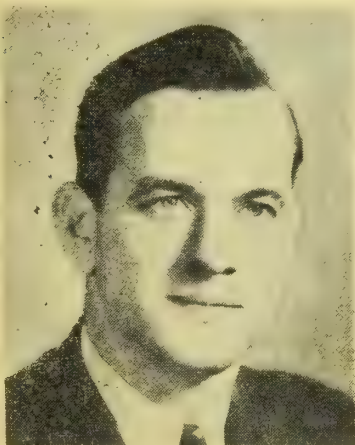
Dr. A. Purnell Bailey, outstanding Virginia Conference minister and renowned columnist ("Daily Bread" appears in many N. C. newspapers) and radio speaker, will serve as inspirational speaker for the week.

He will try to develop a difficult and broad theme, "The Courage To Be."

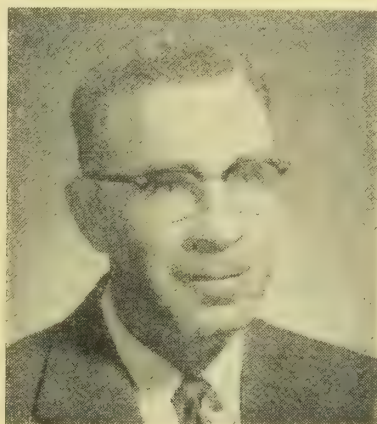
Costs for the week are \$20, payable with registration blanks.

McKenzie also pointed out that more than 2,000 will probably attend the 14th annual "Rally Day" August 4 at Duke.

Climaxing the ACS week, "Rally Day" last year attracted approximately 2,000.



A. Purnell Bailey



Henry Ruark

General assemblies are slated June 1-6 and June 8-13.

The Workshop Assembly follows the first weeks with a six-day session June 15-20 to train MYF officers and members in skills of leadership and in the program of the MYF.

An Assembly Workshop is a group or several groups patterned after an MYF in a local church. It will be set up to duplicate several MYF's with members, officers, adult counselors, and advisers (including the pastor).

This final week is limited to 150 delegates while the other two will accommodate 250, including adult leaders.

### McKenzie Explains Purposes

"The primary purposes of these youth programs are training in the daily Christian life, deepening the spiritual life, leadership training, churchmanship, training in MYF work, and the fellowship of group living rich in Christian Witness," recently asserted the Rev. Bob McKenzie, director of youth in the N. C. Conference.

"Every local church is invited to send as many delegates as possible, but at least one."

### Leaders Announced

Mr. McKenzie also announced that the Rev. E. Clifford Shoaf and the Rev. H. G. Ruark will handle the principal speaking roles during the first and second weeks of assemblies, respectively.

Mr. Shoaf is Minister of Education at Duke Memorial Methodist Church in Durham. Mr. Ruark is at the First Methodist Church in Laurinburg.

These two gentlemen will develop the



## A Leader for the People

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Background Scripture: I Samuel 8-11

Lesson Scripture: I Samuel 10:17-27

This is our second lesson in the new unit "God in Human Affairs." It has to do with divine guidance in governmental affairs and shows us a picture of the emerging Hebrew monarchy. The people, after a period of social disorganization in the time of the Judges, came to believe a stronger central government would be necessary if they were going to survive in the struggle with the Philistines (and other groups) for the mastery of Palestine.

Careful Bible students have pointed out that we have two accounts of the selection of Saul as the first King of Israel. One of these is found in the Scripture cited above. The other is in I Samuel 9:1 through 10:16—the older of the two accounts. In this account Samuel anoints Saul in a private ceremony on the outskirts of an unidentified city.

In our story from I Samuel 10:17-27 we may detect a strong undercurrent of feeling that this act of Samuel in supervising the choice of a king was a distasteful task; one which Samuel was willing to undertake only because of the pressure of public opinion. However, God is represented as permitting the choice of a king. But notice the verses 17-19 in which the people are reminded of their covenant relationship with their God. The suggestion then follows in verse 18 that their insistence upon an earthly king was, in effect, a rejection of the heavenly King.

There are still some groups of religious people who believe that they should obey only God—not man-made kings or other rulers. In other words, they believe in a straight theocracy, or direct "rule of God." What should be our attitude toward earthly governments? In the case of the ancient Hebrews, when they came at last to insist upon a king, he was anointed by their prophet Samuel. We have a survival of this in the coronation ceremony of English monarchs even today. The Archbishop of Canterbury, head of the English Church, anoints the new king or queen just as Samuel anointed Saul. Likewise, in our own country, the newly elected President takes the oath of office with his hand on the Bible, usually selecting a verse for special attention. All of this is simply to point out that in our Judeo-Christian civilization we have accepted the fact that God may rule through leaders designated by the people. It would be going too far to say "The voice of God"—there is too much evidence to the contrary. But once the people have been invested with the grave responsibility of selecting their leaders, they need to approach this task in the light of religious duty and privilege.

The name "Saul," we are told, means "desire." Saul was the choice by sacred lot. This method was believed by ancient peoples to be a means by which the Divine Spirit made known his will. We see this method persisted even down to the early days of the Christian Church (see Acts 1:26).

The hesitancy of Saul to accept the honor of the kingship was no doubt due to his feeling of inadequacy. We see the same attitude in the case of other famous Biblical leaders like Moses and Jeremiah (compare Exodus 3 and Jeremiah 1). If a choice has to be made between leaders who feel unequal to their tasks and those who are over-confident, we generally prefer the former. At least, the one who feels inadequate may learn how to seek divine help; the other may lead rashly.

In the last two verses of the lesson we note that Samuel wrote a constitution for the new government and "laid it up before the Lord," meaning he

deposited it in the sanctuary at Mizpah. This constitution in no way repealed the Mosaic covenant made between God and the people at Mt. Sinai. By thus placing it in the sacred place Samuel no doubt

was emphasizing the close relationship between religion and government. As our lessons proceed during this quarter we shall see that some of the kings and leaders of Israel seemed to forget this important relationship.

## HARGROVE MILITARY ACADEMY

*"The School where character counts"*

A Christian Military Preparatory School to which you can safely send your boy!  
Your boy's needs are our opportunity; his interests, our obligation.

Fully accredited College Prep and Junior School. Grades 6-12. Summer school June 15-August 9

Write

Box 97

REV. JOSEPH H. COSBY

Chatham, Virginia

## ORDER NOW!

# The New OFFICIAL MARRIAGE MANUALS

**YES, ORDER YOUR COPIES NOW** of the Official Marriage Manuals of the Methodist Church—don't delay another minute. Have them ready for your summer weddings.

Now, for the first time your church has for you *Official Marriage Manuals for pastors and engaged couples.*

Ministers everywhere are already using these manuals and finding them indispensable in their work of marriage counseling.

### THE PASTOR'S MANUAL FOR PREMARITAL COUNSELING

Authorized by the 1956 General Conference  
—to help you in your important task of counseling couples about to be married.

Eight chapters tell you about:

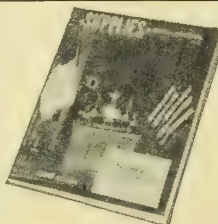
- Premarital Instruction
- The Essentials of a Good Pastor-Counselor
- The First Interview
- Religion, Work, Family Business
- The Intimate Matters in Marriage
- The Meaning and Significance of the Ritual
- Further Helps for the Pastor

Consultants are Dr. Lester Bellwood, Dr. Glenn W. Burton, Bishop Matthew Clair, Jr. and many other well-known authorities.  
(AP) ..... postpaid, \$1.50

### IN HOLY MATRIMONY

Designed for pastors to give to engaged couples when they come to confer with him in preparation for marriage. Provides a strong Christian interpretation of marriage, along with certain basic facts and guidance ranging from the importance of common interests to what one does about paying the church janitor. Includes a wedding certificate and information blanks. Consultants are Dr. David Eltzen, Bishop Roy Short, Bishop Hazen Werner and others.  
(AP) .....

Each ..... postpaid, 90c  
Six ..... postpaid, \$4.50  
Dozen ..... postpaid, \$9.00



☐ **FREE CATALOG.**  
Yours for the asking  
—our Church and  
Church School Catalog  
of supplies.

Order from Dept. SP  
**THE METHODIST PUBLISHING HOUSE**  
Please order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1  
Detroit 1 • Kansas City 6 • Nashville 2 • New York 11  
Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

— copies of *The Pastor's Manual for Premarital Counseling*,  
\$1.50, each.  
— copies of *In Holy Matrimony*, 90c, each; Six, \$4.50  
Dozen, \$9.00

— copies (y) of the *Supply Catalog*, Free

☐ Payment enclosed ☐ Charge to my account

**SEND TO**

Street

City

( ) State

Add state sales tax where it applies

Shop at our **COXESBURY BOOK STORES:**

Atlanta, 72 Broad St., N.W. • Boston, 577 Boylston St.  
Los Angeles, 5244 Santa Monica Blvd.  
Nashville, 417 Church St.



## Eight Summer Work Camps Planned

Eight work camps or other service projects for Methodist college students during the summer of 1959 have been announced by the Rev. R. C. Singleton, a director of student work for the Methodist Board of Missions.

Most of the projects will begin on or about June 17 and continue for six weeks, Mr. Singleton said. The Washington Seminar will be two weeks only.

"The projects will be interracial and in some instances international," Mr. Singleton said. "Students, both men and women, who have completed their sophomore year or its equivalent in college will be needed. They should be deeply committed Christians with a desire to share and serve and have a willingness to do hard physical work.

"Participating students will pay the cost of their travel from their homes to the project, plus an activities fee which varies from \$20 to \$60.

"Interested students should write for application forms and fill them out at once if they wish to participate in the program. The projects afford an unusual opportunity for growth and learning in the life and mission of the church."

"Applications for the work camps in Mexico and Puerto Rico should be sent to the Rev. Dr. H. C. Brown, Box 871, Nashville 2, Tenn. Applications for all other projects listed above should go to the Rev. R. C. Singleton, 150 Fifth Avenue, New York 11, N. Y.

### Rio Grande Valley Work Camp

The Rio Grande Valley work camp is at Pharr in southwest Texas. The work campers will be housed at the Valley Institute, a project of the Woman's Division of Christian Service. Students will help in the summer program of the Institute and the Latin-American churches in the area.

### Jersey City Work Camp

The Jersey City work camp will take place in the heart of the downtown area of the city, where Methodism has launched a program which seeks to meet more adequately the needs of a complex urban area. Students will work out from the Lafayette Methodist Church and will repair, clean and paint at the church.

### European Work Camp and Travel Seminar

This combination travel seminar and work camp will follow the pattern of those in previous years. The students will visit France, Switzerland, Austria, Germany, Belgium, Holland and England. For three weeks, the group will participate in a work camp, probably at Ried, Austria, where they will help to complete a Methodist church.

### Mexico Work Camp

As in past years, this work camp will center in a Mexican village, where the students will work in such areas as health, home economics, agriculture, recreation and literacy. The 1959 camp will be at Tochimizolco village.

### Puerto Rico Work Camp

Much of the activity of this work camp will take place at Robinson School in San Juan and on St. Croix in the Virgin Islands.

### Seattle Community Service Project

The Seattle project will find students working at the Atlanta Street Center, project of the Woman's Division. They will help run a vacation church school, do home visitation, study social work agencies and work in a day camp for children.

### Students-in-Industry Project

In some industrial city, the students in this project will live in a common building and share in housekeeping responsibilities and expenses, while working independently at full time jobs of their choice.

### Washington Seminar on Political Processes

The purpose of this seminar is to offer a survey study of the American political situation from the Christian viewpoint through contact with the national government and political scene.

## "Preach the Word"

To the Editor:

In answer to your question, "What do the people in the pew want to hear from the minister?" (my reply is) "the preaching of the Word of God," let the chips fall where they may.

Mrs. Ira Finch.

## CAMP ROCKMONT

for Boys

Black Mountain, North Carolina

**FUN — ADVENTURE — INSPIRATION**  
Wholesome Recreation — Christian Leadership  
Distinctive camping in Blue Ridge Mts. for boys 8-16. Varied program includes riding, tennis, baseball, basketball, football, swimming, water skiing, riflery, trips. Arts and crafts, Indian lore, scouting. 300 acres, large lake, 14 miles from Asheville, N. C. Excellent facilities, careful supervision by experienced counselors. Member of the American Camping Association. Two 5-week sessions, starting June 8 and July 16. \$275 inclusive per session. YOUR SON will enjoy Camp Rockmont. Send today for free illustrated catalog.

**GEORGE W. PICKERING, DIRECTOR**  
Box 698, Black Mountain, North Carolina

## PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.  
Educational excellence for our greatest possession, our youth.

College — Preparatory — Summer School.  
Government Loan Program  
Dr. Louis C. LaMotte, Pres.  
P. O. Box 38-J Maxton, N. C.

## CHURCH FURNITURE

WRITE FOR *free*



**CONSULTATION  
DESIGNING  
ESTIMATES  
CATALOG**

**Ossit**  
CORP. OF VIRGINIA  
BLUEFIELD, VA.

## Campbell College

A Standard Co-educational Junior College. Member of Southern Association of Colleges and Secondary Schools. Regular college and commercial courses; organ, piano, voice, home economics, athletics, debating, and dramatics; glee club; writing; religious organizations. Expenses very reasonable.

For Catalog and application blanks, write to  
**LESLIE H. CAMPBELL, President — BUIE'S CREEK, N. C.**

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



**SILER CITY, NORTH CAROLINA**

## ST. MARY'S JUNIOR COLLEGE

RALEIGH, N. C.

A Junior College preceded by two years' preparatory work. Member of the Southern Association for over thirty years. All courses in Art, Expression and Music included in one general fee.

**RICHARD G. STONE, President**

## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two years high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports. Catalog.

**WILLIAM C. PRESSLY, Pres.**  
Box J Raleigh, N. C.

## CHURCH, CLASSROOM

## FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

**SCHOOL EQUIPMENT, INC.**  
P. O. Box 586 Siler City, N. C.

## YEAR-ROUND PROGRAM

## COMFORT-CONDITION YOUR PEWS

### WITH BEAUTIFUL . . . PERMANENT FOAM CUSHIONING

The Endicott ADD-A-CUSHION can be added to your present pew—not as a loose cushion—but as beautiful, permanent foam cushioning. You sit on 1 1/4" Vinylfoam . . . covered with long-wearing Naugahyde—the finest in vinyl upholstery . . . comes in a wide range of colors and patterns. ADD-A-CUSHION will give you years and years of service.

Write Today for  
**FREE FOLDER**

Gives you complete information about ADD-A-CUSHION. No obligation.

**SAVE \$2 TO \$5 A FOOT**

ADD-A-CUSHION costs \$2 to \$5 a foot less than most loose cushions—and much more practical—doesn't slip.

Write Dept. NC49

**ENDICOTT CHURCH FURNITURE**  
WINONA LAKE • INDIANA

It's inexpensive and easy to install . . .

We supply you with complete illustrated instruction sheets



**Endicott**  
**add-a-CUSHION**  
DESIGNED TO FIT ALL TYPES OF CHURCH PEWS





## IN PASSING

I once knew a young pastor who had not learned to use the laymen. He tried to do it all himself. Being a somewhat versatile young man, he looked after the choir, took charge of the finances, led the young people's work, organized recreation in the community and, in general worked himself nearly to death.

And then, after several years of successful pastorate, the bishop moved him, much to his sorrow and that of his congregation.

"It'll take five men to fill his shoes," said one of his parishioners, sorrowfully. That was the general impression, and the next pastor wasn't five men. He was only one man, and a totally different sort of fellow, at that. He couldn't sing, he couldn't pal around with the young people, and he couldn't, or wouldn't, raise the money. The first year was not very happy for him or the people.

But someone had an idea. If the pastor couldn't do all those things, the laymen would have to do them for him. One man said as much to the preacher, who smiled gently and said *that was the general idea.*

Being a good man and much respected, the pastor went ahead with his plan without opposition, and soon the church had the largest Methodist Men's group in the district. Every job that the young preacher had done acceptably by himself was done even better by some of the men. New talent was discovered every day. Leaders who had been hiding their light under the former pastor's bushel, now popped out into the open.

In another year the church was doing better than ever, and the elderly preacher who had been a one-talent man could proudly point to his laymen who were doing the job that was meant for them, not him,

to do. Everyone was happy—even, I am glad to report, the young preacher who had gone on to another church and was learning that one doesn't build up congregations by a prima-donna performance. The people in that church never lost their love for him and they talked about his versatility and sometimes longed for the good old days when nobody worked but the parson, but they knew perfectly well that they were doing better than ever before and they liked the one-talent preacher so much that they kept him until he retired.

## What to Bring to Church

BRING a holy reverence for both God and His House—the church.

BRING an unselfish spirit and an abiding love for your fellow Christians.

BRING your tithes and offerings.

BRING a friendly smile and a hearty handshake for friends and strangers alike.

BRING a kind word for your church, its program and leadership.

BRING a willingness to join in the worship service by singing right out of your heart with the congregation.

BRING your visiting friends and relatives.

BRING a prayerful heart and open mind for the Word of God.

BRING an unsaved friend and pray for him during the service.

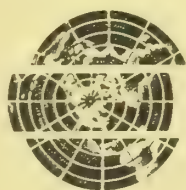
BRING a willingness to accept places of responsibility where you can serve when asked.

—Calvary Baptist Church,  
Washington, D. C.

♦ ♦ ♦

"If we want your church to live, we'd better cultivate children, teen-agers and young adults. If we don't, there won't be anyone around to serve as pallbearers.

—DR. HARRY DENMAN, Nashville



## In a **CRISIS** world what must the Church do?

Twelve leaders—7 pastors, 2 bishops, an editor, the president of a university, and a general board staff member—will help you find answers to this question in

### CHRISTIAN STRATEGY FOR A STRUGGLING WORLD—

which deserves to be "must" reading for ministers and laymen everywhere

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

I enclose \$\_\_\_\_\_ for \_\_\_\_\_ copies of

**CHRISTIAN STRATEGY FOR A STRUGGLING WORLD**

at \$1.00 each, postpaid.

Send to: Central Promotional Office, 740 Rush Street, Chicago 11, Illinois, or your Methodist bookstore.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



NORTH CAROLINA

# Christian Advocate

OFFICE OF THE DEAN  
DUKE DIVINITY SCHOOL  
DURHAM N. C.

April 16, 1959

Volume 104

Number 16

REWARD  
COLLEGE





# Carolina Briefs



Providence Church, Charlotte, held its spring revival services during the week April 12-17, with the Rev. Mitchell Faulkner, pastor of First Church, Leaksville, as guest preacher.

A grant of \$25,000 from the Danforth Foundation of St. Louis, Mo., to Bennett College, Greensboro, to be used for strengthening certain strategic areas of its program, was announced by President Willa B. Player this week. Funds will be used to strengthen the library, to strengthen faculty preparation by implementing the work in personal growth services, to provide consultant services in the core program in general education, and to provide a limited number of grants-in-aid for summer study and travel. Bennett College is one of six liberal arts colleges to receive such grants, according to Dr. Kenneth I. Brown, executive director.

Some 30 persons, representing the 19 conferences of the Central Jurisdiction of the Methodist Church, recently attended a one-day Student Secretary Clinic at Bennett College, Greensboro. In addition to workshops, films and discussions, they heard addresses by Dr. E. L. Walker, of Nashville, Tenn., representing the Board of Education of the Methodist Church, by Miss Dorothy Neyland, of New York City, secretary of student work for the Methodist Church, and by Mrs. Hilda B. Thomas, of Washington, D. C., secretary of student work of the jurisdiction.

The Rev. and Mrs. Peleg D. Midgett III of the Oxford Circuit, announce the birth of a daughter, Patricia Elizabeth, on March 31, at the Granville County Hospital, Oxford. They have three other children, Ronnie, age 7; Steven, age 5; and Freddy, age 3.

St. Paul's Church, Burlington, is holding its spring revival this week, continuing through Friday, April 17. These services were preceded by a 24-hour prayer vigil.

During the week of April 12-17, the Mount Carmel Methodist Church held a series of revival services, with the pastor, the Rev. C. B. Hicks, doing the preaching.

Revival services will begin in the North Kannapolis Methodist Church on April 16 and continue through April 26, with the Rev. A. R. Everts of Cuba, New York, as guest minister. The Rev. J. James Miller of Concord will be music director. The Commission on Membership and Evangelism has been engaged in visitation evangelism in preparation for the revival.

The Rev. Graham S. Eubank, superintendent of the Raleigh District, was stricken recently with a heart attack, and has been a patient in Rex Hospital.

The final services in the old sanctuary of First Church, Wadesboro, were held on Sunday, April 5. Beginning Sunday, April 12, morning worship services will be conducted in the fellowship hall of the education building. The work of razing the old building is to begin shortly.

The Rev. J. W. Gwyn of Winston-Salem, North Carolina Conference (Central Jurisdiction), and the Rev. H. L. Watson of Kinston, North Carolina Conference, were two of

about 90 Methodist ministers of the United States who took part in a Methodist ministers' seminar on national and international affairs April 7-9 in Washington, D. C. The seminar is the thirteenth annual one sponsored by the In-Service Training section of the Methodist Board of Education's Department of Ministerial Education.

Boulevard Methodist Church, Statesville, reports that during the month of March 38 persons united with the church, 31 on profession of faith and 7 by certificate.

Broad Street Church, Mooresville, held its annual evangelistic services during the week beginning Sunday, March 29, with the Rev. O. Dewey Smith, pastor of Abernathy Memorial Church, Newton, as guest preacher. He is the son of Broad Street's pastor, the Rev. P. L. Smith.

This Rev. and Mrs. J. Max Brandon, Jr., of Shiloh Church, Lexington, announce the birth of a daughter, Marcel Caroline, on February 26.

During the week of March 15-20, Shiloh Methodist Church, Lexington, conducted a successful campaign for funds for a new church building. Pledges amounted to a little over \$33,000, to be paid in two years. Construction is scheduled to start immediately on the building which, when completed, will cost around \$130,000. The Rev. J. Max Brandon, Jr., is pastor.

Miss Charlotte Anderson, a member of the Whitakers Methodist Church, has been selected as an exchange student, and will probably go to Germany. She is a sister of S. Wyndham Anderson, a student at the University of Virginia, who is preparing for the Methodist ministry, and is at present assistant to Dr. A. Purnell Bailey, pastor of Centenary Church, Richmond.

West Market Street Church, Greensboro, recently installed foam rubber pew cushions, a gift presented by the late William Loomis Burns, Sr., in memory of his father and mother, William M. and Sallie Goldston Burns. The financial arrangement for the gift was made by Mr. Burns from his hospital bed only a few hours before his sudden and unexpected passing on December 17, 1958.

Roseboro Methodist Church, Roseboro, N. C., is having a series of special Sunday night services in April and May, featuring a different guest preacher each night. The Rev. Charles Hubbard, a former pastor of the church, opened the series on Sunday night, April 5th, and on April 12, the Rev. Kelly Ingram of Elizabeth City was the speaker. Other preachers in the series are as follows: April 19, Rev. L. C. Vereen; April 26, Rev. W. R. Stevens; May 3, Rev. T. A. Collins; May 10, Rev. J. W. Page; May 17, Rev. M. C. Dunn. The services begin at 8:00 o'clock. On the morning of May 17 (Pentecost Sunday) Dr. Howard Powell will preach at the 11:00 o'clock service of worship.

The Advocate's editor is conducting a preaching mission at Madison this week, assisting the Rev. Frank Edwards.

Groundbreaking services were held on Sunday afternoon, April 5, for the new building at Hickory Grove Church, Charlotte. Dr. Walter J. Miller, superintendent of the Charlotte District, was present for the occasion.

The Greenville Subdistrict Young Adult Fellowship will meet at the Ayden Methodist Church on Sunday, April 19, at 3 p.m. The program will be a panel discussion on the subject, "How the Methodist Church Functions." Serving as moderator will be Dr. A. J. Hobbs of New Bern. Panelists will be the Rev. R. L. Crossno of Havelock, Missions; the Rev. E. R. Shuller of Swansboro, Education; Roy L. Turnage, Jr. of Ayden, Lay Activities; and the Rev. H. Langill Watson of Kinston, Evangelism.

Electronic chimes were dedicated at Oak Ridge Church, High Point, on Easter Sunday by the pastor, the Rev. F. E. Howard. The chimes were given "to the glory of God and in appreciation of the church" by Mr. and Mrs. T. R. Galloway. Dedicated on Palm Sunday was a copy of Sallman's Head of Christ, given by Miss Clarice Oakley, daughter of the Rev. D. A. Oakley in memory of her father, who was a former pastor of Oak View. The picture will form a part of a worship center in the education building.

A youth revival, using as its theme, "I've Found A Friend," and sponsored by the Senior MYF, was held at First Church, Elizabeth City, on the evenings of April 10, 11, and 12.

An article, "Is Christ Real to You?" by Dr. Wilson O. Weldon, which appeared in a recent issue of the "Advocate" has been reprinted in "The War Cry" (Chicago). Other Advocate contributors whose material has been reprinted by this national magazine include, T. R. Jenkins and Dermont J. Reid. (You'd be surprised at how many "Advocate" articles are copied by other magazines and how many editors compliment us on the quality of the articles by North Carolina contributors to this magazine. Editor).

The Rev. F. E. Howard, Oak View, High Point, is assisting the Rev. Paul Dennis in a revival at Summerfield this week.

**NORTH CAROLINA**  
**CHRISTIAN ADVOCATE**  
 Official Organ of the North Carolina and Western  
 North Carolina Conferences of  
 The Methodist Church  
 ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION  
 C. E. Jordan, President; Wilson O. Weldon, Vice-President;  
 O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Distinctive Features of Brevard College

One of every four students in college today attends a junior college. Ten years ago the figure was only one out of ten. Why this phenomenal growth? Young people, their parents and the general public increasingly recognize the following advantages a junior college offers:

1. A solid core of college subjects concentrated at the two-year level.

2. Personal work with students—beyond even that available in the small senior college—made possible by the efficient functioning of instructors in the two-year arrangement of courses.

3. Excellent preparation for further college work. Studies show that students prepared in the junior college do as well as and often better than the "native" students do in their junior and senior years.

4. Terminal vocational training in certain areas for those who desire it.

5. Two years of general education and cultural opportunity for young people who may wish education beyond high school but short of a full college course.

6. Low cost. Costs can be kept low in the junior college because it is the advanced work which, for various appropriate reasons, is expensive.

7. Early experience in a variety of worthwhile activities often reserved for juniors and seniors in the four-year college. Freshmen and sophomores in the junior college:

- a. Hold offices in student government and club organizations.
- b. Edit and publish the student newspaper and college annual.
- c. Tour with glee club, choir and instrumental groups.
- d. Star on athletic teams.
- e. Gain recognition in dramatic and comparable activities.
- f. Attain recognition in honor societies and social clubs.

Why should many students be deprived of these experiences, or have them delayed uselessly? Brevard College emphasizes these advantages and develops them well because she has the following unique resources:

1. Clearly stated objectives which emphasize the spiritual, and the esthetic as well as the practical.

2. A faculty whose composite training and experience represent study and teaching in more than fifty colleges and universities in this country and abroad. Most North Carolina colleges, such as Union Theological Seminary, Syracuse University, both the United States Military and Naval Academies, Johns-Hopkins University, the University of Greifswald and Columbia University and other eminent colleges, are represented on the faculty.

3. Modern, commodious dormitories—

important because campus residents get more out of college academically and otherwise than do commuting students.

4. One of the finest small college libraries in the southeast—with two professionally trained, experienced librarians administering its facilities.

5. Religious organizations, honor societies, special interest clubs, and an effective student government organization.

6. A testing, guidance and instructional program tailored to superior students, to the average and above-average student, and to a substantial number of students from the lower fourth of their graduating classes.

7. Low cost—supplemented by generous scholarships, work grants, and athletic and music awards.

8. A location in a beautiful mountain setting, invigorating for leisurely recreation and comfortable for study.

9. The growing and loyal support of The Methodist Church. This item while last in the list is primary in importance.

## Needs of Brevard College:

The needs of Brevard College are not particularly distinctive—as are her potential contributions—but they are pressing

nonetheless. Unless the needs are met she cannot keep pace with her responsibilities.

Her needs are:

1. An increase in faculty salaries and increase in faculty for the year 1959-60. Brevard College salaries are slightly above average for colleges of her general type. But her present outstanding faculty are committed to their work now because they believe Brevard College has a fine future. But they cannot be expected to continue their loyalty at the expense of their families and their own financial security. Only two faculty changes are expected for next year—a truly unique record for any college.

2. Library expansion. The Addison L. Jones Library is a fine one and those who have developed this library have incurred the debt of the Methodists who have benefited from Brevard College directly or indirectly. But space is now at a premium so that there is no longer adequate room for additional volumes which accreditation requirements as well as educational progress necessitate.

3. Provision of needed equipment in our buildings. When buildings are built they must be equipped. To equip them well for present and future use will be costly.

4. An additional classroom building, and two dormitories—to bring our facilities up to where they will serve 800 students by 1965.

5. Gymnasium and athletic fields.



Even folk on the level often have their ups and downs.



*Girls' Dormitory*



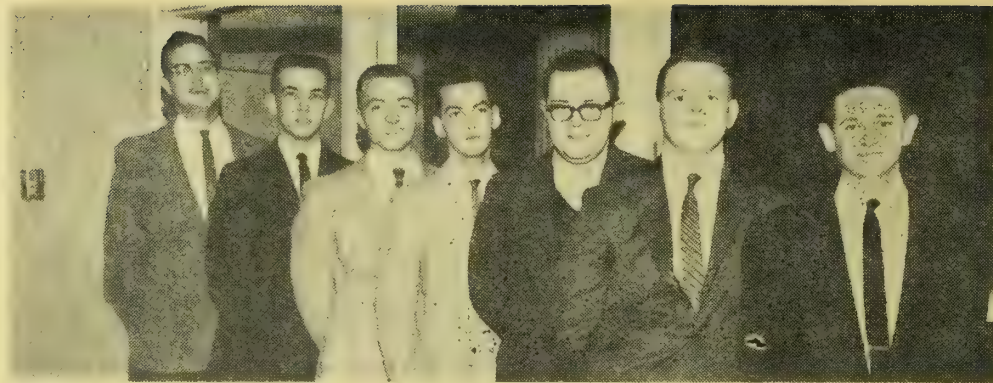
# Brevard College Strengthens Program

Contemporary demands upon education require some revision and considerable strengthening of colleges' programs. Colleges face a paradoxical situation—a situation in which college attendance promises to increase greatly and yet a situation in which nearly one-half of the upper third of the high school graduates will not attend college.

To meet this situation Brevard College has developed:

1. An accelerated and enriched program for superior students.
2. A continuing solid curriculum for the average and above average students—consisting of general education, pre-professional training and terminal vocational courses for those who wish just two years of work beyond the high school level.
3. A program of directed study for students from the lower fourth of their graduating classes—a group which tends to be spurned by many colleges as enrollments increase.

*The Program for the Superior Student.* The accelerated and enriched program at Brevard College, subject to tailoring for the superior student, offers the possibility for certain well-prepared students to secure credit in certain areas—especially English and mathematics—by examination so that they may move on to advanced courses in those subjects. A number of the senior colleges to which Brevard College students usually transfer have indicated enthusiastic approval of such a plan. Scholarship awards for those who deserve and need financial aid are available for valedictorians and salutatorians (\$300.00 of our current total cost of \$700.00), and for students in the upper ten and fifteen per cent brackets of their senior classes in amounts of \$200.00 and \$100.00, respectively. Supplementary work grants are available if a student's need exceeds these amounts, and work grants are encouraged for students who show particular interest and aptitude in fields like science where they can contribute as lab-



*Pre-ministerial Club at Brevard*

oratory assistants in our educational work.

*The Program for the General Student.* Brevard College offers two years of basic work leading toward degrees in the following fields of study: Agriculture, and related areas like Forestry and Veterinary Medicine; Art; Liberal Arts Preparation for Teaching, Journalism, Law and the Ministry; Business Education and Commerce; Engineering; Medicine, Dentistry and Medical Technology; Music; and Physical Education. Standards of work are maintained which prepare our students well for senior college or university work as evidenced by the fact that Brevard College graduates are cultivated for admission, often by offers of scholarships, by senior colleges and universities.

General students who do not qualify for honor scholarships have access to work grants in amounts up to \$200.00 per year. For work in a variety of areas—maintenance, cafeteria service, office work, etc.—these students are enabled to meet a considerable portion of their modest college costs at Brevard. If a student in this category demonstrates unusual ability in music, dramatics, or athletics, he or she may receive a financial award in terms of potential

\*Brevard College also offers terminal work and awards a junior college diploma for the completion of courses in Business Administration, Secretarial Science, and Medical Records work.

contributions to college work in these areas. The amounts of these awards range from \$50.00 to \$300.00, depending upon ability and potential contribution and need. Loans are available in addition to any student who may be in unusually straitened circumstances. A legend at our gateway reads, "No one shall be turned away because of need."

*The Program for Lower Fourth Graduates.* Brevard College admits students from the lower fourth of their graduating classes on the basis of tests and interviews. The tests are designed to reveal basic ability and aptitude for college work. The purpose of the interviews is to ascertain the degree of purpose and determination possessed by the candidate for admission. Students thus admitted will be limited in number to twenty-five per cent of the total number of students admitted in any year. The purpose of this limitation is to give all students a maximum amount of personal attention and to give students who are admitted with modest records careful, supervised assistance. These students meet as a group with a member of the faculty who has special ability in guidance, and study with him techniques of study and scheduling of study for maximum results. Students also meet with him individually for further assistance. This phase of our program has already been tested for one semester and has produced remarkable results.

Students admitted in this category are not eligible for financial assistance from the college until after the successful completion of one semester.

Brevard College is also arranging with senior colleges to accept for rehabilitation certain students who show promise of successful work but who may have failed in their work at the senior college. These students must be specifically recommended by the college they have left with the understanding that they will be readmitted there after the successful completion of the prescribed course of study at Brevard College. Brevard College believes that she can fill a need in thus restoring to educational possibilities certain students whom the experience of failure may have awakened to seriousness of purpose.

The Methodists of the Western North Carolina Conference are urged to assist in this strengthened, revised program. How can you assist?

1. By recommending to us—and by recommending us to—students at all levels



*Boys' Dormitory*



of academic ability who are serious about exacting college work.

2. By contributing financially to our building program, our operating budget, and to our scholarship, work and grant-in-aid funds.

3. By enlisting similar assistance from other sources. There are many Methodists and many non-Methodists who should be enthusiastic about the effective work Brevard College is doing.

## The Junior College Comes of Age

**QUESTION:** *How strong is the junior college movement?*

**ANSWER:** In ten years the proportion of college students enrolled in junior colleges has jumped from one in ten to one in four.

**Q:** *Are junior colleges multiplying, then?*

**A:** Rapidly. In 1900 there were 8 junior colleges in the United States. In 1925 there were 325. In 1948 there were 449 and in 1958 the number was an impressive 514.

**Q:** *How many of these are church-sponsored?*

**A:** As of a 1958 report, 148 junior colleges were sponsored by churches.

**Q:** *How many of these are Methodist?*

**A:** Thirty. Methodists control the largest number of Protestant junior colleges. The Catholic Church sponsors 62.

**Q:** *But why should a student attend a junior college? Especially why should the average or superior student attend a junior college?*

**A:** There are several reasons. To be sure, the student who may not have fully found himself in high school can profit from the junior college. But so can other students.

1. The junior college offers a solid core of subjects concentrated at the 2-year level. This makes for efficient use of faculty resources and the time thus saved can be devoted to personal work with students.

2. Terminal vocational training is offered in many junior colleges.

3. Worthwhile activities—glee club, choir, and instrumental ensembles for example—are available to freshmen and sophomores. They do not have to wait to enjoy these experiences. There is no waiting, either, to star on varsity teams, to work on the student newspaper or college annual, or to gain recognition in both honor and social organizations.

4. The cost of attending a junior college is usually lower than the cost of the senior college. While this saving is sometimes made at the expense of the faculty, even when salaries are adequate the junior college is more economically administered than higher levels of education. It is only natural that advanced work costs more.

**Q:** *Why should a student attend a church-related junior college rather than one of the numerous community and state-sponsored junior colleges?*

**A:** Community and state junior colleges, like other state institutions, have a valuable place in our educational system. And they often provide commendable religious influences in the curriculum and in activities. But the church-related college is more explicit in its attempt to permeate the college program with spiritual and esthetic as well as practical values.

Community colleges provide, generally, only for day students. Campus life has its demonstrated values and many students can make their transition to work or to higher education better through being away from home at a junior college. Furthermore, studies indicate that the on-campus student develops his potentialities better than does the student who has to travel or who lives his usual life at home.

**Q:** *The Junior college may be all right for*



The Addison L. Jones Library

*terminal, vocational work. But what about preparation for senior college work?*

**A:** Junior colleges have demonstrated their effectiveness in preparing students for senior college work. As a Carnegie Foundation study indicates, "Students who were eligible to enter

a four-year college as freshmen but who went to a junior college instead, made grade point averages as juniors and seniors that were as good as, and sometimes slightly higher than, those of 'native' students of the four-year schools."

# Brevard College

Wishes to Say

# Thank You

TO ALL THOSE WHO HELPED

MAKE THE CHRISTIAN HIGHER

EDUCATION CAMPAIGN IN THE WESTERN

NORTH CAROLINA CONFERENCE A SUCCESS

Speaking for those of us who are working in Brevard College, our portion of the Campaign monies will be to us a sacred trust with which to expand much needed educational facilities at your college, enabling it to serve more effectively in guiding the growth of youth in Christian higher education.

EMMETT K. McLARTY, JR.





Shown at recent dedication ceremonies for the parsonage building of the Calvary Methodist Church north of Asheboro are, left to right: Dr. J. T. Barnes, representing the Randolph County Board of Missions; J. C. Robbins, lay leader at Calvary Methodist Church; Rev. John H. Carper, superintendent of the Thomasville District of the Methodist Church; and Rev. George W. Thompson, pastor of Calvary Methodist Church.

The Rev. Mr. Carper delivered the message in the Sunday morning worship service in the church prior to the actual dedication service on the parsonage lawn.

## Study Commission Working On Jurisdictional System

The 70-member Commission to Study the Jurisdictional System is hard at work, shaping up its report, which must be submitted 90 days before the 1960 General Conference. Charles C. Parlin of Englewood, N. J., presided at the commission's sessions April 1-2 in Louisville, Ky. The group was created by the 1956 General Conference to make a thorough study of the jurisdictional system. During 1957 the commission held 24 regional hearings to secure "grass-roots" impressions of the jurisdictional system.

## Bishop Kennedy Warns U. S. of African Policy

LOS ANGELES, March 30—An Easter Sunday night crowd of 1,800 heard Bishop Gerald Kennedy warn against any U. S. policy favoring those who would keep Africans down.

Bishop Kennedy spoke to a standing-room-only audience in First Methodist Church, Hollywood, on his recent two-month trip throughout Africa. Hundreds more in First Methodist Church, San Diego, heard his report by telephone hook-up.

No nation and no man can stem the rising tide of nationalism, and the headlong rush toward freedom, Bishop Kennedy said.

"People there don't speak of 'if we win our freedom.' They always put it 'when.' The only question is 'when.'"

"The colonial powers are years late in recognizing they must become partners in

Africa, not rulers. The missionary has seen this for some time, but businessmen are still just waking up to it.

"The church is doing a great job in Africa. The Methodist Church is in the forefront in turning over church administration and leadership to Africans. And if the time comes when every white man and every missionary are forced to leave, The Methodist Church will remain because its roots are deep."

This program of self-government in The Methodist Church "is the one great thing we are doing in Africa," Bishop Kennedy said.

It's from the church Africans got their ideas of freedom and equality. The church not only built places of worship, but schools and hospitals.

While cheered by the examples of democratic principles he found, Bishop Kennedy said the filth, hunger, and poverty depressed him.

Africa is in desperate need of help. For so many nations this is a crucial time.

A high point of his trip was a two-hour visit with Dr. Albert Schweitzer in French Equatorial Africa.

"He is the greatest man of our time," said Bishop Kennedy. "His great fear is the atomic bomb, and he cannot understand why the church says so little about it."

"Dr. Schweitzer knows the United States has no desire to 'wave a nuclear fist.' But unfortunately, America, the so-called 'cradle' of good public relations, has not made its position clear on this point."

## 12,500 Charters Issued to Methodist Men Clubs

Fourteen months ahead of its time schedule, the General Board of Lay Activities has now chartered 12,500 clubs of Methodist Men. The 12,500th charter was sent March 26 to the men's group in Trinity Church, Mountain View, Calif., according to Dr. Don L. Calame of Chicago, director of the board's department of Methodist Men. The board's goal was the chartering of 12,500 clubs by May 31, 1960. Now that this aim has been achieved so far ahead of schedule, Dr. Calame expressed the hope that "we will exceed the goal by at least 1,000 clubs by the end of May next year."



Shown above is architect's drawing of the new parsonage of Central Methodist Church, Monroe. The downstairs floor plan includes entrance hall, living room, dining room, study, bedroom, one and a half baths, den, breakfast room, kitchen, and utility room. Upstairs there will be three bedrooms and two baths. As soon as the new parsonage is ready for occupancy, the present parsonage will be converted into an educational building.



Groundbreaking ceremonies for the new parsonage of Central Methodist Church, Monroe, were held on March 15, 1959, with Dr. Walter J. Miller, district superintendent of the Charlotte District, participating in the ceremonies. Shown above are members of the building and finance committees—(left to right): Vann Secrest; Kermit Starnes; Lawrence Presson; Edwin Niven; Walter B. Love, Jr., chairman; Harold Shirley; District Superintendent Dr. Walter J. Miller; Mrs. J. C. Plyler; Rev. Lee R. Spencer; pastor; W. H. Rooker, chairman of the official board; C. Frank Griffin; J. R. Nichols; Edwin Niven, Jr.; James R. Huntley, chairman, finance committee. Absent when the picture was made were Jack Hernig, Claude Eubanks, Irwin Price, and Charles Hunley.



## Deeper Life Conference at Junaluska, June 21-25

The Deeper Life Conference in its third annual session at Lake Junaluska, N. C., June 21-25, has an unusual feature that should cause every Methodist, and many other evangelical Christians, to be present at least one day, according to the Rev. John H. Paul, executive secretary of the conference.

This feature will be the days dedicated to the honor and memory of certain well known spiritual leaders and soul winners who have gone to their reward. A round table voluntary memory talk at 10 a.m. will be followed at 11 o'clock by the Deeper Life sermon, which will be dedicated to the saint of the day.

Monday will be Bishop Warren Candler Day, the preacher to be Dr. Claude H. Thompson, of Candler School of Theology. Tuesday, G. W. Mathews Day will be observed, the preacher to be announced. Wednesday will be H. C. Morrison Day, with Dr. John R. Church preaching. Thursday will be Sam Jones Day, the preacher to be John Haywood Paul.

Representing Thomas Carruth in the 9 a.m. School and Vigil of Prayer will be Dr. Morton Dorsey of Ohio. Other distinguished preachers will be heard at the afternoon and night services.

The conference opens Sunday night, June 21, at 7 o'clock, with gospel singing and a sermon by Dr. Gaston Foote. The closing message will be Thursday night, the 25th, by Dr. E. R. Overlay, National President of the Deeper Life movement.

Readers of this announcement are urged to be present, at least on their preferred Memorial Day.



Groundbreaking ceremonies for the new addition to the educational building of Mineral Springs Methodist Church were held on March 1, 1959, at the eleven o'clock service. Dr. Walter J. Miller, district superintendent of the Charlotte District, brought the eleven o'clock message to a well filled church immediately following the groundbreaking service.

Shown above are those taking part in the ceremony. First row (left to right): Mrs. F. T. Laney, Sr., president of WSCS; Judy Moser; Glinda Couick, member of MYF; Rev. E. F. Kale, pastor; Dr. Miller; L. P. Moser, member of building committee; David Helms, chairman, official board; Olin Murray, chairman, building committee. Second row (left to right): Dewey Robinson, Tom Laney, Jr., members of building committee; Frank Godfrey, Sunday school superintendent.

## Mrs. Herbert Bown Dies in Asheville

Mrs. Mary L. Bown, widow of the late Dr. Herbert Bown, of 660 Merrimon Avenue, Asheville, died Friday, March 27. Mrs. Bown was the mother of Mrs. Walter C. Ball of Rocky Mount, and grandmother of Mrs. Charles Fleming of Wilson, and Walter Herbert Ball, organist and choir master at Central Church, Asheville. She had long been active in the Methodist Church, and civic projects.

The funeral was conducted from Asbury Church, Asheville, on Monday, March 30, by the Rev. Thad McDonald and Dr. E. H. Blackard, and burial was in Lewis Memorial Park.

## Reports Revival on Peachland Charge

The Hopewell Methodist Church in the Charlotte District has been blessed with a truly wonderful revival. The evangelist for the revival was the Rev. Odell Brown, who is the Conference Evangelist of the Virginia Conference. God used him in a mighty way to preach the full gospel. This was an old-time New Testament revival. Night after night the altar was a hallowed place as people like Moses at the "Burning Bush" and the Disciples at Pentecost found their lives transformed by God. They came bowed and burdened with guilt, bound with sin, but went away victorious and happy in the Lord. Our people will never forget Youth Night when 63 young people came forward to surrender them-

selves wholly to the Lord and to offer themselves for full life service wholly at God's disposal. On the last night of the revival more than 95% of the congregation promised God to have family altars and to tithe.—JOHN OAKLEY



Above is a picture of the newly organized Blair Road Methodist Church, Charlotte, N. C. This new church will serve the Clear Creek-Mint Hill section of Mecklenburg County. This is the first rural church organized in Mecklenburg County in 50 years. It is sponsored by the Charlotte-Mecklenburg District Mission Society. The organizational service was conducted on Sunday, February 1, 1959, under the direction of District Superintendent Walter J. Miller, A. Glenn Lackey, executive secretary of the Charlotte District Mission Society, and the Rev. R. L. Poindexter, Jr., pastor.



# EDITORIALS

## General Conference Faces Problems

The General Conference which will meet a year from now in Denver, must face many baffling problems. Perhaps no Conference in many years has been confronted by such important issues.

Foremost on the list of controversial subjects which will be discussed and voted upon will, of course, be that of the proposed change in the jurisdictional structure of Methodism. What the Commission appointed to study the problem will report is not known at this time. It is probable, however, that it will suggest some changes, but will not propose that the whole system be done away. United Methodism was formed by the union of three denominations and that union was based upon a constitution which called for such a system. Any vote to destroy this basis of union might be met by a threat of secession on the part of some sections of the church.

The second issue which will come up for consideration is the matter of church publications. Many of the leaders of the church have been dissatisfied with the present situation whereby Methodism has been deprived of a weekly source of church news and information. The former *Christian Advocate*, published in Chicago from 1941 to 1956 was not perfect, but it did provide a medium for the exchange of ideas and opinions, as well as news. At the present, the emphasis is upon good reading matter and beautiful pictures in *Together*, which, while valuable, is not the answer to the problem of religious journalism.

It is proposed by some that *Together* be retained and supported as a family magazine, despite the high cost of production. Certainly, it must be acknowledged that it is one of the finest magazines published in this country and it is hoped that the increase in price will help it pay its way. Methodism needs such a magazine.

But, under the present setup, there is no way by which the ministers may keep up-to-date on the news of the church—except in those sections, like the South and in Michigan, where Conference organs do the job of promotion and information. Because of this, many of the ministers insist that there must be a weekly magazine which will bring them up-to-date news and comment on church matters.

Another objection to the present system is that the church misses the forthright editorial expression which has always been a part of our Methodist publications. *Together* was not designed to have editorial opinions, and it has none. But there should be at least one magazine which would be able to speak out and guide the church on matters of interest.

What the delegates to the 1960 Conference will do is anybody's guess, but we

have an idea that they will vote to establish a weekly newspaper or newsmagazine which will be available to ministers at a nominal cost. It may be nothing more than a newsletter containing information in capsule form, or it might be a return to the old *Advocate* format, with room for articles and editorials. But something needs to be done along this line.

It may be that it will be necessary to discontinue the present *New Christian Advocate*. We suggest that it might be better to merely change the format and frequency of publication, without disrupting the present staff, for the editors of this magazine have proved their ability over the years and will be perfectly capable of turning out a weekly publication which would be what the church needs. Dr. T. Otto Nall and Newman Cryer have each given years of valuable service to the cause of religious journalism.

There are other problems which will come up for consideration in 1960, and we expect to discuss them from time to time. We will welcome letters and articles from our readers.

## The Brighter Side

Spring brings new life to the world, and with the coming of spring this year the international picture is better than it has been in some months. Experts agree that the possibility of war—little or big—is dimmer than it was a year ago.

One basis for optimism is the new strength of U. S. and allied forces, for the billions which we have poured into defense preparations now seem to be paying off. Each week brings some new development which makes our position a little more tenable. The latest achievement—a submarine which can poke its missile-launching platform up from under arctic ice—is a warning to Russia that the North Pole is fast ceasing to be a possible path of conquest.

The second cheerful note comes from the new attitude by the Soviet leaders. Chances are that both sides will have to make concessions in the Berlin matter, but those concessions are not expected to be all on our side.

Business is booming in all lines, and unemployment, despite the fact that it seems too large, is becoming stabilized. Experts point out that technological unemployment in some fields is to be expected, and they say that the picture is not nearly as bad as has been pictured because of the fact that unemployment figures do not present the true picture, for they include all who are for any reason out of work at the time. They point out that spending is

increasing, even in the areas where there are many workers listed as out of jobs.

Altogether, the outlook is good on the material side. But the crime picture is bad and the outlook for future progress along religious lines is not encouraging.

## Communism—Fact and Fiction

Speaking to the more than 100 church press editors in New York during Easter week, news analyst Tom Whitney of the Associated Press gave an inside view of Soviet Russia under the above title.

Mr. Whitney spent ten years as a correspondent in Moscow and married a Russian girl. He knows the country as few Americans do. Speaking Russian fluently, he has gained an insight into Russian life which enables him to evaluate some of the happenings of today.

One of the stories he told is a good illustration of the way Russia has jumped in one leap from the middle ages into the present: "You can fly into Russia today," he said, "by jet plane from Copenhagen. The Russians were the first to put such a plane into commercial use and it is a credit to their ingenuity and skill. But when you land at Moscow and drive from the airport into the city you will pass hundreds of log cabins where the people live as they lived six hundred years ago."

Mr. Whitney went on to say that in Russia you will find a combination of the jet age and the middle ages: television antennas on top of log huts, the latest in atomic weapons, and the most primitive roads and farm machinery.

Do the Russians want war? He thinks not, but they have not given up their ambition to spread Communism all over the world.

As we near the May 28 deadline many Americans are wondering if Russia will go to war to enforce their plan for Berlin. Mr. Whitney does not think so. Like Jacob Malik, president of the General Assembly of the United Nations (who also spoke to the church editors), he believes that the Berlin crisis is merely a screen for Middle East aggression. Events of the last few days support this view, as the Soviets gain control of oil-rich Iraq and thus pave the way for a squeeze-play against Western Europe which must depend upon that country for much of its present and future supply of fuel.

When newsmen asked Mikoyan concerning the new Commune plan instituted by China, the Russian diplomat replied cryptically, "Well, we tried it and it didn't work." Will the Soviet rulers come into conflict with the new giant power in the Far East? It seems very likely.



## The Soul—The Undestructible Part of Man

By ROBERT G. TUTTLE

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" MARK 8:36

For me, shaving is a terrible ordeal. Why has God so put us together that we must waste twenty minutes every day? Perhaps he knew that this would make us look ourselves in the eye and ask ourselves some questions. "Why am I here? Am I fulfilling life? What lies back of this face? What sort of person am I? These lines growing about my eyes—do they indicate character or dissipation? What do I really give my life to? What are the depths of my being? Where is my soul? Is it growing stronger?" This face I have—it is not I. Is it just a covering. I am within!

Lecomte du Nouy gives an interesting account of the development of the human spirit:

For a thousand million years . . . life was governed by the one basic motive of survival. Then certain human beings appeared who were ruled by a new motive, by an idea of right and wrong for the sake of which they would willingly lose their lives.

Isn't it amazing that in the midst of the development of the human race there should be a drastic switch in the nature of man? This was the conscious birth of the soul. At this moment in time, man began to explore his eternal relationships; he began dimly to realize the image of God within himself.

In the midst of life I begin to be in want: "I can't solve this problem. I can't bear this burden. I must have help!" Instinctively I turn to the invisible, an answer comes—feeble at first—but I hear something, I feel something. I am not alone; I have strength to face the problem. Life begins to take on a new dimension—an unused door swings open somewhere in the depths of my being—the feeling of lostness fades into a feeling of at homeness—My soul is born!

I begin to discover my personality, my total being, my soul. "I am a soul; I have a body." I am "amphibian"—I live in two realms: the realm of body, the realm of soul; the temporary and the eternal. In the depths of my inner being battles are waged; in the struggle my soul discovers strength. If I lose my body, my soul goes on; if I lose my soul, myself is lost.

The body, it is suggested, is the instrument of the soul's expression: The body listens, it observes, it learns, it speaks, it moves, it thinks—the body serves the soul. The soul gives to the body its character, its radiance, its guidance, its courage, its purpose, its faith—the soul is the life of the body. Living on the level of the soul is optional, but only on this level is life fulfilled. Christ lived and moved on the level of the soul.

The thief on the cross had lived all his life on the level of his body; he was dying as a body, nothing more—Something hap-

★

## The Beggar

*Lazarus sat beside the gate  
And begged for crumbs,  
Even as I;  
And Lazarus was denied  
The crumbs to feed his body,  
Even as I am denied  
The crumbs to feed my need.*

*Lazarus sat at table,  
Groaning beneath  
Its load of plenty,  
But could not feed the  
Man of wealth  
Crying out in hunger  
And in thirst.*

*I wonder, if we should,  
In some future living,  
Reverse the roles that now we play,  
Would I, like Lazarus of the story,  
Slake my thirst and sate my hunger,  
While you cried out  
For that which I could give?*

*Or, would I bridge the chasm  
Wide between us,  
And give your hungering soul  
That which was denied to me,  
And thus, in giving,  
Set my tortured soul and body free?*

—MRS. L. K. BENEDICT



pened: The man next to him! "Father, forgive them"—What did he mean? "Father, into thy hands"—What was this? A man, more than his body? Could he act and speak contrary to the state of his body? Could he look beyond the dissolution of his body? The sleeping soul stirred in a body that had not known its soul! The thief cried out! No, the part of him that was not a thief cried out! "Master, remember me when you come into your Kingdom." The body was dying—But there was something more! His Kingdom was of the Soul—That was a new Reality! This is conversion! A man discovers his soul, a man comes to life spiritually!

When we are living on the level of the soul it is indicated in so many genuine ways. These things the world observes—and discovers hope. What do others see in us? Do we have that deep anchorage, in which others find steadiness? Do we have a faith which brings quiet trust to faltering ones? Do we have a sense of purity which cleanses life about us? Do we have a joy which brightens the darkness of human confusion? Have we so forgotten self that we lift others from the blindness of self? Is there anything about me that might bring new hope to a struggling person? Is there any indication that there might be rich depth to my life?—Does my soul show through?

"What shall it profit a man if he gain the whole world—and lose his own soul"—

If he gain everything outside, and lose everything inside?

PRAYER: *Father, I thank thee for this deeper part of me—where I live and move and have my being—May my soul truly find itself in Thee. Amen.*

## Heroes I Have Known

### "MADE PERFECT THROUGH SUFFERING"

By MARTIN R. CHAMBERS

A beggar came to our town: he had only one leg, so he used that handicap as an excuse to throw himself on public charity for support. He went first to the courthouse, where someone said to him,

"Go to the last office on the left. The man in there is a mighty good man, and he always helps people in need."

He stumped down the hall and knocked on the door. Hearing a gruff "come in!" he opened the door and was about to enter. Then he took one look at the lone man at the desk, closed the door softly, and turned and walked out of the building without a word to anyone. He went directly to the bus station, bought a ticket, and left town.

Uncle Sam Wells, who sat at the desk, was in a wheel chair, a victim of inflammatory rheumatism. He could not hold a pen in the regular way, but had learned to lace it firmly into his rigid fingers so as to be able to write. A competent bookkeeper, he presented a grotesque picture at the typewriter or adding machine. But he got his work done, and he never complained.

Several years earlier he had begun to suffer extreme pain. At last he had to take his bed for a year. After that time the pain left him and his health became normal, although he was permanently crippled. He asked for, and was given, his old job back.

The year he was in bed was the year planned for rebuilding his little church in which he was the main wheel and which had outgrown its tiny building. But the work went on as planned. Uncle Sam lay on his back and wrote letters soliciting funds, thus raising over one-half the amount needed. It happened to be an election year and, being a good politician, he wrote to all the candidates! He knew many state and national figures, all of whom highly respected him, and most of them made donations.

His life, even to see him at work, was an inspiration. We hoped that it was not entirely lost on the man who came to beg and went away with head held high and new hope in his eyes.

◆ ◆ ◆

"We must find some deeper experience and expressions of Christian faith to call us back to the essentials of religion."—THE REV. DR. RALPH W. SOCKMAN of Christ Church, New York





# Boys and Girls

ELIZABETH WHISNER, Editor



## Faith for New Shoes

Donna was a little three-year-old orphan in a children's home in a large city. The children went to the Sunday school of a nearby church. They found loving hearts and very earnest, interesting teaching—the kind of teaching and love that I think Jesus gave when He was on earth. To be kept away from Sunday school was a great disappointment to these children.

One week a heavy snow had fallen—that heavy wet snow that clings to the clothes and shoes—sore throat snow, we called it. The funds of the home were low. This little girl needed shoes or overshoes, but there was no money for either.

Saturday came, and the housemother told the child that she could not go to Sunday school the next morning because her shoes were torn. Her feet would get wet, and then she would get sick with sore throat, and would give it to the others.

How the child cried! Not to go to Sunday school—that was something terrible, so the cry became a howl. Then suddenly it ceased.

Presently Donna was missing. The home was thoroughly searched, but in vain. She was nowhere to be found.

A run-away—that was the conclusion. The police were notified to take up the search, which they did.

After some time had passed, a little girl with a happy-looking, tear-stained face came out from a closet near the dining room door.

Straight to the housemother she went. With triumph written all over her little dirty, tear-streaked face, she announced in tones of positive conviction, "Me goin' to git new shoes. Me ast Jesus." And off to play she ran.

The housemother, a Christian, felt her heart ache as she feared that disappointment would come to the child.

Saturday evening came, and still there were no funds, and no visitors had called that day.

Bedtime came, and Donna went to bed happy because she believed that she would have new shoes for Sunday. She had asked Jesus for them. The housemother, still fearing that she would be disappointed when Sunday morning came, said nothing.

A little after eight o'clock, as she sat reading in the living room, the door bell rang. Upon opening the door she saw a huge bundle in the arms of a kind-faced woman, who said, "I thought you might use some extra clothes and shoes in this kind of weather. I went on a collecting tour, gathering clothes, and succeeded in getting several pairs of new shoes, too."

After thanking the friendly woman, the bundle was eagerly opened. There were the new shoes. The housemother's heart sang

for joy when she found a pair that would fit three-year-old Donna.

The next morning the new shoes were put on her by the older child who dressed her. Happy as a lark, she ran to the housemother and, holding up one foot, said, "See! Didn't me tell you me'd git new shoes?"

Blessed are the hearts of little children who have such faith in Jesus Christ!

—Author Unknown

## WHAT A BEAUTIFUL WORLD!

*Way down in the heart of the earth so deep  
The dear little seeds lay fast asleep.*

*"Wake," said the sunshine, "and come to the light."*

*"Wake," said the voice of the raindrops bright.*

*The little seeds heard it, and rose up to see*

*How beautiful the outside world could be.*

—Clipped

## Your Garden

When spring comes everyone begins to plan for a garden. Every child should have a garden, too. However, you cannot have flowers in your garden if you do not plant seeds.

There is a song that says,

*"He dug his garden and sowed the seeds,  
He kept it watered and pulled the weeds;  
And when it blossomed with flowers gay,  
He gave his mother the first bouquet."*

This is not only a nice song, but it tells us how carefully a garden must be tended if we hope to gather any flowers. You don't want a big one, but do have a small one that you can plant and take care of all by yourself.

Some people have what they call a "friendship garden." It would be fun to start one this year, and have it grow a little bigger each year.

Instead of planting seeds, we suggest you buy a plant, some Johnny-jump-ups, iris, or chrysanthemums, and ask one of your friends to do the same, only don't buy the same thing he or she does. Next year give him a piece of your plant and ask him for a piece of his, and then you will have two flowers in your garden. You may like to ask several friends to do this, and after a few years you will be talking about Mary's forget-me-nots, Larry's lilies-of-the-valley, Mrs. Harbison's grape hyacinths, Nancy's poppies, and Mr. Preston's pussywillows—all growing in your garden.

This will be fun not only for you, but for everybody else who starts a garden with you.—*The United Church Observer*

## Give Him a Home

Some years ago a father and mother died of flu, leaving a baby girl. The other relatives had all the children they could care for, and were not able to take the little one.

A short distance away lived a couple who had no children. When they saw the little girl, as she held up her arms and smiled at them, they asked the privilege of taking her into their home.

After some time they adopted the child, and she grew up to be a favorite with all who knew her. After she finished high school she married a fine young man and they established a home of their own.

Later the foster mother died, leaving her husband alone. The adopted daughter went to him and said, "Daddy, you gave me a home when I had none; and now I want you to come and live with me." This he did, and lived happily in her home the rest of his life.

We are reminded of Jesus who had no home. Remember, he said, "Foxes have holes, and the birds have nests, but the Son of man hath not where to lay his head." If we give Him a home in our hearts, He will give us a home when we are through with this world.

C. V. PEGRAM

Winston-Salem, N. C.

## THOUGHT FOR TODAY

Heaven offers no greater joy than to acquaint a little child with his Heavenly Father.

## CHUCKLES

Bill was drawing a picture to go with his history lesson on the settling of the West. When it was finished, he brought it to his teacher.

She looked at it and was puzzled. "But this stagecoach doesn't have any wheels on it," she said. "What holds it up?"

"Bandits," came the solemn reply.

• • •

There's the story about the little girl who asked her Scotch parents:

"Mother, what are prayers?"

"Messages to heaven, my dear," replied her mother.

"Then that's why father always says his prayers at night—so he can get the low rate."

## Bible Quiz

Can you unscramble these words?

1. Cain was a MERRAF .....
2. Abel was a PRESEHDH .....
3. Andrew was a HIRMANESF .....
4. Noah was a MADASNUHNB .....
5. Ezra was a BECRIS .....

## Answers to Last Week's Quiz

1. Wren.
2. Elder.
3. Orange.
4. Wasp.
5. Oats.





# Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor  
Weaverville, N. C.

## Supply Askings

All cash from the local societies to be applied to Supply Work is due to be sent to the district treasurers by May 1st. A letter from Mrs. G. E. Brown, conference secretary of Supply Work, makes a special appeal to all societies to make this donation a "must" in their plans for the quarter.

The two institutions listed to receive these funds this time are Pfeiffer College at Misenheimer and the Lodja Home Economics School in Africa, Miss Dorothy Rees, worker.

The importance of the work in these two institutions for training young people is shown in letters received this month from each of the schools.

Miss Mary Floyd, deaconess at Pfeiffer, describes the widening of Pfeiffer's service like this, "Another area is becoming increasingly significant, Pfeiffer's impact upon the World Mission of the Church. This has several facets. It is a source of satisfaction to report that four of those commissioned for missionary service in January had part of their training at Pfeiffer and that four of last year's graduates are working in projects under the Woman's Division of Christian Service as US-2's and in the three-year plan.

"While supplying workers for full time missionary and deaconess service is important, Pfeiffer sees additional missionary responsibility. Hence, emphasis is placed on acquainting the pre-ministerial students with the missionary program of the church and challenging them to be missionary-minded preachers. Academic-wise we have a course on, 'The World-wide Mission of the Church,' A Missions Club on the campus helps keep alive interest in missions. A prominent minister in this conference recently said, 'It could be that Pfeiffer's unique contribution is in the field of missions.' We accept this as a challenge."

Miss Lorena Kelly, missionary to the Belgian Congo, tells of the need at the Lodja school by writing, "For a long time, we have longed for missionaries who could go into the city of Lodja and start a program of Social Service work to enrich the church's program there. As yet, we have not found the personnel to do this. But the Africans cannot be stopped. A short time ago, the pastor of the church came out with about 150 names of women who wanted to go to school to learn to read and to sew. They even sought out their teachers. With this urgent request before us, we helped to work out plans whereby this could be done. The women will pay their teachers and buy the material for their sewing. A Bible study will be part of their program."

Another worker, Miss Ruth Lawrence, executive secretary in the Department of Work in Foreign Fields, puts it like this, "It seems only normal that African children who have the best training that the colony

offers would eventually be the real leaders in their country. If we can hold this opportunity and get these minds and hearts well fastened upon Jesus and help them to grow in His likeness, we shall have rendered them and their country a great service."

## Missionary Education and Service

"It is time for all of us to begin definite plans for our School of Missions," says Mrs. Gilmer A. Harris, conference secretary of Missionary Education and Service.

August 17th to 21st is the date. Pfeiffer College is the place. "To Kindle . . . A Growing Light," is the theme.

The four studies are, "The Way in Africa," by George W. Carpenter, "People, Land and Churches," by Rockwell Smith, "Contemporary Man and the United Nations," by Dorothy McConnell, and "Luke's Portrait of Christ," by Charles M. Laymon.

Mrs. Harris, in her reports through January, 1959, says that in the local societies this year, 848 mission study classes have been held. The total membership was 12,924. Of this number 265 classes achieved jurisdictional recognition. The Wesleyan Service Guild had 62 classes, with 27 of this number as jurisdictional credit classes.

## News from Josephine Abrams

"My furlough year has come to a close," writes Miss Abrams, "and I want to thank you for all you did to make it so pleasant.

"I enjoyed every meeting I attended, large or small, near or far. I received inspiration from each one. It was indeed an honor to be in St. Louis at the Assembly with 10,000 Methodist women. However, the large numbers did not impress me as much as the Christian Service. The Missionary Retreat in June for the 400 missionaries on furlough, gave a wonderful opportunity for inspiration and Christian fellowship. The Annual Conference and School of Missions were other highlights.

"For the past six months I was studying at Scarritt College. This was my first time there and I shall always cherish the warm friendships and the intellectual stimulation. If only we could get our world to have this spirit of oneness as we experienced it there. People from 16 different countries lived harmoniously together.

"I will take a plane from Miami on April 1st and in 23 hours will be at the beautiful airport in Buenos Aires. The next day I'll greet our students and then the routine of a new school session will have begun.

"I have been greatly blessed during the past ten years that I have been at the Union Theological Seminary, not only by Argentine friendships but by the invisible presence of so many of you at home who have prayed daily for me and have given sacrificially so that our hands might have the materials with which to work and express the love of God in so many ways. It is the

sense of your presence with me and the marvelous way in which God has led me that makes me so happy in my work. Your hands are being extended in loving service through my hands and I want you to know that I deeply appreciate the opportunity to serve with you through our Methodist Church and in the Western North Carolina Conference."

Her address is Miss Josephine Abrams, Camacua 282, Buenos Aires 6, Argentina.

## News from Lorena Kelly

Miss Kelly arrived back in her field of service in the Congo Belge last November after spending a year on furlough in her beloved country, most of it in North Carolina.

In a recent letter, she writes: "As our girls enter the public life, we are trying to follow them with the service of the church. Last month we organized our first Wesleyan Service Guild. The members include teachers, assistant nurses, student nurses and a secretary. In addition to the initial meeting, we have had one other meeting and are now planning a very special program. I should like to ask all you members at home to pray especially for these African business women and girls as you meet from time to time. THERE IS POWER IN THEIR HANDS."

Of another mission, she says, "This morning in our church service, our very able pastor, Marcus Om'Okoko, received 27 Christians into the church: boys and girls, men and women. Seven babies were baptized. What a fitting service."

## Greensboro District to Be Hostess

The women of the Greensboro District will be hostesses to the Annual Meeting of the Woman's Society of Christian Service of the Western North Carolina Conference to be held at Lake Junaluska June 17th to 19th.

Mrs. W. B. Hall, district president, and Mrs. C. H. Risch, district vice-president, are busy making all kinds of plans, pages for the conference, flowers for the rostrum, a tea for the Conference executive committee, a fellowship tea for all of the delegates.

At a recent executive meeting of the district, Mrs. W. A. Bales and Mrs. Risch were asked to serve as co-chairmen for the conference. Mrs. Orell Lineberger was asked to take charge of registration, with Mrs. H. J. Wise and Mrs. J. O. Hardin as assistants.

## Attention, Please!

This Woman's Page in the NORTH CAROLINA CHRISTIAN ADVOCATE is dedicated to the Woman's Society of Christian Service of the Western North Carolina Conference.

Often we carry letters, or portions of letters, from missionaries in all parts of the world. These are direct communications from our workers in foreign fields, and are interesting to all of us, whose feet are rooted in native soil.

It would be a good plan to read these letters before the entire society, or a mission study class, or a Sunday school class. A very fine display of such letters was used in a church-wide study this month.

Use them! They are yours!



# Christian Education at Work

in the WESTERN N. C. CONFERENCE

CARL H. KING, Executive Secretary  
Office: 404 Wachovia Bank Building  
P. O. Box 828, Salisbury, N. C.



## Items of Concern To Ministers And Church School Officers and Teachers

### *Membership Class*

All indications are that we had a glorious Easter season throughout the church. Membership classes have brought many juniors and early teenagers into the church. The large number of boys and girls who join the church at this season of the year is a constant reminder of the importance of Christian education in preparing them for this significant decision.

### *Promotion Day, September 27*

There are good reasons why promotion day should be continued on the last Sunday in September. Any departure from this date will ultimately cause confusion among your teachers and their pupils in the use of lesson materials and in class grouping. Members of our conference staff, our Bishop and his Cabinet and the staff of the General Board of Education still recommend promotion day late in September. This is the established date throughout the church. Graded procedures have long been established in both the public schools and in the church school. Promotion day in the summer violates this procedure in both the grouping of pupils and in the right use of their literature. Church school teachers should still be elected and installed for service the first Sunday in October immediately following promotion day.

### *Church School Officials Take Office July 1*

Persons elected by the fourth quarterly conference should take office along with other church officials not later than July 1. The church school superintendent, superintendents of divisions and commission chairmen are examples of those church school officials elected by the fourth quarterly conference. Church school teachers are elected by the commission on education (by classes in some situations) and should continue to take office the first Sunday in October.

### *Average Attendance Statistics for Annual Conference Report*

Before long we will be compiling the statistical report for conference. I hope you will insist on a complete and accurate report on the work of the church school from the secretary of that organization. Frequently we fail to get credit for progress because of incomplete records. In compiling the average attendance, many churches take the best attendance records for fifty Sundays of the year and divide the total attendance by fifty for the yearly average. This seems to be a reasonable and fair procedure. The weather usually plays havoc with attendance on one or two Sun-

days each year. An average for the fifty best Sundays is perhaps a better index.

### *Total Church School Statistics for Annual Conference Report*

We have made excellent progress in recent years in securing more accurate information on church school membership and average attendance. We are indebted to ministers, church school secretaries, and to the conference and district statistical secretaries for this information. There is still a need for correct information on every item requested for the annual report. Nursery home members are often overlooked. When one or more items are neglected the result is incomplete information for the local church and also for the over-all conference report. Every item should be checked carefully and total figures should be compared with the record for the previous year. We have had a steady growth over a period of fifteen years. Complete and accurate reports will likely show continued progress in church school membership.

### *Church School Day Sunday, April 19*

Late September or early October is the officially designated season for Church School Day observance. An alternate date, Sunday, April 19, is being emphasized for those churches that still prefer a spring date. A letter concerning available programs for this occasion has been recently sent to chairmen of the Commission on Education. Additional programs will be sent on request. The offering should be sent to Mrs. R. R. Richardson, Box 828, Salisbury.

### *Registration Forms for Summer Activities*

Registration forms have recently been mailed to ministers (Directors of Christian Education in those churches that have directors) throughout the conference. Information requested on these registration forms must be complete and accurate. Incomplete information calls for extra correspondence and unnecessary delay. When 3,000 or more registrations are involved it takes time, patience and work. It is our intention to give careful attention to each form. You can help us greatly by giving accurate and complete information from the beginning.

### *Annual Board Meeting Salisbury, Tuesday, May 5*

The Conference Board of Education will hold its annual meeting at First Church, Salisbury, on Tuesday, May 5. Membership of the board is composed of ministers and

laymen as follows: Dr. E. H. Blackard, Dr. C. C. Herbert, Dr. Wilson Weldon, Julian A. Lindsey, Stanford R. Brookshire, F. Paul Wiles, C. L. Heckard, W. W. Blanton, J. S. Jordan, W. H. Groce, R. E. Bell, R. P. Bunch, C. E. Morgan, C. B. Frick, Phillip Weaver, Blaine Blackburn, Mrs. E. F. Gardner, W. J. Bullock, A. D. Kornegay, Glenn Pennington, C. E. Weatherby, M. T. Lambeth, Miss Martha Turnipseed, Richard Hanner, G. Ray Jordan, W. A. Kale, J. H. Phillips, Lee R. Spencer, R. T. Amos, Mrs. J. Frank Spruill, Allen Simms.

### *Leadership Training*

Our last school for the conference year is closing in Lexington today. One other class on Music and Hymnology will be held for a group of churches in the Gastonia District in May. Thirty-eight schools have been held and have ministered to more than 10,000 of our people. This type of service year after year has untold educational significance. These schools were in reach of nearly every church in the conference. District and subdistrict schools were scheduled from West Jefferson to Wadesboro and from Murphy to Draper.

### *Methodist Youth Fund Deadline*

All payments on 1958-1959 pledges to the Methodist Youth Fund are due on May 1. They should be sent to Mrs. Leona M. Hayworth, Box 828, Salisbury, as soon as possible.

One of our conference goals for this year is to have every MYF participating actively in the youth fund. The goal has been stated in this fashion—EVERY YOUTH—IN EVERY MYF—IN EVERY CHURCH—IN EVERY DISTRICT—PLEDGING AND PAYING TO THE METHODIST YOUTH FUND. We continue striving to reach this goal, hoping to do so even in the next two weeks. If your MYF has not yet paid something to the Youth Fund this year, you will want to bring it to their attention this Sunday.

Last year the Methodist youth of our conference gave \$20,002.25 to the MY Fund. This year we set our goal at \$25,400. \$18,816.80 (or 74%) of this goal has been pledged by the MYF. Through April 3, \$13,807.15 had been received by the Conference MY Fund Treasurer.

## It's News

JUNIOR HIGHS AND THEIR MYF by David and Martha Ash is a Christian Adventure booklet which helps junior high (intermediate) boys and girls to find their place in the continuing fellowship of the church. The 48 page book has five chapters, each of which is convenient for a study session.

Use the book: (1) As a study unit when young people first come into the Intermediate Department. (2) As a unit of study for an intermediate class in a Youth Activities Week. (3) As a Vacation Church School unit. (4) In a Christian Adventure Week. (5) As an elective unit anytime.

Order from: Youth Department, Methodist Board of Education, Box 871, Nashville 2, Tennessee, 25¢; leader's guide 20¢.



# Children's Home Page

## Homecoming

We were pleased to have a large number of our fine, young people return from places far and near on Easter Monday for the Homecoming celebration. We had been afraid that the weather on Sunday night would keep many of them away, but as the sun came out on Monday, they seemed to appear along with it.

The day was one of real significance for those returning and for those of us here. It pleases those of us who live and work here so very much to see these people return with their families from the homes that they have been able to establish. We immediately are reminded that though they have missed some of the wonderful experience of living in a small family group in their youth, they have gone out and established their own homes and are having some of these experiences with their own children which they had sorely missed. Too, one must feel that the Children's Home was able to do much to make up for this that they had missed in their lives. We have a feeling that one of the great challenges that we can present to our people is that of preparing themselves to establish families of their own where they can build good lives.

Our day was begun with a gathering in the school building which was followed by a brief business session in the school auditorium. The following officers were elected to serve for the next year: Miss Estelle Valentine, President; Mr. Julian Gibson, Vice-President; Mrs. Annie Sprinkle Boone, Secretary; Mr. Fred Sloan, Treasurer.

Following the business session the group went to the church for an impressive inspirational service. This service was presided over by Mr. William R. Edwards, an alumnus; and Mrs. Rachel Malcolm rendered a beautiful solo. She was accompanied by Mrs. E. T. Gibson at the organ. We

were delighted to have Mrs. Woosley with us for this service.

After these services lunch was served at the Central Dining Room, the Wrenn Dining Room, and the John W. Hanes Dining Room.

The only disappointment of the day was the inability to carry through with the annual baseball game between the alumni and the school team, because of wet ground. However, the groups did participate in a basketball game. No one knows how long they played; it appeared that they played until everyone gave out. I understand that the Home team of this year was victorious.

The Field Day for the alumni was held on the football field. This was a most entertaining hour.

The last event of the day was a barbecue supper served by Mr. and Mrs. Shaver in the recreation center. From here the families began to wend their way in many directions back to their homes.

## Southeastern Conference

Mrs. Lambeth and I had a most interesting and enjoyable trip to the annual meeting of the Southeastern Conference of Child Workers in Richmond last week. The conference was held in the John Marshall Hotel.

Miss Mary Bruce Roberts of the Open Door Children's Home, Rome, Georgia, president of the association, presided at the general meetings. Miss Jane Ann Epperson was the keynote speaker at the opening session on Tuesday evening. Her

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor  
MRS. VIRGINIA WEBSTER, Assistant Editor

subject was "How Group Care Got This Way." It was a most interesting statement of the development of child care work in our institutions.

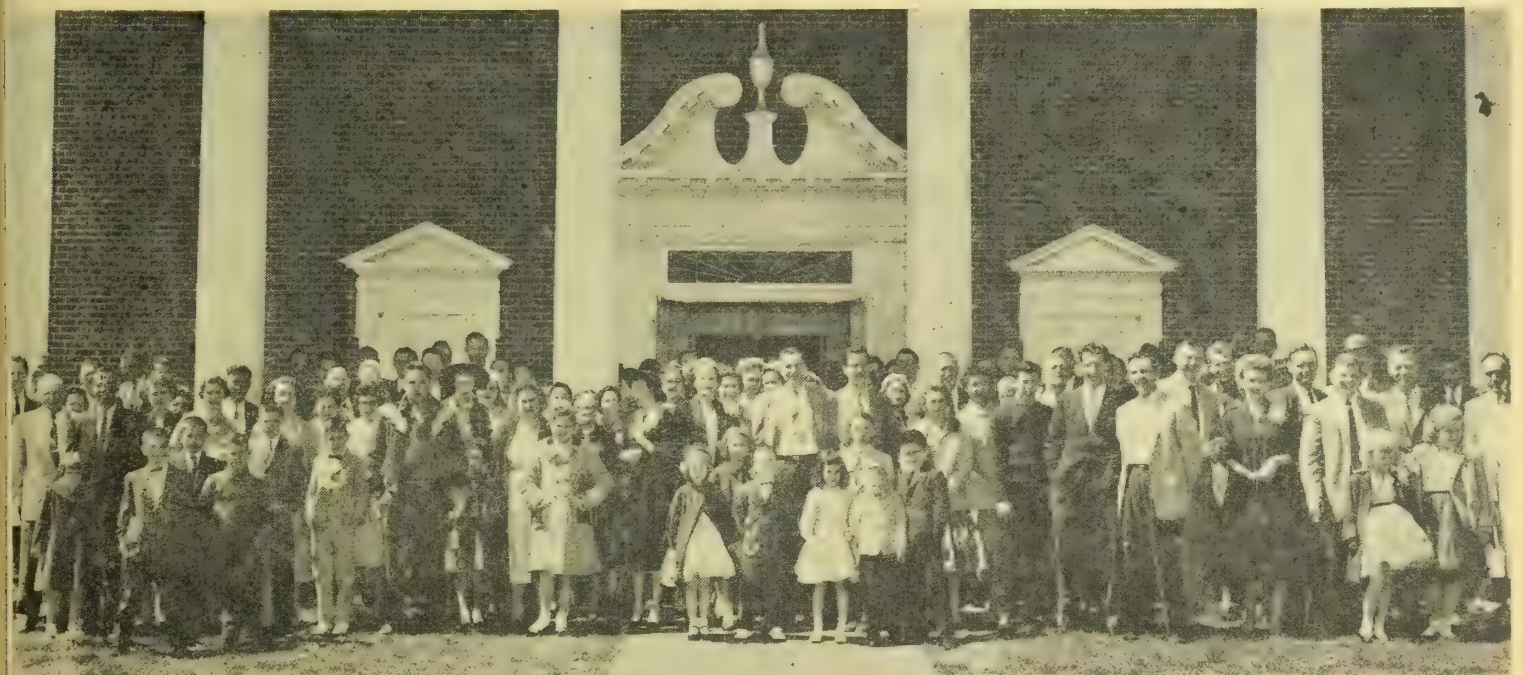
The president spoke to the group at Wednesday morning's general session. The conference then broke up into interest groups—Administrators, Caseworkers and Houseparents. Institutes were held for the rest of the day Wednesday by each of these groups. Mr. Martin Gula, Specialist on Group Care, Children's Bureau, Department of Health, Education, and Welfare, Washington, D. C., was the leader for the administrators; Mrs. Kate Helms, for the caseworkers; and Miss Jane Ann Epperson, for the houseparents.

A summary statement was brought from each of the three groups to the final general session. Mr. Martin Gula was the speaker for the final hour. At the business session of the final Mr. Everett Spell, Director, Oak Grove, North Charleston, South Carolina, was elected president; Mr. M. T. Lambeth, Superintendent, The Children's Home, Winston-Salem, N. C., was elected vice-president; and Miss Myrtle Price, Supervisor, Institutional Services, Bethesda Savannah Children's Center, Savannah, Georgia, was elected secretary-treasurer.

The group was entertained at a delightful luncheon on Wednesday at the Virginia Methodist Children's Home.

## Baseball Schedule

- 3/27 Davie County—7; Children's Home—12
- 30 Alumni at Children's Home (not played)
- 4/3 Thomasville—6; Children's Home—4
- 7 Statesville at Children's Home
- 10 Children's Home at North Rowan
- 14 Lexington at Children's Home
- 17 Children's Home at Asheboro
- 21 Mills Home at Children's Home
- 24 Children's Home at Davie County
- 28 Thomasville at Children's Home
- 5/1 Children's Home at Statesville
- 5 North Rowan at Children's Home
- 8 Children's Home at Lexington
- 12 Asheboro at Children's Home
- 15 Children's Home at Mills Home



Homecoming—Easter Monday, March 30



## Disobedience Is Tragic

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: I Samuel 15

Scripture Lesson: I Samuel 15:17-26

Continuing our general subject, "God in Human Affairs," we have in this lesson another story from the political life of ancient Israel. It involves the relationship between Samuel and Saul (prophet and king), and also concerns the question of the observance of certain traditional religious practices.

It appears that one of the requirements in warfare was that men and materials captured from the enemy were, in certain instances, required to be completely destroyed. In the case of Saul, who had just concluded a successful campaign against the Amelakites, this was not done. The people had evidently taken some of the enemy's inferior livestock and, after sacrificing it, proceeded to consume it. Whether this seemed wrong because Samuel assumed the animals had already been dedicated to foreign gods, we do not know. At any rate, he was greatly displeased with Saul for permitting it. Then, too, Saul had taken Agag, king of the Amelakites, captive instead of killing him outright. This may have been done to satisfy Saul's vanity. It was hardly due to humanitarian impulses. Samuel then called Agag before him and proceeded to "hew him in pieces."

To us this seems like an incredibly cruel act. If we are to pass moral judgment on this act of Samuel's we can do so justly only by taking into account the general standards of that age. Perhaps the poet's words: "Those were crude and cruel days when human flesh was cheap" might apply to this period of Hebrew history. It illustrates the need of such a religious teacher as the great prophets of two or three centuries later who set a much higher standard of both worship and conduct than those prevailing at the time of our lesson story.

When we ask ourselves what are the practical values arising from such a story at this, we may at first find it hard to see them. However, it is evident that certain great principles of life are touched on here.

One of these principles is the preference of God for obedience rather than ceremonial sacrifices. We find it easier to erect beautiful sanctuaries than to face our own personal lack of dedication. But we ought to remember that God does not need our worship. We worship because *we* need to worship. Our worship, in turn, ought to inspire us to obey and serve. That is the message of the highest type of Old Testament religion as seen in the 8th century prophets. Its values are carried over into our Christian religion in the teachings of Jesus. For example, in the famous scene of the Last Judgment in Matthew 25:31-46 it was the people who *obeyed* the command to be merciful, not the ones who simply worshiped who received the blessing.

Another insight that comes to us from this old story is that Saul, the king, blamed the people for his own moral failure. Today we, likewise, tend to blame our heredity, our economic conditions, or the spirit of the times—anything but ourselves. But a study of history will show the majority has often been wrong. By contrast, a small minority of faithful people has often been right. So we cannot set our moral clocks by the time of the world. We had better set them by the standards of the Sermon on the Mount!

We notice also that Saul became estranged from Samuel, the man who had helped him to become king. There are millions today who have achieved success because of the devoted work of parents and teachers during their childhood and youth. In the

excitement of success they sometimes forget "the rock from which they were hewn and the pit from which they were digged." Sometimes they forget the moral atmosphere of their early days and begin to "cut corners" and to trifle with great moral principles. It is then that they begin to fail—sometimes outwardly, but if not, certainly as far as their inner life is concerned. The church has been defined as "the fellowship of those who love and *obey* God." There is no virtue in simple obedience; that is, obedience to anything or anybody. It depends on *whom* we obey. Saul's failure to learn this led to his loss of the kingdom. In the case of modern Christians it may mean the loss of something greater than an earthly kingdom. It may mean the loss of our Christian joy and hope.

## Announcement

Bishop Nolan B. Harmon has appointed Dr. Henry H. Shissler, of Pfeiffer College, as pastor of the new Locust Methodist Church, in Stanly County. This church was organized on March 22, 1959. The membership now stands at 15. Charter Membership Sunday will not be observed until after Annual Conference. A church building has been purchased and will be moved and placed on the lot within the next few weeks. Meantime, services are being conducted in the Locust Community Building.

—Paul W. Townsend, D.S.

Manufacturers of:

# GOWNS

Pulpit and Choir

## RELIGIOUS SUPPLIES

Church Furniture • Altar  
Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 44

**National** CHURCH SUPPLY COMPANY  
821 - 73 ARCH STREET, PHILADELPHIA 7, PA.

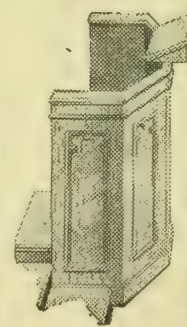
## STRATFORD COLLEGE

EDUCATES IN ART OF LIVING

Accredited Junior College and High School. Liberal Arts and Terminal Courses. Speech, drama, music, art, merchandising, secretarial, pre-nursing, medical secretarial, medical techn., etc. Social and Sports programs.

Write for Catalog and "Intimate Glimpses"

JOHN C. SIMPSON, Pres.  
Box R-P Danville, Va.



# Page

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY  
MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.

**Page** CHURCH FURNITURE CO.  
ALBEMARLE, N. C.

## Gracious Living near Washington Square in New York City

Fine accommodations . . . all rooms  
with modern private baths, family  
suites.

singles from \$5 per day  
doubles from \$8 per day

Weekly and Monthly Rates  
for Extended Stay.



HOTEL

**VAN RENSSELAER**

15 EAST 11TH STREET

JUST OFF FIFTH AVENUE

New York



## Book Reviews

**Hoping to Be Somebody.** By K. Morgan Edwards. Abingdon Press. Price, \$2.

In this book we have the writing of the pastor of the First Methodist Church in Pasadena, California. He deals with an intriguing subject of hope and makes it very personal as he expresses this aspect of the Christian emphasis. Some themes as "Hoping to Be Somebody," "Hope in a Healthy Realism about Man," "Neither an Optimist nor a Pessimist Be," and "Hoping to be a New Person" suggests to us the framework of some of the chapters.

One characteristic of the book which impresses this reviewer is the scintillating use of passages from great literature. These passages will enrich any sermon and will bring present-day preaching into the proper framework of the contemporary world.

Perhaps the whole idea of hope has been underestimated and certainly minimized in the thinking and in the living of modern Christians. The New Testament is saturated with the richness of hope and in the expression of its relationship to the whole Christian ethic. Dr. Edwards has enriched our thinking by writing these clear chapters on this subject.

"To Live Is to Be Slowly Born" is a chapter which elicited my specific interest and my keen concern. "We must not resent the fact that the Church has understood the moment of illumination better than it has the need for growth." This sentence is the key to this chapter, the reading of which is most rewarding.

I recommend it as a worthwhile addition to the library of any pastor.—Wilson O. Weldon

**Methodist Altars** by Dessie Arnett, Lenace Clark, Betty Stewart; Jarrett Printing Company, Charleston, Va.; Revised Edition; Price \$1.25.

This concise volume provides a useful handbook for Altar Guilds, Flower Committees, Communion

Stewards, and Ministers. Minimum space is devoted to historical introductions and maximum attention is given to practical notes on matters of Worship in Methodist Churches. These 116 pages represent a balanced approach to the following subjects: the use of a liturgical chancel and a pulpit-centered chancel, symbolism, the Christian year, preparation of the Sacraments, the care of altarware, weddings, flowers, paraments (including instructions on how to make your own), and the duties of an altar guild.

New churches will certainly welcome this little reference book as helpful in interpreting worship through its new facilities. **Methodist Altars** may be ordered from the Methodist Publishing House.—Tom Swofford, Jr.

## Methodist Publishing House Plans Expansion

Nashville, Tenn.—A study indicates that The Methodist Church is expected to increase in membership from about 9,700,000 at present to more than 12,000,000 by 1975, and the Methodist Publishing House has announced plans for a major expansion program to meet the needs of the growing denomination.

The plans call for expanding and reorganizing the distribution system of the publishing house, it was announced here April 2 by Lovick Pierce, Nashville, president and publisher.

Moves are currently being made toward the establishment of six regional distribution centers to serve the United States. They will be located in the areas of Nashville, Chicago, New York, San Francisco, Richmond, and Dallas.

The regional centers will carry full inventories of publications and supplies. They will process mail orders and handle promotion for their regions.

"The availability in each section of the country of larger inventories than our present branches have been able to carry because of space limitations should improve our mail-order service, Mr. Pierce said.

Related to the regional centers will be retail units, or local houses, which in addition to handling retail business will receive mail orders from designated territories. The Methodist Publishing House is currently operating such units in 15 cities, and plans call for the eventual establishment of other local houses.

"The publishing house expansion program being put into operation will allow for continued and sustained growth of the business to accommodate an expected 75 per cent increase in mail-order and retail service by 1975," he said.

"The program will bring the Methodist Publishing House closer to local Methodism and raise the standard of service to local churches," said Mr. Pierce. "The change in the distribution system will make practical use of time-and-cost-saving automation in merchandise handling and order processing, make adequate inventories immediately available to all local houses at a minimum capital investment, and enable the Methodist Publishing House to offer complete and efficient distribution services to other boards and agencies. The new plan provides a high degree of flexibility for future expansion into new cities when and where needed."

The six service centers will make possible maximum use of modern integrated-data-processing equipment and sales service facilities.

The local house will be primarily a customer contact point, with personalized service to Methodist churches, church schools and representatives of the general public as its objective. Local church visitation will be an important phase of its work.

Territories of each of the houses and service centers will be announced shortly," said Walter L. Seaman, Nashville, vice-president in charge of sales.

Total sales—retail, wholesale and manufacturing—of the Methodist Publishing House, founded in 1789, increased from \$5,500,000 in 1941 to \$24,400,000 at the close of the last fiscal year, May 31, 1958.

The publishing house, which has its national headquarters in Nashville, currently employs 2,224 persons. The employee count increased from 1,130 in 1940 to 2,197 at May 31, 1958. In addition to regional houses and bookstores, the house operates two printing plants, one at Nashville and one at Cincinnati. It also operates Abingdon Press, publisher of religious and general books.

"Churches and individuals patronizing the Methodist Publishing House by mail," Mr. Pierce said, "will continue to follow the same ordering procedure now as in the past. Should changes be made in this procedure, points and persons affected will be notified in advance."

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**FOR RENT:** 5 room mountain cabin. Near Blue Ridge Parkway. Furnished. Ideal for vacation. \$27.50 per week.—Mrs. W. L. Clegg, Box 6096, Raleigh, N. C.

**DELEGATES OR GROUPS,** for an economical place to stay, with the best food, come to Providence Lodge, Lake Junaluska. Mrs. David Wright, 121 E. South Street, Albemarle, N. C.

**Church Furniture**  **Southern Desk Company**

Write for information  
Hickory, North Carolina

## If You Are Under 80 You Are Not Too Old For Life Insurance

Let us tell you how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation. No one will call on you!

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 1 West 9th, Dept. L407C, Kansas City, Missouri.



*The Boats Come In*

### FISH ABOARD THIS GREAT FISH FINDING FLEET

DOLPHIN I—Capt. George Bedsworth, Mate Ed Purifoy  
DOLPHIN II—Capt. Jack Lewis, Mate Oattie Russell  
DOLPHIN III—Capt. Wallace Guthrie, Mate Gilbert Russell  
DOLPHIN IV—Capt. Harrison Guthrie, Mate A. Guthrie  
SEA RAVEN—Capt. Francis Purifoy, Mate Leo McIntosh  
SHEARWATER—Capt. Donnie Mason, Mate Ben Day  
GULF BREEZE—Capt. Willie Bedsworth, Mate Jerry Guthrie  
LITTLE SISTER—Capt. Gillikin, Mate Harold Willis

### TOTAL CATCH FOR 1957 BY 6,162 PEOPLE

Total pounds 324,771; Catch per boat 316 Lbs. each trip; 1,027 trips made by 8 boats.

### CAPT. OTTIS PURIFOY'S SPORT FISHING FLEET

Phones: 6-4020 & 6-4600  
MOREHEAD CITY, N. C.

Write or Telephone for Reservations



## Capsule Comments

**Can Man Conquer Disease?:** One of the foremost authorities on infectious diseases doubts that man can entirely conquer disease. Dr. Rene Jules Dubos of the Rockefeller Institute for Medical Research says that disease is the result of man's adaptation to his environment and as his environment changes so do his diseases—but they do not disappear. He suggests that the very sanitary techniques that did so much to control infections in the 19th century contributed to the epidemics of polio in the 20th. "Disease will remain an inescapable manifestation of his struggles . . ." said Dr. Dubos.

**That Dubious Deadline:** A prominent news analyst who knows the Russians through years of association is authority for the statement that Khrushchev "picked the May 28 deadline off the ceiling." He says that this is the interpretation of a high Soviet authority, who intimates that the Berlin crisis was a bluff . . . Speaking to a group of newsmen in New York recently, Jacob Malik, famed Lebanese statesman who is president of the UN General Assembly, said flatly that the Berlin controversy is merely a smoke screen to hide activities in the Middle East where Russia is planning a new coup.

**TV Talkies:** Not since the advent of talking movies has there been such emphasis upon conversation as now. On TV the talking programs are booming. One popular program called "Open End" (unavailable in this area) has no time limit and may go on for hours at a time on Manhattan's WNTA. Other conversation pieces occupy 33 hours a week over this station. Other stations are following suit and the networks are expected to take up the craze . . . Methodists have their own candidate for popularity in the new "Talk Back" show presented over many stations each week.

**No Baghdad Pact for Baghdad:** The Republic of Iraq has withdrawn from the Baghdad pact as followers of Kassem and his Communist supporters violently oppose the British-sponsored agreement.

**20 Million Dead:** Plain-speaking Harold Macmillan, British Prime Minister, is said to have told President Eisenhower and President de Gaulle: "If it's to be war, decide now so that I can send our British children to Canada to preserve our families. My experts tell me that nuclear war will mean 20 million dead in Britain."

**Back to a Methodist Newsmagazine:** Rumors are current that Methodist officials, as well as members and ministers, are becoming concerned over the lack of any weekly news medium for much of the nation. It is expected that there will be a proposal presented to the 1960 General Conference for a return to the old plan of having a newsmagazine such as the old "Christian Advocate" which could keep Methodists informed of happenings in the church as they occur. Criticism of the present plan of having only monthly magazines was set off by the incident last January when large sections of the church did not learn of the death of Bishop John Branscomb until a month after he died . . . There is little criticism of the popular monthly TOGETHER which has seemed to fulfill its role of providing an attractive family religious magazine, but some have



REV. BEN BOONE

## Benjamin Franklin Boone Dies at Fairmont

The Rev. Benjamin Franklin Boone, retired member of the N. C. Conference, died at Fairmont on March 5, at the age of 70 years.

Ben Boone, as he was familiarly known to a host of friends, was born to James William and Rebecca Copeland Boone at Jackson, N. C., in 1889. He received his education in the public schools of Northampton County and at Trinity College (now Duke University) in Durham. When a high school student in Rich Square, he was looked upon as the chaplain of the student body. In his senior year he was called on to preach the commencement sermon for his own graduating class.

He joined the N. C. Conference in 1916, and held his first pastorate at Mebane. He finished his ministry forty years later at Pikeville.

Mr. Boone possessed many of the finer qualities of the Quaker religion as exemplified in the life of his grandfather, Edwin Copeland, a Quaker preacher of Northampton County. He was a man of exceptional disposition, and his consideration for the feelings of others was an outstanding quality of his life.

Ben and his wife were so well loved in Fairmont that when retirement time came the people prevailed on them to make their home there.

proposed that the "New Christian Advocate," which is now a pocket-size monthly aimed at ministers be turned into a weekly newsmagazine which would still be edited mainly for the clergy but which would provide news while it was still news. (See editorial column for comment).

**Mental Health Insurance:** Latest in health insurance is a policy which will give coverage for hospitalization and psychiatric treatment for those who might suffer from mental and emotional illnesses. Put out on a two-year experimental basis by a non-profit organization called Group Health Insurance, Inc., of New York, it is expected to serve as many as 30,000 subscribers . . . Such a plan seems practical in these days of mounting mental illnesses and even faster growing institutional costs.

God gives directions for your life one step at a time. His next direction will not come until the last has been fully obeyed.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



DS  
NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.  
DEC 15 1959

WALLACE UNIVERSITY LIBRARY  
APR 23 1959  
DURHAM, N. C.

April 23, 1959

Volume 104

Number 17

## The Dying Command of Christ from the Cross

*... He saith unto his mother, "Woman, behold thy son."  
Then saith he to the disciple, "Behold thy mother!" And from  
that hour that disciple took her unto his own home—John  
19: 26, 27.*



*Mrs. Mary Lamb and her sister Mrs. Julia Wright, of Sampson County. As happy together in the sunset of life as they were as children*

Through your Mother's Day Offering to the benevolent work of YOUR METHODIST RETIREMENT HOME  
YOU are obeying the command of Christ, YOU are caring for many MOTHERS in the sunset of life.

As YOU obey HIS command, may you hear HIM say, "Well done, good and faithful servant."



# Carolina Briefs



Shown above is the chancel of the Gold Hill Methodist Church as it appeared for the Easter morning services. The Rev. J. W. Parker is pastor.

Tabernacle Methodist Church, Greensboro, held its spring revival April 15-17, with Dr. Edgar B. Fisher, pastor of Front Street Church, Burlington, as guest preacher. The Rev. James Gibbs was song leader. The Rev. James M. Armstrong, Jr., is Tabernacle's pastor.

Haywood Street Church, Asheville, is holding a special week of evangelistic services April 19-26. The Rev. Robert B. Howe, minister of First Methodist Church, Glassboro, New Jersey, for the past thirteen years, is the guest preacher.

The Rev. D. E. Earnhardt is guest preacher in revival services being held at St. Paul Church in Durham, during this week of April 19-24. Bible messages are being given in the morning services, and evangelistic messages in the evening.

Revival services at Trinity Methodist Church, Charlotte, will be held April 26 through May 1, with the Rev. Harlan L. Creech, Jr., pastor of Dilworth Church, Charlotte, as guest preacher.

The Rev. and Mrs. Burr Baughman, missionaries on furlough from Sarawak, Borneo, were guests of First Church, Hendersonville, on Sunday, March 29. This church is assisting the Baughmans in their work on the mission field.

The Rev. and Mrs. Marvin Vick of Queen Street Church, Kinston, recently attended the National Convention of the U.S.O. in Washington, D. C. Mr. Vick is the representative of the Kinston U.S.O. to this national meeting.

The ministers and their wives of the Cumberland Sub-district have submitted to the Rev. O. L. Hathaway resolutions of appreciation for his consecrated life, character and work during his six years of service as superintendent of the Fayetteville District, N. C. Conference.

Revival services are being held at St. Luke Church, Goldsboro, during the week of April 19-24. The Rev. Leon Russell, pastor of First Church, Rocky Mount, is preaching the six nights. The Rev. Lewis Dillman, pastor of the Trenton Church, is leading the congregational singing.

At the conclusion of the evening service at the Sandy Cross Methodist Church on April



5th, the Woman's Society of Christian Service entertained the entire congregation at a Fellowship Reception in the Education Building. Iced punch, cookies, potato chips, and candy were served to 90 or more guests. The reception was a culminating feature of a visitation program for new members. Mrs. W. E. Little is the president of the society.

Wesley Memorial Church, Raleigh, is holding evangelistic services during this week of April 19-24. The Rev. Troy Barrett, pastor of Zebulon Methodist Church, is the guest evangelist.

Christ Church, south of Graham, is now duly organized with thirty members, eighteen of them received on profession of faith. Dr. Allen P. Brantley, superintendent of the Burlington District, held the organizing quarterly conference on Easter Sunday night, March 29. A Sunday School was started on April 5, with an enrollment of forty-four members. The future for this new church looks good.

Paul F. Evans, prominent Methodist layman, has announced his retirement from the post of superintendent of schools of Davidson County. Mr. Evans made known his decision after having been re-elected for the 14th consecutive term. He has been superintendent since 1927 and has been in the education field for 40 years. He is "Advocate" Director for the Thomasville District and represented the WNC Conference at the General Conference of 1956.

Dr. E. K. McLarty, president of Brevard College, was guest minister at both churches on the Franklinville-Jordan Memorial Charge on Sunday, April 12.

Jordan Memorial Church,, on the Franklinville-Jordan Memorial Charge, is holding its spring revival during this week of April 19-24. The pastor, the Rev. Worth Sweet, is doing the preaching. A series of cottage prayer meetings were held during the week preceding the services.

The Rev. Howard C. Wilkinson, chaplain at Duke University, led a series of revival services at Main Street Chhrrch, Reidsville, April 7-10.

A display case has been installed in the World Methodist Building at Lake Junaluska in memory of Mrs. Ivan Lee Holt, who died in Brussels last summer after attending the Executive Committee of the World Methodist Council at Freudenstadt, Germany. A similar memorial is being placed in the Epworth Rectory in England.

The Rev. and Mrs. W. M. Jeffries of Marshallburg announce the birth of a son, Thomas Lee, on March 20.

Trinity Church,, Asheville, held its spring revival during the week of April 12, with the Rev. H. P. Myers, Jr., pastor of Central Church, Mooresville, and chairman of the Western N. C. Conference Board of Evangelism, as guest minister.

Groundbreaking ceremonies were held recently for the new education building of the Buxton Methodist Church. The Rev. Thomas A. Collins, executive secretary of the N. C.

## Who Looks At Beauty

*Who looks at beauty with glad eyes  
And finds in it surcease from care,  
Who marks each small and lovely thing,  
Is praising God all unaware.*

*Whose heart lifts up in gratitude  
For cloud and leaf and budding stem,  
Is sharing the delight He knew  
The morning He created them.*

*Whose ears are keened to catch the first  
Faint bird note in the darkened trees,  
Can hear the music of the spheres,  
The ageless heavenly symphonies.*

*Who holds his breath at the far scent  
Of some wild blossom on the air,  
Is giving thanks unknowingly,  
Is voicing an unspoken prayer.*

—Selected

Conference Board of Missions and Church Extension, and newly elected president of North Carolina Wesleyan College at Rocky Mount, delivered the principal address.

The largest group ever to attend the Elizabeth City District Rally, 554 men, assembled at the Perquimans High School on February 6 for a consecration service for those who were to take part in the "No Silent Pulpit" program during the Easter season. The Rev. C. Freeman Heath, district superintendent, led the service of consecration.

The Rev. W. L. Clegg of Raleigh was guest preacher for the revival services at the Edenton Methodist Church February 8-13.

The Union Methodist Church, Elizabeth City District, held its spring revival March 30 through April 5, with the Rev. Irving E. Cook, pastor of the South Mills Charge, as guest minister.

We all do fade as a leaf.—Is. 54:6.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall .....	Editor
O. D. Park .....	Managing Editor
Elizabeth Whisner .....	News Editor
Betty Dean .....	Circulation
Henry E. Gibat .....	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Our Methodist Retirement Home

BISHOP PAUL NEFF GARBER

One of the hymns which we love to sing is entitled "I would be like Jesus." When we sing that hymn we publicly assert that we would be like Jesus in all of our activities, whether at work or at play, alone or with the Lord. If we North Carolina Methodists really believe this, then we will be interested in helping needy people, for our Saviour went about doing good. If we follow the example of our Saviour we will give food to the hungry, will visit the sick, will give protection to dependent children, and will bring comfort to the aged.

In the last few decades American people have become aware of the problem of aging people. One reason for this is that the life expectancy has risen from 49 years in 1900 to 68.4 years in 1955. Do you realize that from 1900 to 1955 four months and seven days were added to the life span each year? If this rate of progress continues the life expectancy sixty years hence will be 81.1 years. It is also estimated that by 1980 we will have 32,000,000 people in America over sixty-five years of age. In the words of Bishop William T. Watkins, "the very success of medical science and hospitals increases the load for homes for the aged annually."

What is the responsibility of us Methodists to this new task and opportunity of service? The answer given by our Methodist Board of Hospitals and Homes is that we have now one million members of the Methodist Church who are over the age of 65. If Methodism were to provide sheltered care, nursing home and rehabilitation facilities for 3% of this age 65 and over membership, it would require 20,000 new beds in addition to the less than 10,000 now available in our 98 homes. To achieve this minimum goal in a 20-year program, our Methodist Church must sponsor 10 new 100-bed capacity homes annually throughout the next two decades.

Someday the historian will give us the detailed story of how during the past few years the Methodists of our North Carolina Conference laid the foundations for our Methodist Retirement Home in Durham. Truly the words from Numbers 23:23, "What hath God wrought," are applicable, for our Heavenly Father hath wrought marvellous things through our North Carolina Methodists in the founding of our Methodist Retirement Home.

The Methodist Retirement Home was opened in September, 1955, and was immediately filled and there has been a large waiting list from the day the Home opened. To meet this great need a new addition is being added right now, and when the new Conference year begins in June our Methodist Retirement Home will be able to care for 125 of our older people. In this noble endeavor we Methodists are only following the social service program which was taught and exemplified by our Saviour during his earthly ministry.

Many who apply for admission into our Methodist Retirement Home are unable to pay the cost of their expenses. The care for these needy people in the Home is met by the gifts which we members make in our annual Mothers' Day offering. Because of the increased service which our Home will now be able to render, it is hoped that this year we will have the largest Mothers' Day offering in the history of North Carolina Methodism. Brother Joseph F. Coble, the faithful leader of our Methodist Retirement Home, has explained so well the meaning of the Mothers' Day offering when he says "You make available a Christian home for those who have given their lives in service to God, the church and the community."

Many years ago Henry Wadsworth Longfellow wrote these beautiful lines:

"For age is apparently no less  
Than youth itself, though in another dress;  
And as the evening twilight fades away  
The sky is filled with stars, invisible by day."

Our sincere prayer is that all who come to our Methodist Retirement Home may have opportunities and happiness there, and may their sky be truly filled with stars. And may God richly bless all good Methodists of eastern North Carolina who through their Mothers' Day gifts will have a part in the humanitarian and spiritual program of our Methodist Retirement Home.



Bishop Garber



Mr. Fowler

## Let's Furnish the New Wing

By M. M. FOWLER

We will finish the new wing to our Retirement Home some time within the next few weeks. It is necessary that we equip this building so we will be able to take care of the many Methodist men and women who have applied for admission and need the care of this home.

It is our hope that every Methodist in the conference will help us in this undertaking by making a donation to the Mother's Day offering. We are not asking for a large amount from any individual, but we would like for each individual to have a part. We would like for each child to give from ten cents to a quarter, and each adult from one dollar to whatever amount he could contribute.

We extend to each of you an invitation to visit this home anytime you are in the vicinity of Durham.



## Historical Highlights

The Methodist Retirement Home is one of the North Carolina Conference's finest efforts in its program of meeting the needs of people in the Master's name.

Though there was a consciousness of the need for provision for Christian care for both clergy and laymen in the sunset of life, it remained for a small group of consecrated laymen and ministers to give the leadership. The Home stands as a monument to those who accepted the need as a challenge and gave of their time, talents and money to bring a dream into reality.

The Rev. W. V. McRae instilled the idea of a home in the minds and hearts of others. L. L. Wren was the first chairman of the Board of Trustees and the largest contributor to the Home. By a bequest of \$25,000 in his will there was set up a trust fund, the earnings to be used for the benevolent work of the Home.

M. G. Mann was chairman of the Board of Directors during the construction of the first unit, and president of the Board when plans were made and the contract let for the second unit. M. M. Fowler is the third and present president of the Board.

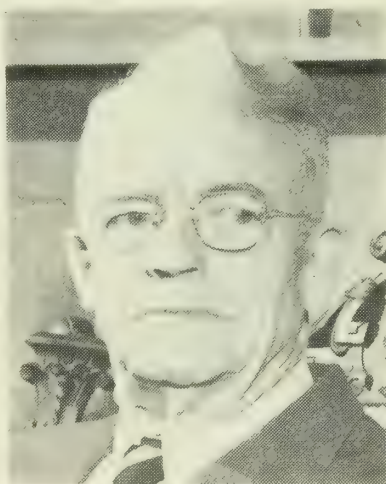
The early history of the Home would not be complete without the mention of the challenging leadership of Bishop Paul N. Garber, and the interest and financial support of Judge and Mrs. Marshall T. Spears, J. P. Gibbons, G. C. Seymour, Gurney Hood, Rev. W. V. McRae, Rev. Millard C. Dunn and Mr. and Mrs. Marvin Fowler, and a list too long to mention of other Christian clergy and laymen of the Conference.

The 1945 session of the North Carolina Conference authorized the incorporation of The Methodist Retirement Homes. A charter was granted by the Secretary of State on January 24, 1946, with Mrs. D. S. Coltrane, the Rev. A. L. Thompson, the Rev. Millard C. Dunn, and the Rev. Owen Wesley Dowd as incorporators.

The Conference meeting in 1947 accepted a tract of land situated in the city of Durham, adjacent to the Duke University campus, which had been made possible largely by the untiring efforts of the Rev. W. V. McRae, the Rev. Millard



*Shown above are participants in the groundbreaking ceremony for the first building in 1953. Front row, l. to r.: W. V. McRae, L. L. Wren, M. G. Mann, Jr., Bishop Paul N. Garber, Dr. H. I. Glass, Mrs. Marshall Spears, Mrs. J. H. Semans.*



*H. I. Glass*

C. Dunn, and Mr. Marvin M. Fowler, all of Durham.

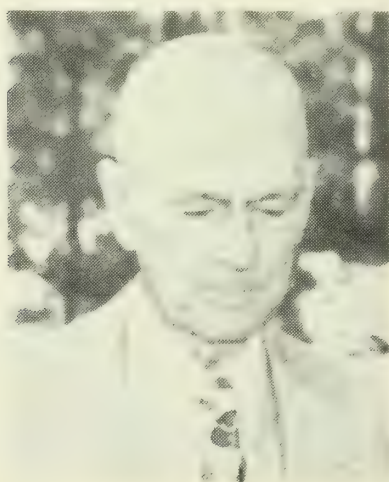
At the same time there was increasing interest across the Conference, so that from year to year funds coming through the budget of the churches, and money from special gifts, increased.

Upon recommendation of the Board of Directors, Bishop Garber in 1952 appointed Dr. H. I. Glass as executive director of The Methodist Retirement Homes, Inc., to carry out the recommendations of the Board of Directors. Under Dr. Glass's excellent leadership, on October 30, 1953, during the session of the annual conference, a groundbreaking ceremony was held at the site of the present building. The contract for the construction of the first unit was awarded in May 1954. The building was completed in August 1955, and the Home opened for membership the first of September 1955.

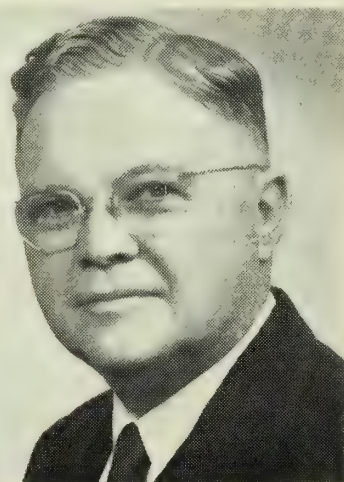
The annual conference meeting in 1955 assigned the Rev. Joseph F. Coble as first

superintendent of the Home. Opening September 1, 1955, with 13 members, the Home was soon filled to its capacity of 42. The need was so great that even before the Home was filled, every district in the conference was well represented.

Realizing that the need was far greater than could be handled in the first unit, those who planned were wise in making provision for future expansion. In addition to the 42 private rooms, the first unit included offices, dining room and kitchen for a much larger number of people. Because of a continuously growing need, construction was begun in January, 1958, on an addition to the Home which would raise the capacity to 125. This building will be occupied by the time of the meeting of the annual conference in June 1959. It was through the vision and under the leadership of Mr. M. G. Mann as president of the Board of Trustees that plans were made and finances secured for this new addition. When the task of securing financial help seemed impossible to many, it was his wis-

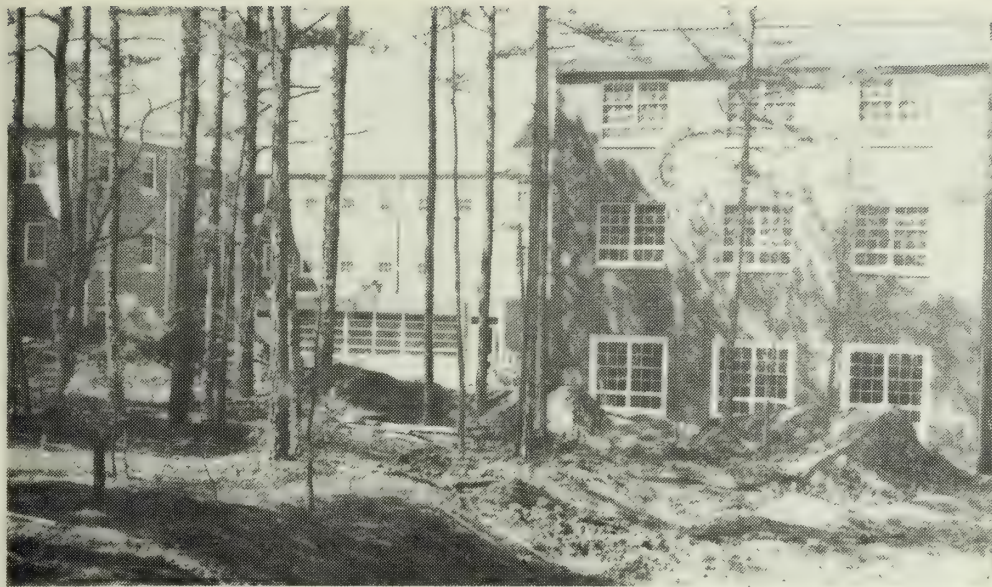


*W. V. McRae*



*M. G. Mann*





*A view of the new building taken from the apartments*

shoe around the new addition. The walks have been cut to a minimum grade for easy walking. The furthest of these apartments will only be a few hundred feet from the dining room of the main building. Each of these apartments will consist of four rooms and screened porch; living room, kitchen, bath, two bedrooms, and will cover over 800 square feet, exclusive of the screened porch. They are to be of fire-proof construction with circulating hot water heat.

The first four of these apartments, located at the east end of the new addition, are under construction, and will be ready for occupancy this summer. Mrs. Walter A. Stanbury, widow of a Methodist minister, and her daughter, Betsy, and Mrs. O. J. White of Durham, are already in the Home waiting to go into the first two of these apartments. There are a number of applications for the other two.

Though St. John's Methodist Church is less than a hundred yards from the front door of the Home, future plans call for a memorial chapel on the Home grounds.

Grounds of the Home are being landscaped to complement the natural charm of the tree-studded, gently rolling hills. Under the stately pines in front of the main building is a magnificent azalea garden, a gift of the women of the Wilmington District.

The Home is not alone a place of beauty, but is designed to give the best care available to people in their retirement years. Our long range plans will meet their needs.

In addition to the facilities for individuals, couples may move into cottages upon retirement, and there have a maximum of comfort and privacy, along with the service and security offered by the Home organization.

When closer companionship and more service are found desirable, the apartments grouped around the main building will provide this. If circumstances make in-

dom and belief that the needs must be met in the name of Christ that persisted.

In less than four years from the time of occupancy of the first unit, the Home's capacity will be tripled.

The addition has provision for 83 new members, most of these in private rooms, with sitting rooms, sun porches, beauty parlor, and a creative life or hobby section, with greenhouse for the members.

The entire top floor will be one of the best planned and most modernly equipped infirmaries in the state. Divided into three sections, it has provision for the care of the critically ill, the senile, and the chronically ill. Included are separate dining facilities for these different groups. The elevator, located near the nurses' station, will, with a minimum of walking, take the infirm members to the beauty parlor, hobby section, or out to the paved patios for sunshine and recreation.

The top floor location gives a number of advantages—privacy, quiet, beautiful view of the flower garden and the surrounding country side; hallways lighted by sky lights, and the advantage of expanding to the top floor of the original building, giving a 60 bed infirmary. This will be adequate for a total home membership of approximately 200. Experience shows that if members over 65 are accepted and kept for life, the Home must have one-third of its facilities infirmary. This must be for residents of cottages and apartments as well as main building.

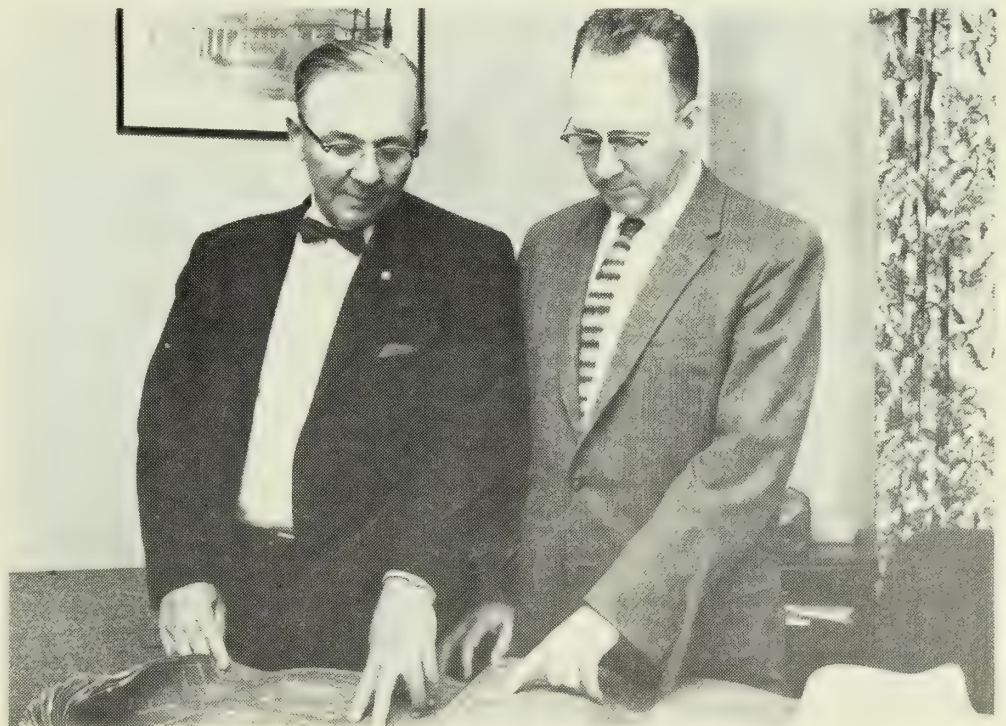
Long range plans call for facilities for the treatment of the chronically ill which is one of the great needs today.

There will be a complete physical therapy section for the rehabilitation of those who through strokes, falls, etc., become chronically ill. The building is so planned and managed that in nearly four years there has been only one broken bone in our membership, and that came through no fault of the Home. (This record is with an average age of 80 years.)

Long range plans call for approximately 50 cottages and an equal number of apartments. The apartments will be of motel type construction and will form a horse-



*L. L. Wren*



*Marvin M. Fowler, chairman of the board of trustees, and Superintendent Joseph F. Coble look over plans for the new building*





Groundbreaking for the new building in 1957. With shovels, l. to r., are Dr. C. D. Barclift, M. G. Mann, Mrs. D. S. Coltrane, Mrs. Marshall Spears, and Marvin M. Fowler.

firm care necessary for husband or wife, the other will be able to move into the main building and thus be near the loved one and have security and care. Upon the passing of husband or wife, the other may move into the main building.

Here in a Christian environment, among cultured, refined Christian people, can be found protection, companionship, security and love in the sunset of life. Excellent medical and nursing care is available for those who require it. A well rounded program of religious and social activities adds meaning to life. An excellent creative program of handicraft and recreation gives a feeling of still being able to create. The beauty of the surroundings lifts one's thinking Godward. Here are provided, by the church, facilities and service that will not only add years to living, but living to years.

## You Are in Good Hands

The Retirement Home is governed by a Board of Trustees nominated by the Bishop and his Cabinet and elected by the Annual Conference. All nine districts of the Conference are represented on this Board. In addition to the 45 elected members, there is an honorary member and several ex-officio members. Membership of the Board is divided into seven committees to cover every phase of the Home's operation. The Board has two regular meetings a year. The committees meet whenever needed.

Information concerning admission to the Home can be secured by contacting the Home. The Home is here to serve the needs of people, so feel free to make inquiries. If you know of persons who should contribute to the Home, please encourage them.

This is a retirement home, taking only those who are reasonably able to look after themselves. We are prepared, however, to keep a person for life once we accept him.

A minimum age of 65, a life of service

to the church and community, and need for the services offered by the Home, are the basic requirements for membership. Preference is given to Methodists from the bounds of the N. C. Conference. Members are accepted on a monthly boarding basis and on life contract. They contribute according to their ability to pay. Payments range from \$160 per month down to \$70, for an average of \$135 per month.

Our monthly rate of \$160 covers: room, board, laundry, dry cleaning, the services of the Home's physician, medicine he prescribes, nursing and geriatric care available in our modernly equipped infirmary, and the religious and social life of the Home.

Each case is considered on its merits, as

to admission and finances. No one has been turned away solely because of lack of finances, but members are asked to contribute in proportion to their ability.

The benevolent work of the Home, that is, the care of those who cannot pay the cost of their keep, must be met by contributions from individuals. The finest opportunity for this is through the Mothers' Day offering in your church. Another way is through memorials. The building, or any part of it is available as a memorial in recognition of appropriate gifts.

Many people make it a practice of sending a gift to the Home in lieu of sending flowers at the passing of a friend. An appropriate card is sent to the family of the one so honored and the memorial is listed in "The Book of Remembrance." Through personal gifts and wills, you have an excellent opportunity to help in this great work. Your generosity determines the amount of benevolent work that the Home can do. You, through the Methodist Retirement Home, can change your material gifts into care for some older person.

Through the budget of your church, a liberal Mother's Day offering, and special gifts, you share with God as you accept the challenge of Christ on the Cross, to look after His Mother. You make available a Christian home for those who have given their lives in service to God, the church and the community.

## OFFICERS, COMMITTEE CHAIRMEN AND TRUSTEES

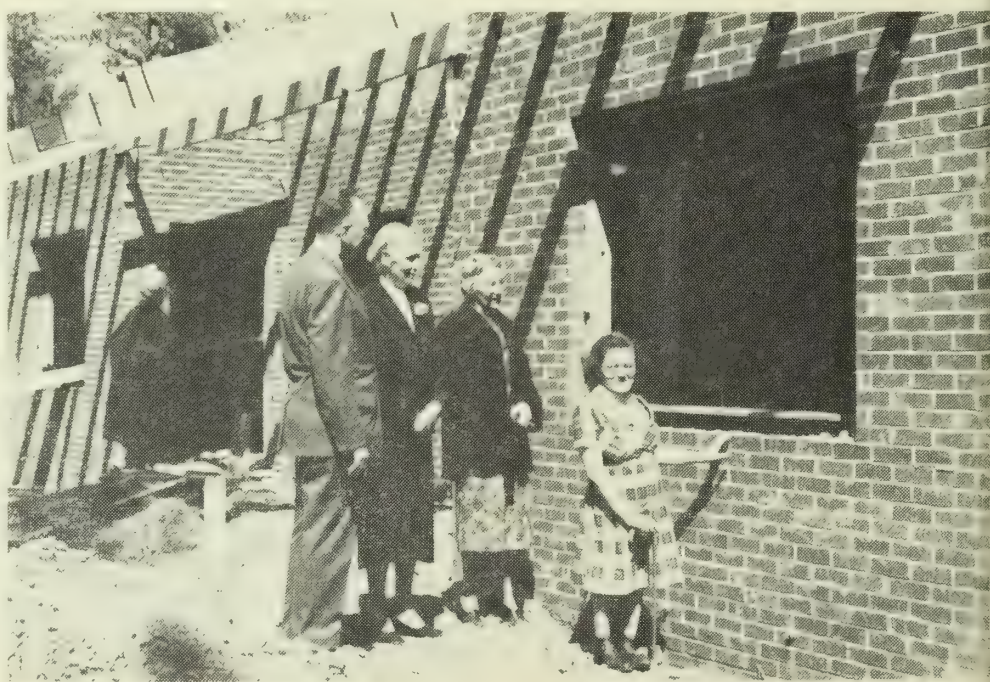
### Officers

President: M. M. Fowler, Durham; First Vice-President: Ray S. Barbre, Kinston; Second Vice-President: Broadus Foushee, Sanford; Secretary: J. F. Coble, Durham; Treasurer: Marvin J. Cowell, Raleigh.

### Committee Chairmen

Admissions: J. W. Jenkins, Jr., Chairman, Henderson; Auditing: W. M. Wren, Chairman, Siler City; Building and Grounds: J. B. Von-Cannon, Chairman, West End; Finance and

(Continued on page 12)



Superintendent Coble looks on as Mrs. Walter Stanbury, Mrs. O. J. White and Betsy Stanbury examine the apartments they expect to occupy soon.



# The Auxiliary of the Methodist Retirement Homes, Inc.

By MRS. A. H. BORLAND

Soon after the opening of the Retirement Home in September 1955, the Methodist women in Durham and surrounding area were asked by the Rev. J. F. Coble, superintendent, to form an auxiliary. The reasons for such an organization were to help interpret the Home to the public, and to help the residents of the Home find a full and satisfying life in their new surroundings.

The Auxiliary adopted its constitution in May 1956. The preamble states that "the membership of the North Carolina Conference of the Methodist Church can render service to The Methodist Retirement Homes, Incorporated," so the purpose of the newly formed auxiliary was "to render any assistance to the Home which may lie within its power."

The membership of the auxiliary is made up of "any worthy person of good character and recognized talent who desires to become actively interested in the Home." Any person, man or woman, who signs the membership card and pays \$1.00 or more, and who states a willingness to take an active interest in the work of the organization, may become a member.

Though the raising of money was not the primary purpose of the auxiliary, it was felt that many desirable projects could be carried on with its help. Funds have been raised through the membership dues of \$1.00 or more, suppers, and gifts from groups and individuals.

The various committees with extremely capable leadership have accomplished much. The work rendered in helping get out the Mother's Day literature has meant a great deal to the Home.

The first officers of the Auxiliary were: Mrs. Henry C. Satterfield, Jr., president; Mrs. C. L. Bunting, vice-president; Mrs. Del. J. Amnott, secretary; and Mrs. R. L. Brame, treasurer.

The Public Relations committee, with Mrs. A. H. Borland and Mrs. Sam Angier, and Mrs. Del Amnott, as chairmen, have faced the problem of educating both the members of the auxiliary and the public to the needs of and the service rendered by the Home. The members of this group are ambassadors from the Home to the public.

The membership has grown rapidly, with Mrs. E. W. Dunham and Mrs. Norwood Thomas as chairmen of the membership committee.

For three years the Transportation committee, with Mrs. S. C. Chambers, Mrs. Malcolm Lewis and Mrs. Charles Chewning as chairmen, have furnished rides for shopping trips weekly and pleasure rides on Sundays.

The Home Service Committee, with Mrs. John Rudin as chairman, has furnished resource material and leadership for many activities and programs to delight the Home members.

Mrs. B. B. Slaughter and Mrs. E. G. Quinton have worked with the Home staff in furnishing recreation and entertainment.

The Library committee with Mrs. Malcolm Lewis as chairman, has secured hundreds of the books for the Library which have been catalogued by one of the Home members, Mrs. Anna Rives. There are approximately 30 newspapers and magazines enjoyed by the members.

Under the supervision of Mrs. W. L. Clegg, hobbies of various kinds were started and have been developed. The residents were given a kiln and have learned the art of ceramics. There is knitting, crocheting, quilting, rug making, painting and other crafts.

Mrs. A. M. Bynum has done an excellent job in seeing that the Home has been constantly furnished with flowers for decorating purposes. As one of its projects, the Margaret Brawley Garden Club has been assisting with the flowers and grounds and has contributed toward the decorations.

A gift of azaleas for the front lawn came from the Women's Societies of Christian Service of the Wilmington area. Other contributions of money and plants have come from various organizations. School children have furnished bird feeding stations, bird houses, pansies, dogwood trees and other plants. The whole community has been interested in the beautification project at the Home.

The present officers for the auxiliary are: president, Mrs. C. L. Bunting; vice-president, Mrs. E. G. Quinton; secretary, Mrs. John J. Rudin; and treasurer, Mrs. Malcolm Lewis.

Perhaps you as a member of the North Carolina Conference would like to help in some way at the Home. Since you cannot come to the Home very often, here are several ways you can help:

1. You can organize a chapter of the Home's auxiliary in your church.
2. Adopt a grandparent.
3. Remember the residents at Christmas, at Easter, Mother's Day, Father's Day, etc.
4. Send money for subscriptions to magazines and newspapers for both secular and religious reading.
5. When you are in Durham, visit the Home and meet the folks who live here.
6. You or a group furnish a room as a memorial.
7. Remember the Home in your will.
8. Join the auxiliary by a contribution of \$1.00 or more.
9. Boost the Mother's Day offering in your church.
10. Pray for staff and members of the Home.

By a contribution of \$1.00 or more put in the offering envelope on Mother's Day, you are earning yourself membership in the Home's auxiliary. If you check the proper place on the envelope indicating your desire, a membership card will be mailed to you. The Auxiliary is sponsoring the Mother's Day Offering this year. Please help.



Officers of the Auxiliary



Mrs. Dan Hill returns from a pleasure ride with Mrs. Jesse Thompson and Mrs. Ida Luse.

Returning from shopping trip furnished by the Auxiliary. Left to right: Mrs. K. T. Hall of Calvary, Durham, and Home members Rev. and Mrs. O. K. Hopkins, Mrs. Mable Bland and Mrs. Catherine Bradsher.



Home members entertain Methodist ministers' wives of Durham.



Returning from Sunday morning church service at St. John's





*Dr. Ed Miller (the home's physician) and Mrs. Annie Parker of Dunn*



*The bride and groom one year later, his former parishioners, Mrs. Mamie Parker of Burlington and Mrs. Jessie Thompson of Hamlet.*



*The bride and groom one year later, Mr. and Mrs. McKeithan*



*Three of the nursing staff on duty at the nurses' station in the infirmary*



*Mrs. Catherine Bradsher and Miss Irma Ellis admire the new greenhouse where they expect to spend many happy hours*



*The constant vigil of cleaning Rufus and Melvin*



*Mr. George Wilson of Henderson feeding his birds, which know and love him*

## ACTIVITIES

Activity officially begins at The Retirement Home at 7 o'clock with Morning Devotional conducted by a Home member, a local pastor, or the superintendent. Breakfast follows at 8 o'clock. The most awaited event of the day is the mail between 10 and 11 o'clock. Other morning events are Wednesday shopping trip in Durham, and the Junior League rides on Thursday. Two days each week, the Beauty Shop located in the Home, is open for business.

In the afternoon, following a rest hour, which is voluntarily observed by most members, some go out for a walk or just sit in the sun or fresh air. Others busy themselves with their various hobbies. A domino game is always in progress in the library. Ample supplies of magazines, dailies, newspapers and novels are also available in the library.

Ceramics is the most popular hobby. Swedish embroidery, crocheting, and sewing are hobbies the members bring with them. Gardening is the recreation for several members who have brought bulbs and plants from their own gardens. Bird feeding and bird watching is another interest, and the coming of the bluebird to his nesting box (the gift of a member's grandson) is most eagerly awaited.

One evening each week a free film is shown. Each quarter the Auxiliary sponsors a members' birthday party with entertainment, gifts and ice cream and cake. Each holiday season, the M.Y.F. groups, Duke sororities, Brownies and Scouts provide entertainment or contribute some interesting gifts.





*Mr. T. C. Ethridge—a constant letter writer*



*Excellent food in pleasant surroundings at the special diet table in the infirmary*

## THE HOME

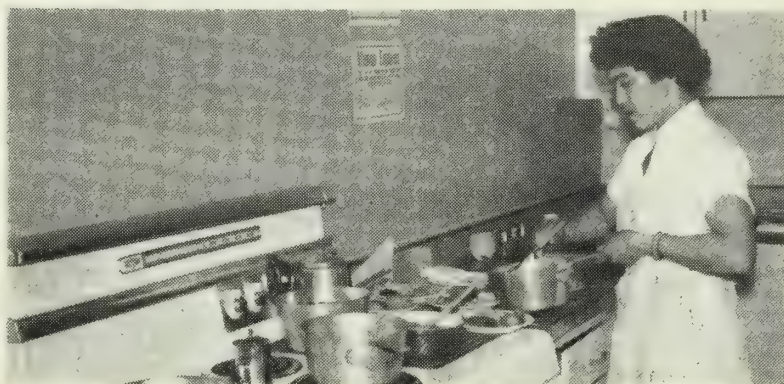
favor or decoration. One gift by a Brownie troop that particularly enjoyed was large pine cones filled with  
Hung in our pine trees, these drew many flocks of

the most welcome gift of all is simply visitors from the  
ers' home town who come for a social visit. Even the  
town newspaper does not compare with having a  
e or friend for a visit or to share a meal at the Home.  
worship service is conducted each Sunday morning at  
ock at the Home, with a short sermon by the superin-  
t or a visiting retired minister. This enables the shut-ins  
ticipate in a church service, while making it possible  
e others to attend both this service and the 11 o'clock  
at St. John's Church on the campus. In the afternoon,  
are furnished by the Auxiliary. A few members take  
age of the organ recitals at Duke Chapel. Easter serv-  
uring the Lenten season at the Home were well at-  
by the Home members.

the entertainment of distinguished visitors is a thrill to  
ers. Each year the Home members entertain the Min-  
Wives of Durham.

the end of a busy day there are enjoyable television  
ms.

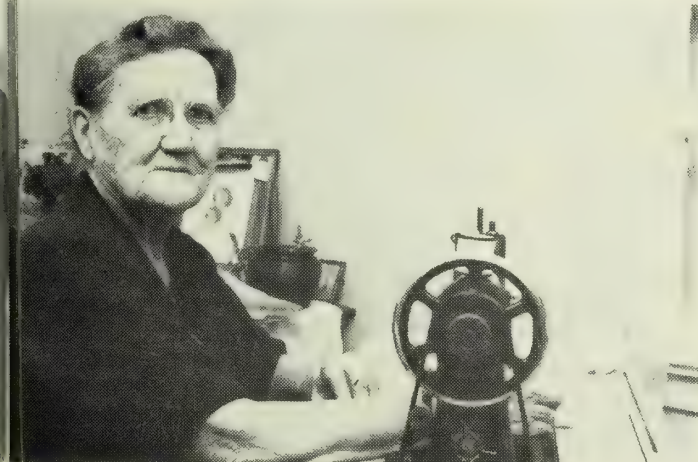
together the Home member is a part of an interesting  
us and social life. As one member said, "There are not  
hours in the day to do all the things I'd like to do."



*Special attention to diets by Nurse Luna Justice*



*Mrs. O. J. White of Durham and Mrs. Mabel Bland of Greenville enjoy spring flowers from bulbs provided by the auxiliary*



*Mrs. Sallie Humphrey of Wilmington is always active*



*The daily domino game. Playing are, l. to r.: Mrs. Nancy Stephenson, Mr. Elon Clark, Mrs. Ida Luse, and Mrs. Jesse Thompson*



## Does Prayer Help Plants?

Last week's issue of "Time" magazine carried a story concerning experiments by a Presbyterian pastor, the Rev. Franklin Lohr, who believes that prayer helps plants to grow. Telling of his unorthodox ideas, the minister reports that after five years and 900 experiments, he and his members found "that prayed-for wheat and corn seedlings grew into bigger seedlings than ones which got no prayer or outright negative prayer."

Our first reaction was to snort in derision, but then we remembered that Grandmother had "a green thumb" and always managed to grow bigger flowers than anyone else by her method of close attention and loving companionship. Perhaps Mr. Lohr's prayer is somewhat akin to this. He explains, in an interview, that "mostly people just talked to plants, loved them or scolded them. First, I tried buddying up to them, and then I observed that the people getting better results were approaching the plants on their own level of consciousness."

Is it possible that man may discover, eventually, that prayer is the use of a God-given power which works, not so much in changing God's will, but in providing an atmosphere of love and concern which makes it easier for people, animals and plants to give their best?

## Wanted: Young Preachers

As Conference time approaches and pastoral appointments are being made for the coming year, the words of Wesley Shrader in the *Religious Herald* might be carefully considered. Mr. Shrader is writing for Baptists, but his words apply also to the Methodists. He says:

"One of the comical and tragic factors in a pulpit committee's pursuit of a pastor is the matter of age: the prospective pastor must be within five years of 37, in either direction. This is true whether the church has 100 members or 3,000 members. When a man is finally extended a call and is not in the magic age cycle he has the feeling that he was second choice . . . To my knowledge, nowhere else is there such a dramatic restriction as far as age is concerned. Nowhere else, other than in a church, is there such a lack of appreciation for the indispensable quality known as experience."

In government, youth is a bar to preferment, and a politician who admits to less than forty years is suspected of being not quite dry behind the ears. Currently, the biggest objection to one of the promising candidates for the presidency is that he is too young. But if he were a preacher he would be in great demand, simply because he is young.

Is this because churches are largely run



## HOW CAN A SINNER KNOW

*How can a sinner know*

*His sins on earth forgiven?*

*How can my gracious Saviour show*

*My name inscribed in heaven?*

*What we have felt and seen*

*With confidence we tell;*

*And publish to the sons of men*

*The signs infallible.*

*We who in Christ believe*

*That He for us hath died.*

*We all His unknown peace receive,*

*And feel His blood applied.*

*We by His spirit prove*

*And know the things of God,*

*The things which freely of His love*

*He hath on us bestowed.*

—CHARLES WESLEY



for the benefit of the elderly ladies of the congregation, as has been suggested? That is not true, although there are some grounds for the belief. We have heard laymen say that they wanted a young preacher who didn't know too much about how to run a church and who would leave matters in the hands of those who did.

It is possible that the wish for young preachers is a combination of several desires. A congregation naturally loves to have a young pastor, because it somehow feels that a preacher is supposed to be pampered and petted, and it is hard to pet some of the old-timers who have got past the cuddly age. An experienced man is likely to have some ideas of his own as to how a church should be run, and he may speak out frankly when he sees things happening which he thinks are wrong.

On the other hand, it is quite true that most young preachers are even more definite about what ought to be done than the older ones. They haven't found out what can't be done, and they sometimes manage by sheer boyish charm to put over a good many fine programs that others might think were impossible.

Having been a young preacher, we can sympathize with both sides—as can any other man of forty plus. But it is somewhat disconcerting to a man in the prime of life to be told that he may be almost too young to be elected to a political office, but he is entirely too old to be sought after as a pastor.

Meanwhile, we suppose, congregations

will continue to ask the bishop for a young man, married (but with no children to make the new furniture), who can preach like the Apostle Paul, sing like an angel, visit like a Fuller Brush Man, raise money like a financier—and live on less money than a schoolteacher.

## "I Wish I Had Told Him"

A. J. Liebling, a long-time contributor to "The New Yorker," recently wrote about its famous editor, Harold Ross, who died a few years ago. After describing Ross's peculiarities and wonderful abilities, he added,

"I wish I had told him once how much I liked him."

Many of us can echo those words, as we think of fellow-workers and bosses whom we have known. How often they got on our nerves, how frequently they criticized us, and yet how much we secretly admired them for their courage and hard-headed ability to press forward on an unpopular road.

We are reminded of the story of the old Vermont farmer who rode home from his wife's funeral with the minister and never said a word for five miles. Then suddenly he blurted out, "She was a good wife and once or twice I almost told her so."

"If only I had told her," is the thought of many a man who walks back to an empty house when it is too late.

## An Idea for Retired Businessmen

Bishop Charles W. Brashares of Chicago has suggested that retired businessmen go to Africa as lay missionaries to help that continent prepare for eventual freedom.

In an interview, Bishop Brashares said that lay missionaries are badly needed to help African churches and schools in their effort to train their own people for freedom. "It is totally impossible," said the bishop, "to confer freedom on people who believe in witchcraft, consult medicine men and practice magic." He noted that all over Africa there is a rising tide of nationalism, but that the African people are not yet ready for such responsibility. "There is no doubt," he said, "that the Dark Continent will become free some day," but he believes that, as a preparation for freedom, Africans must be taught to read and write, run their own governments, and develop science, agriculture and health services. If the African nations do not learn these things, he warned, they may destroy each other.

Here is an opportunity which may appeal to men who have retired from business and yet who feel that they would like to devote some years to Christian service. It is lay evangelism at its best.



# News Notes



The Executive Committee of the World Methodist Council, which usually meets in Europe, will meet on September 10-15, 1959, at Epworth-by-the-Sea on Saint Simon's Island, Georgia, scene of the labors of John and Charles Wesley in the eighteenth century. The committee is composed of thirty-nine members from ten countries and ten Methodist denominations.

Officials of all World Denominational Councils will meet at the headquarters of the World Council of Churches at Geneva, Switzerland, on November 23-24, 1959. The first such meeting was held there in 1957. The groups represented include the Methodists, Lutherans, Anglicans, Baptists, Presbyterian and Reformed, Congregationalists, Quakers, Pentecostals and Disciples of Christ. Representatives of the World Methodist Council will be Dr. Harold Roberts and Dr. E. Benson Perkins of England, Dr. Elmer T. Clark and Mr. Edwin L. Jones of the United States, and Bishop Ferdinand Sigg of Switzerland.

The Tenth World Methodist Conference will be held at Oslo, Norway, in August, 1961. The Ninth Conference was at Lake Junaluska, North Carolina, in 1956. Section XIII of the World Methodist Council, representing The Methodist Church, U.S.A., has asked the Council of Bishops to appoint 225 delegates to the Conference. There will also be fifty women, forty young people, board secretaries, press representatives, and alternates.

American Methodists are preparing to celebrate the One Hundred Seventy-Fifth Anniversary of the Christmas Conference which met in Baltimore in 1784 and organized the Methodist Episcopal Church, the first Methodist denomination ever formed. Dr. Thomas Coke, newly consecrated by John Wesley, presided, and Francis Asbury was elected General Superintendent or Bishop. The Association of Methodist Historical Societies has asked the Board of Evangelism to take the lead in promoting a commemoration in Lovely Lane Church in Baltimore and has asked the Council of Bishops to designate Sunday, January 3, 1960, as the date for observances in local churches.

Eight general church agencies will share in sponsoring the first church-wide Conference on Human Relations at Southern Methodist University, Dallas, Texas, Aug. 31 to Sept. 4. Some 1,200 delegates are expected. The conference will deal with three basic questions: What is our Christian witness on race? What is the nature of the present racial crisis in our nation and the world? What can Methodists do? Registration is being handled through the Board of Social and Economic Relations, 740 Rush Street, Chicago 11., Ill. Other co-operating agencies are the Boards of Evangelism, Education, Lay Activities, the Commission on Chaplains, and the three divisions of the Board of Missions.

Methodist membership in the nation's newest state—Hawaii—now stands at 4,352, an increase of 1.8 per cent over last

year. Church leaders reported this and other gains in the Islands at the recent 54th annual meeting of the Hawaii Mission. Church school membership is up 387 to 4,803 (an 8.7 per cent gain), and the Woman's Society of Christian Service is up 38 to 643 (a 5.9 per cent gain).

## Capsule Comment

**Ralph McGill—Best Liked and Most Disliked:** Ralph McGill crusading editor, now turned national columnist, is proud of the fact that his column in the *Atlanta Constitution* is both the best liked and the most disliked. "Between the two," he says, "I have a very high percentage." . . . One of our readers has sent in a column by Mr. McGill, asking that we reprint it. We will, if we can secure permission. In the article he calls attention to the warning by Methodist leaders that the Christian churches may be in danger of declining if they do not move to serve the low income groups and the poor. Watch for the article in a future issue.

**Physician, Heal Thyself:** No one need be surprised at the results of a series of physical examinations of medical men attending a convention in San Francisco. After 350 physicians had submitted to the free examinations it was announced that the technicians had found among the physicians 21 cases of serious or potentially serious illnesses. It's the same with other professions—the cobbler has no shoes, the carpenter has no house and the minister of religion has no—well, we won't go into that. But the average doctor is so busy attending to the ills of his patients that he neglects his own health. Besides, a good physical examination is rather expensive these days.

**World-famous Architect Dies:** Frank Lloyd Wright died last week at the age of 89, leaving behind him a changed architectural world which he, almost alone, was responsible for creating. Whenever we see "modern" designs in churches, schools and business buildings we should be reminded of this peppery and arrogant little man who dramatized architecture and in doing so made himself famous as an eccentric . . . Twenty years ago the writer sat at a dinner table with Frank Lloyd Wright and discussed with him the plans for a chapel at Florida Southern College. Shouldn't it look a bit like a church, I asked, and the white mane of hair shook vigorously as he made violent dissent. It shouldn't look like a church, he said, and it certainly didn't, when he was through with it. Visitors to the chapel may look with amazement upon its fantastic structure and if they scrutinize the choir-screen carefully they will see that all the crosses are upside down. I was told that this was the result of a builder's mistake. But knowing the puckish and sometimes malicious humor of the old man, I doubt it. He was not interested in religion and people bored him—all except a man named Wright. Yet he could be a very charming gentleman on occasion and even his enemies, and they were legion, had to admire his as a genius.

Kuala Lumpur, capital city of Malaya, will be the site in May of a historic church assembly—the first to be held by the newly formed East Asia Christian Conference. Organized in Prapat, Indonesia, in 1957, the conference brings together churches in all Asian countries in an ecumenical organization affiliated with the International Missionary Council and the World Council of Churches. The May Assembly will deal with three major topics: The witness of the churches in the midst of social change, in inter-church aid, and in and beyond their borders. Twenty-five observers from the West and other areas are also expected to attend.

*Philippine Wesleyan College, the 12-year-old Methodist educational center in Cabanatuan City, in Nueva Ecija Province, Philippine Islands, has conferred the degree of Doctor of Ecclesiastical Finance, honoris causa, upon the Rev. H. Burnham Kirkland, treasurer of the Division of World Missions, Board of Missions of the Methodist Church. Dr. Kirkland is now ending a year's leave of absence from the treasurer's office in New York. During this year, he has served as field treasurer for the Philippines and as pastor of Central Methodist Church in Manila.*

Ninety Methodist ministers of 45 states on April 7-9 had a first-hand look at the nation's capital and the federal government in operation. The occasion was the 13th Ministers' Seminar sponsored by the Methodist Board of Education, Nashville, Tenn. Guiding the seminar was the Rev. Dr. J. Richard Spann, director of In-Service Training for the board's Department of Ministerial Education.

*Central Methodist Church, in Oslo, Norway, has started its long-planned building project. The old church edifice has been torn down and the new construction is under way. Meantime the congregation has its worship services in a theatre in Oslo. The Methodist congregation in Tistedal, Norway, has decided to build a new church. The blueprints and plan of finance are accepted and the men in the congregation will do a great part by voluntary work to ease expenses.*

Thirty-five Methodist home missions and church extension executives meeting in Philadelphia recently asked that the church set up an organization that would enable Methodist leaders to plan across conference, episcopal area and jurisdiction lines for the adequate churching of a metropolitan area. The group recommended that the 1960 General Conference be asked to authorize an "inter-conference planning commission" for metropolitan areas. The group asked that the Division of National Missions of the Methodist Board of Missions transmit the request to the General Conference in the form of a memorial.

*It's a fact that Methodist churches spent nearly \$120,000,000 last year on building and improvements.*



## Old St. George's Church to Be In National Park

The United States House of Representatives has passed a bill to incorporate old St. George's Church in the Independence National Park in Philadelphia. The bill was endorsed by the Association of Methodist Historical Societies and the National Park Service.

The bill would acquire nearby property of a slum nature and clear it away, but appropriates no money to the Church, which must continue to function.

The Park includes Independence Hall and other buildings of national historic interest. St. George's is within the area. It dates from 1769 and is the oldest Methodist Church in the world in continuous use by Methodists. The New Room at Bristol, England, is older, but it was for many years in the possession of non-Methodists.

## Rural Life Sunday Set for May 3

NEW YORK, March 11 — Protestant churches across the country will ask God's blessing on Rural Life Sunday, May 3, upon those who till the soil and upon rural and urban dwellers who are dependent for food upon the bounty of the earth.

This special observance is held annually on Rogation Sunday, the fifth Sunday after Easter, to underscore the meaning of Christianity for rural life.

The National Council of Churches, through its Department of Town and Country Church, sponsors the occasion. Each year a special service of worship is prepared by a denominational leader. The 1959 service, written by the Rev. E. W. Mueller of New York, director of the Town and Country Work of the National Lutheran Council, emphasizes that all of mankind depends upon the earth for homes and other material possessions, as well as food.

During services in the church sanctuary seed and soil are usually presented as symbols, while the entire congregation prays that God bless the seed "sown throughout the world, that He water it with the gentle rain from heaven and warm it with the golden sunshine that it may bear fruit one hundred-fold, for the welfare of the people."

In some churches the soil, seed, farming instruments and other symbols of the earth's bounty are dedicated to God during the service, which consists of hymns, prayers, litanies and a meditation. Sometimes a field or an amphitheater near the church provides the site for the service.

Guidance from God is also sought on the wise and Christian use of the land so that all of God's children may have the necessities of life, particularly since the United States produces such a surplus of foods.

As in other years, rural and city ministers in the United States will exchange pulpits. Addresses will be made by agricultural and civic leaders on the spiritual realities of today's changing rural society. Pageants, plays and panel discussions will deal with the fact that all of life is under the judgment of God and with the stewardship

implications in the use of land and the conservation of natural resources, recognizing that all belongs to God.

This year the observance will be broadened, in accordance with a policy statement adopted at a recent meeting of the National Council's governing General Board. The statement recognized that a Rural Life Sunday oriented only to agriculture, as it was in the old days, does not fill the bill in the light of today's complex society.

The Department of Town and Country Church is encouraging rural life agencies, programs and associations to join with the churches in the observance of Rural Life Sunday.

The Rogation days have been included in the Christian calendar since 450 A.D.

## New Words Sought for Old Tune

*Together* magazine is seeking new words for an old hymn tune, and will pay good money for them.

The Methodist Church's new monthly family magazine published in Chicago has announced in its current issue that it will welcome new lyrics for the well-known tune of Hymn 86 in *The Methodist Hymnal*, "Hark! the herald angels sing," composed by Felix Mendelssohn-Bartholdy.

Charles Wesley wrote the words of this familiar hymn, but *Together* editors are inviting contributors to submit new words which will be suitable for the commemoration of 175 years of American Methodism.

The hymn judged best will be published in *Together's* special November issue, which will feature the church's 175th anniversary. The author of the prize-winning hymn will receive \$100.

Rules stipulate that the hymn have only three stanzas and that the lyrics "should catch the tempo of dynamic Methodism moving across the continent . . . and something of what Methodists believe."

Assisting the editors in the judging will be Bishop Edwin E. Voigt of Aberdeen, S. D., chairman of the church's Commission on Worship; the Rev. Dr. Bliss Wiant, Nashville, Tenn., director of music for the Board of Education; and Dr. William C. Rice of Baker University, Baldwin, Kansas, president of the National Fellowship of Methodist Musicians.

All entries must be received before June 1, 1959, and should be addressed to Music Editor, *Together*, 740 N. Rush Street, Chicago 11, Ill.

## American Churches Asked to Aid Tibetan Refugees

Christian churches in countries overseas are rallying to aid destitute Tibetan refugees, joining with American denominations in appeals for funds to give immediate assistance to the thousands who, with the Dalai Lama, have fled into India and other neighboring states. This was announced today by Dr. R. Norris Wilson, executive director of Church World Service at CWS offices in New York City, from which the appeal to the American churches has gone forth. In the appeal to the American churches for emergency funds, Dr. Wilson

said: "The violence of suppressive intervention by Peiping in the Tibetan revolt has had the same effect in Asia that Moscow's suppression of the Hungarian revolt had for Europe. I deeply believe that we in the West, and particularly the churches of the West, will be tested in the minds of all our friends in Asia if it appears that our response in respect to this crisis is not commensurate with our response to the Hungarian crisis."

## Fayetteville Church to Have New Education Building

Plans for the construction of a new education building at Wesley Heights Church, Fayetteville, are well under way, and work will begin soon. Groundbreaking ceremonies were held on Sunday, April 5, with the Rev. O. L. Hathaway, superintendent of the Fayetteville District, in charge.

The new building will be a one-story brick structure, with a connecting unit that will join the new section with two existing buildings in a U-shaped plant. This will provide 9 large classrooms, rest rooms, a choir room and church office. The total cost will be approximately \$35,000.

The membership of this small church is growing rapidly, with 27 new members, and an average Sunday school attendance of between 40 and 50.

"Wisdom is knowing what to do; skill is knowing how to do it; virtue is doing it."

## OFFICERS, COMMITTEE CHAIRMEN AND TRUSTEES

(Continued from page 6)

Investments: Reid A. Maynard, Chairman, Burlington; Legal: Cale K. Burgess, Chairman, man, Chairman, Graham; Special Gifts: J. P. Gibbons, Chairman, Hamlet.

### Members of Board of Trustees

Ray Bandy, Rocky Mount; Ray Barbre, Kinston; Everett Blake, Wilson; C. G. Buie, Biscoe; H. J. Carr, Roseboro; Rev. E. R. Clegg, Moncure; W. B. Chalk, Morehead City; Mrs. D. S. Coltrane, Raleigh; Dr. J. H. Cutchins, Whitakers; Rev. M. C. Dunn, Wilmington; B. Troy Ferguson, Raleigh; L. R. Foreman, Elizabeth City; Dr. J. E. Garlington, Wilmington; Dr. and Mrs. H. I. Glass, Lake Junaluska; Lewis Gore, Tabor City; Rev. N. W. Grant, Raleigh; J. W. Hensdale, Fayetteville; J. L. Horne, Rocky Mount; Rev. M. W. Lawrence, Durham; Manly G. Mann, Raleigh; W. C. Monk, Farmville; Josiah Maulsby, Sr., Whiteville; Q. K. Nimocks III, Fayetteville; Rev. A. S. Parker, Carrboro; Ross Porter, Durham; Hugh Ragsdale, Richlands; J. H. Rose, Greenville; Mrs. J. H. Semans, Durham; G. C. Seymour, Aberdeen; Mrs. M. T. Spears, Durham; Sam Stallings, Smithfield; Dillard Teer, Durham.

### Ex-Officio Members

Bishop Paul N. Garber, Richmond, Va.; Dr. Allen P. Brantley, Burlington; Dr. C. D. Barclift, Durham; Rev. C. Freeman Heath, Elizabeth City; Rev. O. L. Hathaway, Fayetteville; Rev. H. M. McLamb, Goldsboro; Dr. A. Jarvis Hobbs, New Bern; Rev. G. S. Eubank, Raleigh; Dr. Walter C. Ball, Rocky Mount; Dr. J. E. Garlington, Wilmington; Mrs. Carl Bunting, Durham; Nelson Gibson, Gibson; Mrs. Pierce Johnson, Weldon.

### Honorary Board Members

Rev. W. V. McRae, Lake Junaluska.





# Boys and Girls

ELIZABETH WHISNER, Editor



## The Widow's Mite

By HELEN E. LANCE

"Good afternoon, Miss Mary, and how are you this fine day?"

Old Tom stood at Mrs. Mary Long's kitchen door with his old battered felt hat in one hand and a much worn Bible tucked under his other arm.

"Come right in, Uncle Tom," said Mrs. Long. "Pull a chair up to the fire and warm your feet while I finish feeding my young chickens."

Uncle Tom, with a contented sigh, eased his old rheumatic body gently into the split-bottom rocking chair by the open fire place in Mrs. Long's kitchen. He deposited his hat on the floor at the side of the wood box, and the Bible was carefully placed on his knees. He learned forward, and rubbing his old wrinkled hands together, held them out to the fire. Then with another sigh he laid his head back on the back of the chair, and when Mrs. Long came in a little later, Uncle Tom was fast asleep.

She looked at the faithful old Negro with a smile, and then busied herself getting her materials together, and pulled up a little table and a chair for herself before she wakened him.

That scene was enacted over and over again, with variations, in Mary Long's kitchen as long as Uncle Tom lived. He was a tenant on her farm. He was there when her husband died, and it seemed that he, through years of faithful toil, had almost become a part of the soil, and it was "our plantation."

One day he had come to her with a problem that was worrying him. There were too many children around with no Sunday school to go to. Would Miss Mary let him clean out the old pack barn and open a Sunday school for his children?

A most devout, loving, and humble Christian was Mary Long. She liked the idea, so Uncle Tom cleaned out the old pack barn, white-washed its walls, and fixed seats and a pulpit stand.

But Uncle Tom couldn't read. So each Saturday afternoon at two o'clock there he was at her kitchen door, hat in hand, with his old Bible, ready for school.

She read to him the current Bible lesson from her Sunday school magazine and the notes on the lessons. They sat there and discussed the Bible text and the notes. She had him start from the beginning, tell where the text was found in the Bible, and tell in his own words the Bible context. They asked and answered each other's questions.

Then they began on the "Golden Text." Often it was some well known verse in the Bible that they repeated over and over. They applied it in their conversation to some local situation, and made it a part of daily living.

"Blessed are the pure in heart, for they shall see God"; "Come unto me, all ye who labor and are heavy laden, and I will give you rest"; "For God so loved the world . . . ." These and many more Mary Long selected as good texts. Uncle Tom already knew many of them, but those he did not know were firmly fixed in his mind before the lesson was over. The Twenty-Third Psalm became a regular number.

Mrs. Long's friends gave her their Christmas cards, picture post cards, and lovely flower prints. During the week she printed the golden text for the next Sunday and pasted it on the back of the cards, one for each Sunday school pupil.

On Sunday afternoon the children came on foot to Uncle Tom's service. He was always there well ahead of the time set to welcome each and every one. Mary Long could hear them singing from her window,



## What Can I Tell Them?

What can I tell them?  
When will I know  
When to say Yes  
And when to say No?  
And when their questions  
Need more than that,  
Can I explain God  
In a friendly chat?

They face a world I cannot know,  
Their lives are all their own;  
Oh, what will grow and flower there  
In the hearts where I have sown?

—Clipped



and could hear them repeating the Twenty-Third Psalm and the Lord's Prayer. Then Uncle Tom gave each a card with the Golden Text. He had them repeat it until they, too, remembered it. He gave his talk from the Bible, and when the service was over he stood by the door, and as each pupil went out he repeated the text from his little card which he carried home and treasured. From time to time a pulpit was selected to bring his cards the next Sunday and lead the group in repeating the verses on them.

It was a time to be remembered when Miss Mary was invited to the service to hear all of them repeat the verses. Always she would listen, and when they were through she would laugh and say, "Children, that was just fine, that was just fine!" Then she stood by the door and shook each pupil's hand as they went out.

The Saturday afternoon sessions were held on holy ground.

When they were over, from the kettle simmering on the hearth Uncle Tom had

his cup of "hot water tea," or on hot days, a glass of cold buttermilk with a piece of freshly baked corn bread. As he went down the path to his cabin, in his hands he carefully carried a plate of cooked vegetables for his supper.

Mary Long and Uncle Tom are no more, but surely there is an abiding place where two kindred spirits may stand before their Lord and hear His "Well done, good and faithful servants."

(Note: This is a true story. Mrs. Long lived in Caswell County, North Carolina—a member of one of the oldest families of the county.)

## A Costly Strawberry

Two boys were with their father one day in a grocery store when the first strawberries of the season were displayed. Harold, with a wink at Bert, picked out a large berry and ate it.

"Was it good?" his father asked. "Very well; now both of you come with me and we will pay the grocer for it."

"Oh, no, Father, please!"

"Why, certainly," replied his father. "We always pay for what we get at the grocery store."

The boy's remonstrance had been whispered, but his father's reply was loud enough to attract the attention of other customers, and all looked up as the man and his little fellows crossed the store to the grocer's desk.

"Harold had ten cents this morning, and he decided to spend it all on the largest strawberry in your crate. He wants to pay you for it himself."

"Very well," said the surprised but quick-witted grocer. "Of course, the biggest berry out of a crate comes high. Ten cents will be all right."

Harold took his whole week's allowance from his pocket and paid it over like a little man.—*Youth's Companion*

## Thought for Today

Happy the home where Jesus' name  
Is sweet to every ear;  
Where children early lisp His name,  
And parents hold Him dear.

—Henry Ware

## Bible Quiz

(Places of Worship)

1. Name five different (kinds of) places of worship in the Bible. . . . .
2. Who is actually said to have built the first altar? . . . . .
3. What did the children of Israel worship while Moses was on the mountain? . . . . .
4. Who was appointed to look after the tabernacle? . . . . .
5. Who built the first temple? . . . . .

## Answers to Last Week's Quiz

1. Farmer (Tiller of the soil)—Genesis 4:2.
2. Shepherd—Genesis 4:2.
3. Fisherman—Matthew 4:18.
4. Husbandman—Genesis 9:20.
5. Scribe—Nehemiah 12:36.



# When Popularity Comes

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

*Background Scripture:* I Samuel 16:1 through 18:16  
*Lesson Scripture:* I Samuel 18:5-16

This lesson deals with two basic human emotions in the lives of two great figures of the Bible—Saul and David. One of these emotions is the desire for popularity; the other is jealousy.

David's star was rising and that of Saul was setting. In other words, Saul was on the way out. Before dealing with the career of David we might quote part of a beautiful dirge written by David after the death of Saul. It is found in II Samuel, verses 19-27. Here are selected portions:

"Thy glory, O Israel, is slain upon thy high places!  
How are the mighty fallen!  
Ye mountains of Gilboa, let there be no dew or rain upon you . . .  
For there the shield of the mighty was defiled . . .  
From the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty . . .  
How are the mighty fallen in the midst of battle!"

Saul's career began brilliantly, but he first alienated Samuel and then allowed himself to become abnormally jealous of David. To see a subordinate become more and more popular until he threatened to usurp Saul's own position was too much for the melancholy and temperamental king. David "went in and out before the people"—that is, he was a good mixer. Saul, on the other hand, preferred to remain aloof. He seemed to find human contacts difficult. David had the power to "win friends and influence people." For a striking illustration of this read II Samuel 23:13-17 where three of David's soldiers risked their lives to get him a drink of water from the well at Bethlehem (then in the hands of the enemy) merely because David had expressed a wish for it. When the water was brought to him he poured it out as a thank offering to God, saying he could not drink it, since it had been acquired at the peril of his men's lives. This is the sort of thing which endeared David to the people of his kingdom.

The jealousy such as that shown by Saul is an all too common trait with us. There is a story told by one of Scotland's great preachers which illustrates this point. This minister confessed to one of the elders of the church that he was jealous of his popular young assistant. The elder was shocked that a man whom he regarded as a near-saint would have such feelings. The minister said to his elder: "Ah! but you do not understand the blackness of the human heart."

However, there are instances where men have been able to rise above jealousy. Such was true in the case of Sir Walter Scott. It is said that when Byron's first volume of poetry appeared, an anonymous reviewer declared that in view of such a genius as Byron, Sir Walter could no longer be considered the country's leading poet. It was later found out that Sir Walter Scott himself wrote the review! Graciously to recognize the outstanding merit of others is not only good sportsmanship, it is good Christianity! We all need to pray daily for strength to rise to the heights of noble living when others out-distance us in the race of life.

We need to consider the dangers of popularity. One way to keep from being too much overcome by praise is to remember, as Roy L. Smith says, that "the mortality among heroes is very high. The celebrity of today is forgotten tomorrow; the champion

of one season is the water-carrier of the next. He who lives for public acclaim is likely to die of a broken heart."

To sum up our thought for today: we need to dedicate whatever graces of personality that may be ours to the service of the Kingdom of God. If we see the Kingdom in all its greatness and glory there won't be much chance to get an inflated view of ourselves!

## In Memoriam

### NELLIE WATTS ELDRIDGE

Miss Nellie Watts Eldridge was very faithful in her service to God, our church, and her many friends. For seven years she wholeheartedly performed the duties of church treasurer. Many years she was an active member of Foust Bible Class, Church Board of Stewards, the choir, and the Woman's Society of Christian Service. On Christmas Day, 1958, Nellie went to live with God.

—Woman's Society of Christian Service  
West End Methodist Church  
Greensboro, N. C.

### MRS. EDNA BUIE WARD

We, the members of the Woman's Society of Christian Service of the Franklinville Methodist Church, pay this tribute of love and respect to Mrs. Edna Buie Ward, who passed away, on February 16, 1959. She was a loyal and devoted member of this church and this society, of which she was twice president. We shall miss her presence among us, but our lives are richer because

she lived. We extend to her family our sincere sympathy.

It is our desire that a copy of this tribute be sent to her husband, her mother, each of her three sons, and the North Carolina Christian Advocate, and that a copy be placed in the permanent records of this society.—Mrs. J. A. Philbeck, Pres., Mrs. Jack W. Smith, Sec., Woman's Society of Christian Service, Franklinville Methodist Church, Franklinville, N. C.

## People 60 to 80 Tear Out This Ad

. . . and mail it today to find out how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation. No one will call on you!

Write today, simply giving your name, address and year of birth. Mail to Old American Insurance Co., 1 West 9th, Dept. L1607C, Kansas City, Mo.

### YEAR-ROUND PROGRAM

## Campbell College

A Standard Co-educational Junior College. Member of Southern Association of Colleges and Secondary Schools. Regular college and commercial courses; organ, piano, voice, home economics, athletics, debating, and dramatics; glee club; writing; religious organizations. Expenses very reasonable.

For Catalog and application blanks, write to  
LESLIE H. CAMPBELL, President — BUIE'S CREEK, N. C.

## HARGRAVE MILITARY ACADEMY

"The School where character counts"

A Christian Military Preparatory School to which you can safely send your boy!  
Your boy's needs are our opportunity; his interests, our obligation.  
Fully accredited College Prep and Junior School. Grades 6-12. Summer school June 15-August 9  
Write  
Box 97  
REV. JOSEPH H. COSBY  
Chatham, Virginia

## "BE OUR GUEST"

This issue of the ADVOCATE is being sent to 35,000 Methodist families in North Carolina as the gift of the Methodist Home in Durham. We hope that you will like the magazine enough to want it each week.

If you are not now a subscriber, you may use the order blank below. For only \$1 you may have the ADVOCATE each week for four months.

THE NORTH CAROLINA CHRISTIAN ADVOCATE has been serving Methodists in this state for 104 years, giving news, inspirational articles, the Sunday school lesson, Children's Page, editorials and various departments.

We would like very much to be a guest in your home each week.

— — — — — Clip and sign this coupon — — — — —

N. C. Christian Advocate  
Box 508, Greensboro, N. C.

Please send me the Advocate for four months trial subscription. I enclose \$1 in payment.

Name .....

Address .....

Name of local church..... District .....



## Letters to the Editor

### The Car Looks Better!

To the Editor:

I enjoy "In Passing" so much . . . As long as you keep printing (it) I will continue to subscribe for the *Advocate*. May I ask why we can't have a picture of the writer for a change? All the time I've taken the paper his face has not been seen, or at least I do not remember seeing it. The little old car looks so far away . . . How about a picture for change?

Mrs. H. L. Smith  
Rt. 2, Union Mills, N. C.

Thanks, but the little old car looks better than the little old driver. Besides, the editor has a rule against printing his own picture.—Editor

### A Word of Praise

To the Editor:

I have been taking your paper for a long, long time, and I think it is now at its best. Just a word of praise.

Mrs. T. P. Kirk  
Albemarle, N. C.

### More Than 50 Years

To the Editor:

I do not know how many years I have been reading the *Advocate*, but I think more than 50. I am 85 years old, a widow more than 30 years, crippled with arthritis, and a shut-in, but still enjoy the *Advocate*.

Mrs. A. C. Sharpe  
Hiddenite, N. C.

### From Cover to Cover

To the Editor:

Just want to try and tell you how much we enjoy the *N. C. Christian Advocate*. We eagerly look forward to the coming of each issue. Am very glad that you decided to continue to write "In Passing," which articles are always interesting. The writer is a native of dear old Wilmington, N. C., and happy to be a Tar Heel, born 1882. We read the *Advocate* from cover to cover.

G. H. Doyle, Sr.  
Atlanta, Georgia

### Been Reading It 40 Years

To the Editor:

I have been a subscriber to the *Advocate* for forty years. I just couldn't get along without it. I do enjoy "In Passing," and would like for you to pass us some time.

Mrs. Charles R. Montgomery  
Cold Hill, N. C.

### Comments on Book Review

To the Editor:

Regarding your book review, "Methodism and Bible Holiness," by Ebenezer Myers, may I defend Mr. Myers for depicting holiness in his life time in the Methodist Church. My father was a Methodist minister during that period of the fundamentalist and modernist controversy. He believed in the gospel of full salvation and holiness and used all his influence and energies to stem the tide of modernism as long as he lived. I have heard my father talk of the trends in the conference with great concern and sadness.

I do not consider Mr. Myers' stating the facts truthfully anything but a bit of history that is worth repeating. Now that the years have gone time has proven that those who believed in holiness have gone on from glory to glory and their influence lives on.

I, like you, feel that we should stand fast in the faith because the experience is needed in the church. And God bless Mr. Myers for his efforts through all its long years to hold to true Methodism in its purest conception.

J. R. Beatty  
Sheville, N. C.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**FOR RENT:** 5 room mountain cabin. Near Blue Ridge Parkway. Furnished. Ideal for vacation. \$27.50 per week.—Mrs. W. L. Clegg, Box 6096, Raleigh, N. C.

**DELEGATES OR GROUPS**, for an economical place to stay, with the best food, come to Providence Lodge, Lake Junaluska. Mrs. David Wright, 121 E. South Street, Albemarle, N. C.

## McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

1st Reader . . . \$2.25	4th Reader . . . \$3.25
2nd Reader . . . \$2.50	5th Reader . . . \$3.50
3rd Reader . . . \$2.75	6th Reader . . . \$3.75

OLD AUTHORS, DEPT. NC-4, ROWAN, IOWA

## PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.  
Educational excellence for our greatest possession, our youth.

College — Preparatory — Summer School.  
Government Loan Program  
Dr. Louis C. LaMotte, Pres.  
P. O. Box 38-J Maxton, N. C.

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

## ST. MARY'S JUNIOR COLLEGE

RALEIGH, N. C.

A Junior College preceded by two years' preparatory work. Member of the Southern Association for over thirty years. All courses in Art, Expression and Music included in one general fee  
RICHARD G. STONE, President

## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two years high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports Catalog.

WILLIAM C. PRESSLY, Pres.  
Box J Raleigh, N. C.

## CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.  
P. O. Box 586 Siler City, N. C.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_





## A Pleasant Place to Live

The Home is located to best serve, on a beautiful 38-acre tract of tree-studded, gently rolling hills, just inside the western limits of the city of Durham. The Home at 2616 Erwin Road is between the N. C. Cerebral Palsy Hospital and the Veterans Hospital, and adjacent to the beautiful Duke University campus.

The proximity to Duke University, with its Chapel, Divinity School, and Hospital, makes available unsurpassed religious, cultural, and medical services. These, with the delightful climate of Piedmont North Carolina, and its strategic location in the North Carolina Conference, make this a delightful place for retirement.



## You Can Help, Too

You have the opportunity through a liberal Mothers' Day offering for the benevolent program of The Methodist Retirement Home to make available a Christian home for some needy person in retirement. The environment, program and staff all working together, represent you in the work of love. You may not be able to take needy people into your own home as John did the Mother of Jesus; but you can care for them in The Methodist Retirement Home. Won't you give liberally in Christ's name?

### The Methodist Retirement Homes, Inc.

2616 Erwin Road—Phone 8-7911

DURHAM, N. C.

Rev. J. F. Coble, Supt.

Grateful for the opportunity that I have to help others in the sunset of life, through the benevolent work of The Retirement Home, I gladly share on Mothers Day. \$

Name

Address

Church

District

Please check for additional information about The Home

- ☐ Admission Requirements
- ☐ Contributions to the Home
- ☐ Gifts through Wills, Annuities, etc.
- ☐ Memorials



# NORTH CAROLINA Christian Advocate

April 30, 1959

Volume 104

Number 18

"A garden is a lovesome spot," and "One is nearer God's heart in a garden than anywhere else on earth," are words of the poet. However, there are many in The Methodist Home in Charlotte who not only believe these words but practice these beliefs. Their hobby and hard work bring joy to the gardeners, and the beauty of the flowers delights the hearts of all who live here, and the visitors, too. Below are three of the more than two dozen members who are ardent gardeners. Reading from left to right are: Mrs. Ada Jenkins of Glenwood Methodist Church on the Marion Circuit; Mrs. L. C. Davis of Centenary, Winston-Salem; and Mrs. Ellen L. Gaddis of Hickory Grove Church, near Pelham.





# Carolina Briefs

The new parsonage of St. John's Methodist Church, Gastonia, has been completed, and the pastor, the Rev. Reginald Cooke, and family have moved into the new home. It is of yellow brick construction, and contains seven rooms and two baths.

The Rev. John William Garrison, now on furlough from his ministry in Sao Paulo, Brazil, was guest minister at Edenton Street Church, Raleigh, on Sunday morning, April 12. Mr. Garrison was the first young man from Edenton Street to choose the mission field—following in the footsteps of the late Melville Cox who, 125 years ago, while pastor of the church, went as the first Methodist missionary to a foreign field.

The Western Carolina College 60-voice concert choir presented a program of sacred music at First Church, Morganton, on Sunday evening, April 12.

Grace Church, Asheboro, is scheduling its Spring Revival for May 3 through 7. Guest preacher will be the Rev. Frank Jordan, pastor of Memorial Church, Thomasville. Grace is a new church, organized in the summer of 1956. A new education building was completed in 1957, and a new parsonage bought in 1958. The Rev. Paul R. Berrier is pastor.

Dr. G. Ray Jordan of Candler School of Theology, Emory University, Georgia, was guest speaker for the April meeting of the Methodist Men's Club of First Church, Charlotte. Dr. Jordan was pastor of First Church from 1940 to 1945.

First Methodist Church, Forest City, held a series of revival services during the week of April 19, with the Rev. Herman Duncan, pastor of First Church, Lenoir, as guest preacher.

First Methodist Church, Roanoke Rapids, held a series of evangelistic services during the week of April 19-24, with the Rev. R. Grady Dawson, pastor of First Church, Wilson, as guest preacher. The Rev. Howard James of Greenville was soloist and leader of congregational singing. Twenty-four cottage prayer meetings were planned for the week prior to the revival, and a twelve-hour prayer vigil was held on Saturday before the opening service.

Bishop Hazen G. Werner of Columbus, Ohio, conducted a conference on Christian Family Living at Centenary Church, Winston-Salem, on April 19 and 20. Bishop Werner is chairman of the Family Life Commission of the Methodist Church, and of the National Conference on Family Life.

A week of revival services was held at the Boger City Methodist Church beginning Sunday, April 12, with the Rev. Harlan L. Creech of Charlotte as guest minister, and the Rev. R. J. Cooke of Gastonia as song leader.

The Brevard College Glee Club began its annual spring tour on Thursday, April 16. Under the direction of Professor Nelson F. Adams, the 48-voice group sang at Owen High School, Black Mountain, Old Fort High School, Belmont High School, Winecoff High School, Concord, Orange High School, Orangeburg, S. C., and Brookland-Cayce High School, Columbia, S. C. Also at Belmont Park Methodist Church, Charlotte; First Methodist Church,

Gastonia; Brookland Methodist Church, Columbia, S. C.; and The Methodist Home, Charlotte.

The Rev. A. P. Ratledge, retired minister of Thomasville, was guest preacher at First Church in that city on Sunday evening, April 12. Mr. Ratledge is a former pastor of First Church.

The North Monroe Methodist Church is conducting a series of evangelistic services during this week of April 26 through May 1. Dr. Walter J. Miller, superintendent of the Charlotte District, is guest minister.

The Rev. Charles D. White, pastor of Trinity Church, Kannapolis, is guest evangelist for the series of evangelistic services at St. Mark's Church, Belmont, during the week of April 26 to May 1.

The Asbury Methodist Church in Durham will conduct a Stewardship-Evangelism Crusade May 6 through May 17, under the leadership of the Rev. L. O. Leet and Mrs. Idalee D. McCullar. Mr. Leet is the National Stewardship Evangelist for the Christian Churches of America. Mrs. McCullar is an ordained minister, and is also a Stewardship Evangelist and an accomplished musician.

A combination preaching mission and visitation evangelism project is scheduled by the Jonesboro Heights Church for May 13-17. The Rev. Harold Minor, Conference Director of Adult Work, will be the visiting minister for the services which will be held Wednesday through Friday evenings at 8:15, and on Sunday morning. During this time the Commission on Membership and Evangelism will conduct a program of visitation among the prospective members of the church in an effort to bring them into the church family.

Mrs. C. G. (Willie Pritchard) Matthews of Seaboard, N. C., and Mrs. Bess Hudgens Payne of Cherryville, N. C., are the authors of meditations used in the May issue of "The Upper Room," which is read by an estimated eleven million people around the world. This issue is the annual Lay Witness number in which every meditation is by a layman or laywoman. "The Upper Room" is circulated by 70,000 local churches in every Protestant denomination in the U. S. and Canada. Mrs. Payne is a past president of the Western N. C. Conference W.S.C.S.

Ground was broken for a new \$40,000 addition to the educational facilities of Hinshaw Memorial Church, Greensboro on Sunday, April 26. Dr. J. Clay Madison, district superintendent conducted the service, assisted by the pastor, the Rev. E. O. Peeler. The new building will be connected by a covered passageway to the existing education building and will house three departments, a fellowship hall and kitchen.

Dr. W. Kenneth Goodson, pastor of First Church, Charlotte, will preach in revival services that begin at Epworth Church, Concord, on Sunday, May 10, and continue through Friday. The Rev. G. F. Houck is the pastor.

The Rev. Robert Lee Sigmon, who went out last summer as missionary to Pakistan, will be in language school from May 1 through August 30. His address will be: Robert Lee

Sigmon, Ospring, Bank Road, Murree, West Pakistan.

Hayes Barton Methodist Church, Raleigh, announces the appointment of Mrs. John Cleveland Andrews, Jr., as its new director of Christian Education. Mrs. Andrews has previously served as director at Chesnut Street, Lumberton, and at Jarvis Memorial in Greenville. Hayes Barton announces also that Mr. Andrews, who is a student at Duke Divinity School, has been granted an "urban" scholarship by the school which enables him to serve as assistant to the pastor.

♦ ♦ ♦

## Bishop Franklin Heads Council of Bishops

Bishop Marvin Franklin of Jackson, Miss., was elected president of the Council of Bishops of The Methodist Church at the recent meeting of the Council in Washington. He succeeds Bishop G. Bromley Oxnam of the Washington Area.

Bishop Nolan B. Harmon of the Charlotte Area was elected president of the Southeastern Jurisdiction, and Bishop Bachman G. Hodge of Birmingham was elected secretary.

## New Church Opened At Sanford

Trinity Church, Sanford, was host to hundreds of members and visitors recently when the new building was opened for use by the district superintendent, Dr. Allen Brantley, and the pastor, the Rev. J. F. Minnis.

Trinity is a new congregation, sponsored by Steele Street Church, and the organization dates back to August of 1955 when the Rev. Henry Hicks was the first pastor. The pastor of Steele Street, the Rev. W. S. Potter, delivered the sermon on the recent opening service and the choir from this church led the music for the occasion. (A picture of Trinity Church will appear next week.—Editor)

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.





NOLAN B. HARMON  
*Bishop, Charlotte Area*

## The Methodist Home for the Aged in Charlotte

One of the finest institutions our Western North Carolina Conference has is the Home for the Aged in Charlotte. Those who visit this Home are always impressed by its size as an institution, and the way our church through this Home looks after the aged dependents of our Conference and Area.

There is never any difficulty in interesting people in the Conference Home for the Aged once they visit it. When they see the size of the staff and the way things are managed, or talk with the aged members of the church who make this institution their home, they all come away with a feeling that we ought to do more than we are now doing for this unselfish institution.

Our Conference has within the last year assumed a closer relationship to the Home. The Conference now asks its separate charges to take as a part of their own specific Christian giving during the year a share of the necessary support this Home must receive. If you, brother layman, were responsible for carrying on this particular institution and feeding the one hundred and ninety resident members, and had to depend upon a free will offering taken once a year to know whether or not you would have enough for them, you would, I am sure, worry a great deal as to how you would

“make out.” For this reason, the Conference has through its World Service Commission apportioned a definite amount to each local church, and this we are sure will be given generously and gladly.

This is mentioned at this time because on Mother’s Day, many of the churches like to take an offering which will meet or perhaps overpay the portion which they are asked to have ready for the Home. We urge all our ministers to call this matter to the attention of their people in due time, that we may not fail these older persons in the Home who look to us in the evening time of life.

A much needed Infirmary is to be built at the Home. This has long been desired and planned for. Funds should be generously given for this purpose. The present infirmary on the third floor of the main building of the present Home is usually full, and a strong nursing staff must always be on duty. We have now come to the time when we ought to see to it that a separate infirmary with adequate facilities is built and ably manned.

Let it not be forgotten that one of the features of our present day civilization is the increasing number of older people who are no longer able to work

productively, but who live among us and must be cared for. This is a personal pleasure as well as a true obligation in most Christian communities. Certainly, the church sees here not only a duty, but an opportunity to shed abroad the love of God by taking care of those who in their declining years cannot always look after themselves. The Home in Charlotte has more applications for membership than can be filled and many worthy Methodist applicants must be turned down week after week because there are not enough facilities. We must expand our resources here in the coming months and years to meet the imperative needs of this increasing obligation.

One thing is certain, the Western North Carolina Conference cannot afford to let these older people who are its responsibility remain unsupported—or half-heartedly support them by a few casual collections taken in an off-hand way.

If you are a church member, be prepared to give generously when the Mother’s Day offering is taken in your church, or to follow whatever other plan your local church adopts. If you are on the Official Board, ask the church treasurer how things have come along in getting ready to meet the quota which has been asked of your church by the Conference. There should be in each church an announcement about this two or three Sundays in advance of Mother’s Day, but announced or unannounced, let it be known that you and perhaps other members of the church want a chance to give. And pastors, please be sure and do not fail the Conference in opening to all your people an opportunity to share in this great work. We do have a duty to perform here which ought to be a Christian pleasure to those who undertake it. Let us not fail to see that there shall be “light at eventide” upon these worthy persons who look to us.

*Nolan B. Harmon*  
Bishop





Rev. C. W. Kirby is our Minister as well as Superintendent, so we like for him to preach to the Home Family at least once each week. Since he must be in churches throughout the Conference on Sundays, he preaches at the Home on Wednesday mornings. The above is a picture of one of these Wednesday mornings. Out of a membership of 190—45 of whom are residents on the infirmary floor, leaving 144 in the residence area—the attendance on Wednesday mornings averages a few more than 100. There are actually 88 visible in the above picture and the organist and part of the congregation on the left cannot be seen. No one in the congregation, except the minister, knew that this picture was to be made on this particular morning.

Mrs. O. P. Ader, as Miss Estella Fassett, was a deaconess of the Methodist Church before her marriage. This is Mrs. O. P. Ader in her deaconess uniform. She served all 18 years in the California Conference. In 1908, although she did not have Local Preacher's License, nor was she a local preacher, she was appointed to serve as pastor of Eurada Church of the Coyote Charge. She served this church for two years and served under two bishops. We wonder if any woman served as pastor of a Methodist Church earlier than did Mrs. Ader.



Miss Pattie Louise Allen in her deaconess uniform. After 10 years as a business woman, Miss Allen served for 30 years as a deaconess under the Woman's Board. She, like a Methodist preacher, served wherever she was sent. Her fields were Cumberland Gap, Tenn.; San Francisco; Johnson City, Memphis, and Knoxville, Tenn.; Rural work in Kentucky—organized 4 churches, serving as pastor; Bookkeeper at Brevard Institute, N. C. After retirement in 1939, did various types of rural work with "Save the Children Federation" until she entered our Home in 1948.



Our Woman's Society of Christian Service, under the leadership of the Secretary of Spiritual Life, has six Prayer Groups that meet weekly. The above picture is one of the Prayer Groups on the Infirmary Floor.



Our Home Family feels that daily spiritual food is just as necessary as food for our bodies, so every morning there is worship either in our lovely chapel or in the dining room around the breakfast tables. The picture at left, below, shows 7 of the 12 leaders and 3 of the organists who assist 7 staff members with these daily Morning Worship Services. Reading from left to right, seated: Miss Doralee Vause, organist; Dr. R. L. Ownbey, Miss Florence Dixon, Mrs. Lula Wilkinson, Miss Pattie Allen; standing: Mr. J. P. Roberts, organist; Miss Bessie Smith, Mrs. Pearl L. McKinne, Mrs. Roberta Culler, organist; Rev. Fred O. Dryman. Absent when the picture was made: Mrs. O. P. Ader, Miss Edith Bader, Rev. E. O. Cole, Rev. M. W. Heckard, Mr. H. G. Hallyburton; organists: Prof. R. S. Kirby and Mrs. W. E. McDougle; and the 7 staff members.

One of the most active organizations in the Methodist Home is the Woman's Society of Christian Service. Of the 159 women and 31 men in the Home, 116 women are active, 10 women and 1 man are affiliate members, making a grand total of 127 members. During this year 3 Study Courses have been given; one of which, the Spiritual Life Study, earned Jurisdictional credit. The Society participates actively in district and Annual Conference projects and is a member of the Charlotte Chapter of the United Church Women. Below, right, is a picture of the Executive Committee: Reading from left to right—sitting: Miss Minnie Hamlet, Secretary of Status of Women; Mrs. Pearl S. McKinne, Secretary of Spiritual Life; Miss Mary Pierce, President; Mrs. J. J. DeMott, Rec. Secretary; Mrs. J. C. Keever, Secretary of Supplies; Mrs. Pearl M. Spotts, Secretary of Literature and Publications; Standing: Miss Bessie Smith, Co-Secretary of Christian Social Relations; Mrs. G. G. Adams, Vice-president and Program Chairman; Miss Florence Dixon, Secretary of Missionary Education and Study—Miss Dixon is also Charlotte District Secretary of Spiritual Life—Mrs. J. A. Cooke, Treasurer; Mrs. W. C. Nicholson, Secretary of Promotion; and Mrs. Roberta Culler, Chairman of Local Church Activities. Absent when the picture was made is Miss Edith Bader, Secretary of Christian Social Relations.







Mrs. Emma F. Beck, formerly of Winston-Salem, and a member of Centenary Methodist Church, is a "walking" example of the capable job of rehabilitation after a limb fracture that is carried on by the medical staff.

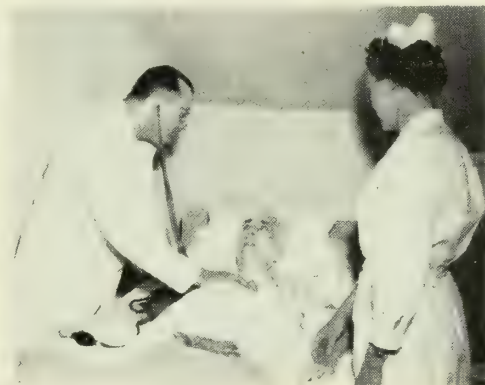


Shown above are the Home's Superintendent and Business Manager, along with Mrs. Teresa Nelson, buyer of Ivey's of Charlotte. The occasion was Mrs. Nelson's presenting to the Home, on behalf of all employees of Ivey's, a gift of sizeable proportion enabling a room in the new proposed Infirmary to be completely furnished in memory of the late Mr. J. B. Ivey. One of Mr. Ivey's dreams, as he served on the Home's Board of Managers, was to see such building completed.

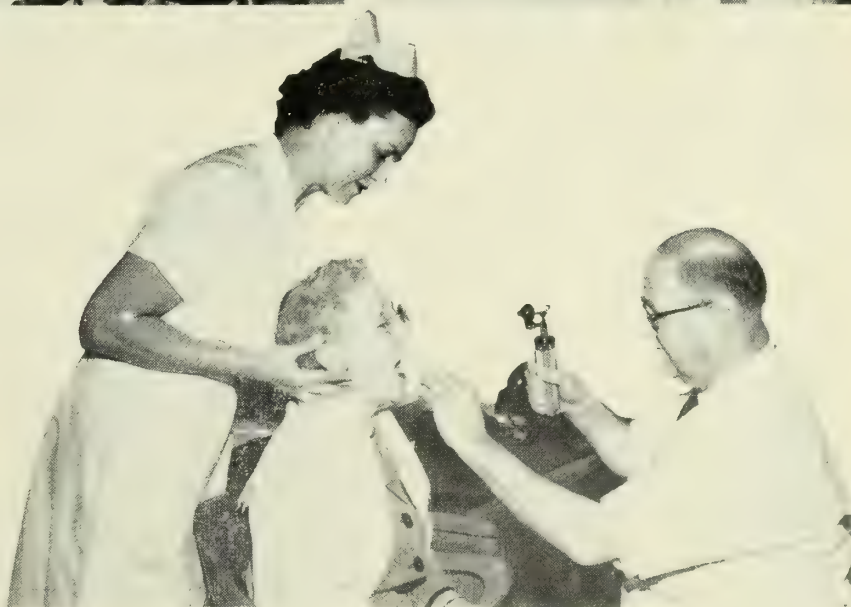
Table games are enjoyed by the Members residing in the Infirmary Department. Anagrams, Dominos, Scrabble, and Chinese Checkers are among the favorites. Here we see Mrs. Rosa P. Jonas, formerly of Lincoln-ton, and Mrs. Mary A. Milloway, widow of the Rev. George F. Milloway.

A number of Members living in the Infirmary have television sets in their room, inviting their friends in to share particular programs. Also, there are sets in the public areas. Miss Dora McKee is shown in her room with her near neighbor, Mrs. Laura Cook.

The doctor-patient-nurse relationship at the Home is one of comradeship and along with the professional skills goes expressions of interest and concern. Shown are Dr. Geo. F. Verdone, Specialist in Internal Medicine, Miss Alice E. Radford, and Miss Julia Schronce, R.N., Assistant Nursing Supervisor.



On clinics days the Home's doctor sees any and all Members who care to see him. Preventive medicine is the order of the day, the staff being ardent supporters of the old adage, "an ounce of prevention is worth a pound of cure." Pictured is Mrs. Parks Sadler, R.N., Nursing Supervisor; Mrs. C. E. Wakefield, formerly of Charlotte; and the Home's Physician, Dr. C. L. Nance.







Left to right: C. W. Kirby, Supt., H. I. McDougle, the Home's first Chairman of its Board of Managers, has served continuously as Chairman of the Admissions Committee of the Home since its beginning, and Willard S. Farrow, Business Manager.

## Administrative Explanations

This trio still agrees that from all the telephone calls and written inquiries regarding possible membership the questions most asked are included among the following. They have likewise answered them at this time for the *ADVOCATE* readers' interest and benefit.

**Q. How old does one have to be before they can come into full membership?**

**A.** One must be at least 65 years old—and there is no maximum age limit.

**Q. Physically, what is expected of one?**

**A.** One must be able to pass a physical examination at the time one actually comes into the Home, this examination to be given by one of our staff doctors. One must be able to take care of their personal hygiene, care for their room, go to meals in the main dining room, and participate in general routine of living. The Methodist Home is a resident Home for retired people, not a nursing home, and our Infirmary facilities are for those who need such after they are resident Members of our Home. No one at the time they enter the Home may be placed immediately in the Infirmary.

**Q. How long does it take for one to be admitted after making application?**

**A.** Our Methodist Home is now operating at capacity, with every available room occupied, and we have an approved waiting list of 80 applicants. It is usually from six months to three years before we may have space to offer. But, as we work on the merits of each individual case plus urgency of need, it is possible that the waiting time may not be that long. On the other hand, it may be longer for others.

**Q. Does becoming an apartment donor shorten the waiting period for admission?**

**A.** Definitely yes! By becoming a donor and contributing the exact cost of the construction of an apartment, the approved member is actually making space for herself, and therefore upon completion of such apartment she may come in immediately, thus doing away with any waiting period whatsoever.

**Q. What does it cost to live in the Methodist Home?**

**A.** Our cost of care, known as the "Rate for

Care" is now \$160.00 per month. This Rate for Care is subject to change, being set by the Board of Managers at their annual meeting, and is based on the actual cost of operation of the previous year.

**Q. What is included in this "Rate for Care?"**

**A.** Care is defined as: Lodging; board; laundry and dry cleaning; weekly maid service; the care of the Home Physician, the medicines prescribed by the Home Physician or other physicians attending the Member; the nursing, Infirmary and geriatric hospital care available in the Home, and the religious, social and creative life program of the Home. Where outside hospitalization or special medical care is indicated, the Home will pay for such service and will make an additional charge against the Care Reserve Account of Member, if no other funds belonging to Member are available. While the Home is not financially responsible for special medical care, or for outside hospitalization, the Administration of the Home will give every reasonable assistance to the Member in order that they may receive such special service and hospitalization when needed.

**Q. Do I have to give the Home everything that I have?**

**A.** No, every person making application for membership in the Methodist Home is required to furnish the Admissions Committee a complete financial statement regarding their assets and their income. The Admissions Committee studies this statement and works out an individual contract for life care based upon the applicant's ability to pay, as well as to share their surplus assets should they have such.

**Q. Does the Home have any Members living in it as resident Members who are not able to pay their full cost of care?**

**A.** Yes, the Home has over 45% of its total Membership in this category. The Western North Carolina Annual Conference has con-

tinued to recognize the expense involved in the amount required to financially supplement those unable to pay their full cost of care. The Home is now in the budget of every local church for an apportionment to pay in its entirety this financial underwriting as well as to undergird the entire work of the Home.

**Q. If after one becomes a Member of the Home and becomes unable to care for themselves, does the Home terminate their contract?**

**A.** No. The Home will not write a contract except for life. At the present time, we have 45 Members who are living permanently in our Infirmary where they are being taken care of by a very fine staff of doctors and nurses.

**Q. How many employees are required to care for the Home's Capacity Membership?**

**A.** For the Home's 190 persons, there are 74 employees, or a ratio of one worker for each 2.6 persons served.

**Q. Does the fact that the Home writes Life Care Contracts materially effect the Rate for Care?**

**A.** Definitely yes! The fact that 45 of the Home's 190 Members are residents of the Infirmary necessitates around the clock nursing service. In this department it is necessary to maintain an employee ratio of 1 to 1.7 persons served. Too, 14 of these employers are skilled Nurses, Homes throughout our country not including Health Services, but rather just room and board, can operate for far less. However, the feeling of complete security is missing.

**Q. If I should desire to become a Member, just what do I do?**

**A.** Write for an application blank, addressing your request to:

The Methodist Home for The Aged, Inc.

P. O. Box 9217

Charlotte 5, North Carolina

## WILL FACTS

To answer the question—"What is the correct name of the Home to use in making a bequest in my Last Will and Testament?" we reprint our legal name:

THE METHODIST HOME FOR  
THE AGED, INC.  
CHARLOTTE, N. C.

Such inquiries are indeed welcomed and the inclusion of the Home in your Will assures continuing the finest Life Care for the elderly citizens of our Conference.



Pictured above is the Home's 8-room Superintendent's Home completed in 1956. Mr. James L. Bean, Jr., of Cherryville was the architect. It is located only 700 feet from the main building, but yet is apart from it, being ideally located on a beautiful wooded knoll to the south. Under the able guidance and efforts of Mrs. Ross Puett, Chairman of the Home's Home Life, Furnishings and Decorations Committee, it has been beautifully landscaped. This is a much needed and welcomed addition to the Home's physical properties.

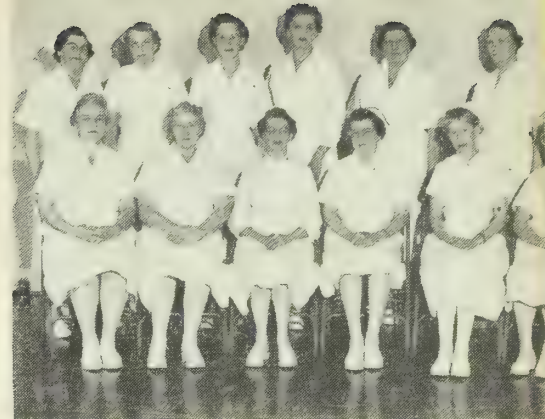




left to right—back row: Miss Alice [unclear], Miss Jane Harrison, Mrs. G. G. [unclear], Mrs. Charles R. Brockmann, Miss [unclear] Goodman. First row: Mr. J. P. [unclear], Mr. Bob Reed, Mrs. Fred O. Dryden, Mrs. Earle W. Southworth. Absent from picture was taken: Mrs. Claude H. [unclear].



From left to right—back row: The Rev. C. W. Kirby, Miss Frances Kelley, Mr. Willard S. Farrow. Front row: Miss Mary Blackburn, Miss Barbara Shoe, Miss Carolyn Eargle.



From left to right—back row: Mrs. Loretta Tadlock, Mrs. Inez Gardner, Mrs. Parks Sadler, Miss Julia Schronce, Mrs. Emma K. Lee, Mrs. Ella Finlayson, Mrs. Nelle Jewett, Mrs. Viola King, Mrs. M. T. Edwards, Mrs. Beulah Cameron Cloud, Mrs. Ralph Smith, Mrs. Helen Wilde. Absent when picture was taken: Mrs. Lula Johnston and Mrs. Mary Griffin.

# Those Who Serve

## A Glimpse of the Employees Working in the Home

If space were available, a lengthy statement might be made telling a comprehensive story of the individual talents and abilities that are represented among the 74 employees working at the Home in Charlotte.

However, a collective tribute must be paid to these who serve so willingly and so efficiently to provide the complete care that the Home's 190 elderly members expect and deserve to receive.

A daily tour through the Home would find an Executive Housekeeper, along with her Assistant, directing 12 other employees as they systematically cleaned 115 residence area rooms, 5 5- and 6-room cottages, 14 3-room apartments, and 12 4-room apartments, 131 baths, 20 public areas ranging from the post office to the large Fellowship Hall plus several thousand square feet of front and back porches and sidewalks.

The observer would note two skilled Dietitians planning meals, including many special diets, for a total of 260 persons the equivalent of three meals per day (190 members plus employees). They supervise and direct the activities of 16 other employees as they prepare, serve, and clean up; an operation that entails the use of over \$75,000 of raw food annually. They handle the cleaning and housekeeping services of the entire food service department.

Noting closely the unusual activities in the Home's Infirmary Department, one

would see several of the Home's 14 nurses hustling about. There, under the able leadership of a most dedicated nursing Supervisor and her Assistant, the work, of the other 12 dedicated nurses along with 12 other employees, is scheduled and carried out in an orderly manner. Three shifts of workers give 24-hour service to the 45 members of the Home who live permanently in that Department, and are also available to serve the members living elsewhere in the Home: for temporary illnesses, for daily treatments; or for medicine refills from the Home's dispensary. It is in the Infirmary Department that tender loving care accompanies the systematic bathing, dressing and undressing of members residing there when the time comes that they can no longer do these things for themselves. Here on this floor is found three small dining rooms, which enable these folk to have a very short distance to go for their meals; but, of course, when needed, they have tray service in their rooms.

Always very busy in the background, keeping the Home's family comfortable with heat in the winter, things fixed and in the best condition, the grounds beautiful, transportation facilities running on schedule, and errands taken care of, are the Home's Heat and Power Engineer and the Buildings and Grounds Foreman as they, with three other employees, smilingly go about their duties.

A Director of Arts and Crafts teaches and lends assistance to any and all as they pursue their hobbies in one of the Home's five rooms for such activities, or in their own rooms. Since the Home's opening, the administration has recognized that a "real" home needs to provide the facilities as well as the leadership to enable the members to create and enjoy the things they desire.

The skilled, trained, licensed beautician now devotes over three days per week to keeping the fairer sex attractively adorned with the latest hair styles, along with the multitude of shampoos and sets.

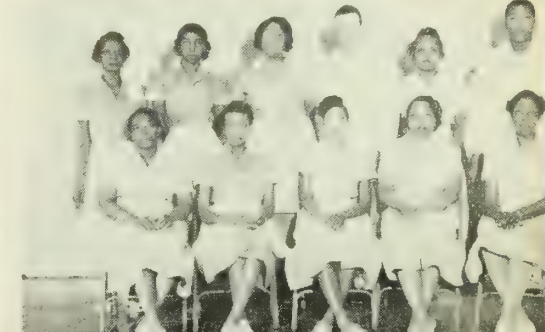
The main floor offices find the office staff, along with the Superintendent and Minister, and the Program Director and Associate Minister, hard at work as they ply their respective duties. The Business Manager, along with the Bookkeeper, Cashier, Administrative Secretary, and Stenographer-Clerk, work as a team in attending to the multitude of details involved in operating the Home within its \$360,000 annual budget. Too, it is with this team that the Superintendent and Program Director handle the thousands of inquiries each year, schedule the hundreds of personal interviews, both with persons inside and outside the Home, handle a mountain of mail, and schedule the many religious, social, cultural and entertaining activities that take place, day in and day out.

Thus, the observer on tour is always the first to agree with the Home's Board of Managers that the Home's dedicated group of employees are tops in their respective fields, and contribute constantly to the happiness and well being of those the Home serves.

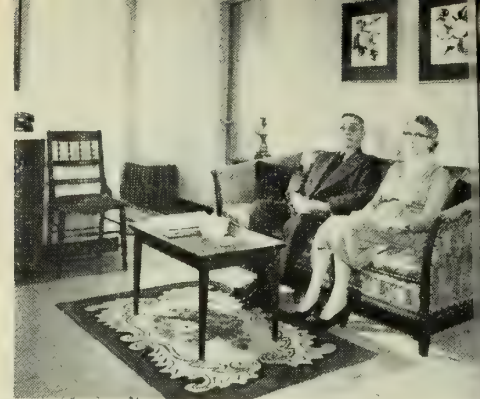
left to right—back row: Walter [unclear], Ernest Hart, Algene Lee, Dewitt [unclear], Virginia Brown, Will Sims. Front row: Sarah Nichols, Emma Abraham, Mary Thompson, Floreatha O'Leary, Lizzie Hunter, Macie Orr. Absent when picture taken: John Mack, Ruth Mack, and [unclear] O'Faite.

From left to right—back row: Robert Porter, Willie Mae Morrow, Robert Lee Potts, Annie Lee Hall, Robert B. Massey, Joseph Potts, Robert Smart. First row—Eunice Orr, Lola Moore, Kathleen King, Elizabeth Springs, Lottie Cunningham, Zara Miller, Willie Mae Patton. Absent when picture was taken—Ellen Frederick, Johnny Crawford.

From left to right—back row: Christobel Jackson, Rosa Pauling, Betty Pate, Benny Pate, Grace Wiley, Walter McCoy. Front row—Cleon Dunlap, Creola Tate, Mary Lee Means, Beatrice White, and Clara Davis. Not present for the picture: Betty Orr.







Our Conference's Home in Charlotte is one of the few Homes under the banner of Methodism in the United States that actually offers three different types of living accommodations. Private rooms in the main building are most popular and most in demand. Then the Home has both one and two-bedroom apartments, with a large living room and either a pullman kitchenette or a full size kitchen. Too, with its spacious acreage, a Member may build a cottage on the grounds, specifying the floor plan arrangement. Above, from left to right, is Mrs. Lillian Foreman, from Madison, and a member of Madison Methodist Church, as she pursues her hobby of making aprons in her room. Next we see Mrs. Sloan ("Miss Nancy") Springs, from Mt. Holly, and a member of First Methodist Church, there, in the living room of her apartment in the Home's North Apartment Group. On the extreme right, we find the Reverend J. C. Cornette, a retired minister of our Conference, and Mrs. Cornette, in the living room of their new two-bedroom apartment in the Home's South Apartment Group.



On the right, above, we see a group of ten photographed in Owens Auditorium as they attended a Community Concert program. Shown are Miss Josephine Osborne, Miss Ruth Carpenter, Miss Musa Marbut, Miss Harriet Bader, Mrs. Martha Nicholson, Miss Fannie Smith, Miss Adele Seyle, Miss Sarah Pearson, Mrs. Blanche Rollinson, and Mrs. Gertrude Adams, The Home's Program Director. Among the many regularly scheduled "happenings" in the Home each month is the birthday party to honor the Members whose birthdays and anniversaries fall within that month. Here, above, left, are 8 of the 13 whose anniversaries are in March. From left to right, first row: Miss Marion Doolittle, Mrs. W. B. Pickens, Mrs. J. C. Keever, Mrs. M. C. Roberts, Mrs. Bessie W. Owens. Second row: Mr. J. P. Roberts, Miss Attie Reynolds and Mrs. Laura A. Meares, who was 90 years of age on March 13th. We do not mention ages often, unless one has reached the nineties. Absent when the picture was made: Miss Mary Alston, Mrs. Frank Tichenor, Mrs. Carl H. Trowbridge, Miss Maggie Watts, and Miss Jennie Harris, who was 91 on March 9th.

### GOING — DOING — SEEING — ENJOYING . . .

As the local Church becomes more aware of the interest and activities accompanying the care and love the membership of the Home receives from the staff, many gestures of assistance in a variety of ways have been made and most appreciated. Since November of last year, the Woman's Societies of Christian Service of the Charlotte District have furnished the programs for our birthday parties. The Society from St. James Methodist Church, Charlotte, through its M. Y. F., presented the program for March. This group is shown above. Mrs. Chas. E. Horne, standing by back drapery, is president, and the Reverend W. B. A. Culp, seated at extreme right, is the minister of this Church.

The Methodist Home in Charlotte is doing exactly that—a Home and its family is a normal group with a wide variety of interests, likes and dislikes! Also, as members of any normal family, they pursue these interests; go and come as they please; taking advantage of the opportunities that arise; and on other occasions, actually "create" opportunities themselves. Below we see a group returning from a shopping expedition in Charlotte.

Below, the photographer has "captured" Miss Roberta Jones, Miss Theresa Cooke, Mrs. Cora Cranford, Mrs. Martha Nicholson, and Mrs. J. H. Cooke as they attended the Camelia Show, sponsored by the Men's Camelia Club of Charlotte, at Radio Center recently.







er the planning of Mr. Zeb Barnhardt the guidance of Rev. J. C. Auman, these men and women from Centenary Church, Ston-Salem visited with us on a Saturday morning recently. The purpose of this visit to see our Home, visit the 5 members of the church, who are members here at the present time and to ask our versatile Superintendent, Rev. C. W. Kirby, questions about administration, food, nursing care, housing, and home-life activities. We are delighted to have such groups visit with us and are saying to all the churches in our conference "go thou and do likewise."



Games are an important part of living at the Methodist Home. Beginning a shuffle board game are: Mrs. Gussie Gill and Miss Theresa Cooke; with Mrs. Annie H. Gibbs at the scoreboard and Miss Josephine Osborne lending advice, while she is waiting to play.



Visitors are WELCOMED and it thrills us to have groups want to "see over the home" and learn to know first-hand what our conference has built here over the past 11 years. This group is the Preparatory Class from May's Chapel Church and St. Paul's, who came to visit this institution of the church which they planned to join on Palm Sunday. The pastor, Rev. R. H. Strader, is standing second from the left on the back row. The other men are laymen of his church.



Each year we have a party for the members who enroll in our Home during the previous year. This year the party was given at the end of 14 months and we had 31 to enter the Home during this time. Twenty-six of the 31 were present for the picture. Each lady was given a corsage and the men were given a boutonniere. Seated—first row: Rev. J. C. Cornette, Mrs. J. C. Cornette, Mrs. Annie H. Gibbs, Rev. O. P. Ader, Mrs. O. P. Ader, Mrs. Mary B. Uttley, Mrs. Mary Alice Charles, Mrs. Laura Bryan, Mrs. Fannie N. Wakefield; second row: Miss Sarah Brandon, Mrs. Nancy E. Springs, Mrs. Annie Lou N. Gillespie, Mr. A. Frank Ross, Miss Attie Reynolds, Miss Roberta Jones, Mrs. J. F. Callahan, Mr. O. R. Teague, Mrs. Annie S. Roberts, Miss Daisy Gentry, Mrs. J. S. Simmons; standing: Miss Sarah Gentle, Miss Lucy Price, Mrs. M. C. Roberts, Miss Frances Atkinson, Miss Nannette E. Jones, and Prof. R. S. Kirby. Absent when the picture was made: Mrs. Mary Z. Chidester, Mr. R. B. Coldren, Mrs. R. B. Coldren, Miss Alice E. Radford, and Mrs. Lee Williams.



*Ceramics—an enjoyable craft*

*People who are blind enjoy creative work*



*Creative pleasure in weaving*



*Working together mounting pictures*





## New Class Moves Forward at Lebanon Church



The "Together Class" at Lebanon Methodist Church in High Point is only six months old, yet nine of its members (shown above) united with the church on Easter Sunday morning.

A class for recently married young couples, it began last fall with three couples who were not attending any class, and has grown to an enrollment of 32 members. 37 were present on Easter Sunday.

Guiding the new class are "Bob and Jo" Parrish. Bob is a vice-president of the W. N. C. Council of the Young Adult Fellowship.

Inspired by a program on attendance at the High Point Young Adult Subdistrict

meeting last January, the class decided to set aside Wednesday nights after prayer meeting for visitation. An average of ten to twelve persons visit each Wednesday night.

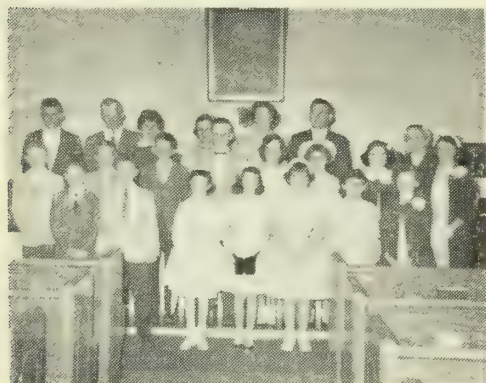
"Get acquainted time" is a feature of the class on Sunday mornings. With many new couples visiting nearly every Sunday, fellowship is promoted with coffee and doughnuts before the lesson begins.

The class has been an inspiration to the whole church, especially on Easter Sunday when nine fine young adults stood before the altar to unite with the church—five on profession of faith and four by transfer of church letter.

—KENNETH CROUSE, Pastor

## Widow of E. K. McLarty, Sr. Establishes Scholarship

Mrs. E. K. McLarty, Sr., widow of the late Dr. E. K. McLarty, Sr., is using the benefits derived from the Western North Carolina Conference Brotherhood to establish a memorial scholarship endowment for Brevard College, to be used for the education of young men for the Christian ministry. The fund is to be designated: THE E. K. McLARTY MINISTERIAL SCHOLARSHIP FUND. Members of the family and friends have expressed the desire to add to the principal amount from time to time.



The above picture was taken at the close of the Easter Sunday service at the Grifton Methodist Church.

Twenty-seven persons were received into membership of the church—1 by vows, 15 by baptism and vows, 4 by transfer from other denominations, and 7 by transfer from other Methodist churches. Five of the number were absent when the picture was made.

## Mission Books Written By Arkansas Woman

Two books listed in the bibliography for the study of Africa, soon to be launched by the Woman's Division of Christian Service, are by the same author, Ann L. Ashmore, wife of the editor of *The Mississippi Methodist Advocate*. They are *The Call of the Congo* and *North Africa—Land of Destiny*.

*The Call of the Congo* (1958) is the story of pioneer medical missions. It is a graphic account of the work accomplished by Dr. and Mrs. Bryant Lewis who gave more than thirty years in the Congo.

*North Africa—Land of Destiny* (1959) is the story of a young girl who went to North Africa as a short-term missionary to minister to Arab women and girls in a Muslim world.

Both books may be obtained from any Cokesbury Book Store or *The Mississippi Methodist Advocate*, P. O. Box 1093, Jackson, Miss.

*The Call of the Congo* is priced at \$3.00; *North Africa* is \$1.50.

A lot of church members are like wheelbarrows—not much good unless pushed. Some are like kites—if you don't keep a string on them, they'll fly away.

Some are like kittens—they are more contented when petted.

Some are like lights—they keep going on and off.

And many are like the North Star—There when you need them, dependable, ever loyal, and a guide to all people.

—Copied from the *First Methodist Messenger*, Atlanta

## Churches Launch Spring Drives to Clothe Needy

NEW YORK—Special Spring Drives in the interest of the United Clothing Appeal of American churches for serviceable used clothing to aid needy people overseas will be emphasized in thousands of churches across the nation during the April 15-June 15 period.

Minimum goal of the 1959 appeal beginning this Spring is for ten million pounds.

Slogan of the nationwide clothing appeal of the churches is "Let the Idle Clothing in your Closet Go to Work to Help Someone in Need."

This was announced in New York City by Dr. R. Norris Wilson, executive director of Church World Service, the interdenominational relief agency through which the United Clothing Appeal of Protestant denominations is coordinated.

Activities to stimulate the collection of the clothing so desperately needed by refugees and other distressed persons, Dr. Wilson said, will be carried on both in individual churches and in co-operative community efforts.

Donations of clothing by individuals in areas where concerted drives may be delayed, Dr. Wilson said, may be forwarded through individual churches or sent direct to Church World Service Centers at New Windsor, Maryland; Nappanee, Indiana; 110 East 29th Street, New York 16, New York; 4165 Duncan Avenue, St. Louis 10, Missouri, or 919 Emerald Avenue, Modesto, California.

Shipments should be prepaid, and in all cases possible contribution of at least eight cents per pound of clothing donated should be sent to cover the necessary costs of processing and handling.



Let  
your

EIDING

help them





# Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St., Raleigh, N. C.

## The Nineteenth Annual Meeting

The theme, "The Master Calleth for Thee," and the hymn, "The Voice of God is Calling," were expressed with vital significance throughout the Nineteenth Annual Meeting of the N. C. Conference Woman's Society of Christian Service. The three days' sessions were held at the Steele Street Methodist Church, Sanford, with the conference president, Mrs. Pierce Johnson, presiding.

Conference officers, committee chairmen, subdistrict leaders and a number of other women began arriving in Sanford on Monday, April 6, for a service of Spiritual Preparation and Commitment. The service, held in the sanctuary of the Steele Street Church, had for its speaker Miss Kate Cooper, of Hampton, Ga. It was under the direction of Mrs. R. L. Jerome, conference secretary of spiritual life. Miss Cooper has a record of fifty years of service as a missionary in Korea, having answered the call as a very young girl.

### Service of Holy Communion

During the opening service of Holy Communion on Tuesday morning, love gifts totaling \$1,974.06 were laid on the altar for the nurses' home at Christ Hospital, Kapit, Sarawak. Since the service, additional gifts have brought the total to \$2,338.64—the largest amount ever given at the Annual Meetings as love gifts to specific projects. The Rev. W. Stanley Potter, the Rev. J. F. Minnis, and the Rev. W. L. Freeman, pastors of the host church, Trinity Methodist Church, Sanford, and Jonesboro Heights Methodist Church, respectively, administered the Sacrament of Holy Communion.

### Guest Speakers

Dr. Harold Brewster, Medical Secretary, Board of Missions of the Methodist Church, brought into focus the work of Methodist medical missions around the world, their needs and hopes for future expansion. Dr. and Mrs. Brewster went to Sarawak in 1956, where Dr. Brewster established a hospital at Kapit, remaining for some three years in the ministry of healing. The topics of his two addresses were, "The Voice of God is Heard in Sarawak," and "Our Witness through Healing." On Tuesday evening, Mrs. Brewster brought an illustrated message with slides, using the topic, "Christ Hospital in Pictures."

Miss Cornelia Russell, executive secretary of Town and Country Work, Woman's Division of Christian Service, in her two addresses gave graphic pictures of the responsibilities of members of the Woman's Society of Christian Service in that area of work. Her topics were "How Are We Answering," and "Obedience Demands Personal Commitment."

The meditations given by Miss Kate

Cooper on Wednesday and Thursday mornings were in a real sense spiritual preparation for the sessions of each of these days. She used as her subjects, "God's Call to Adventure by Faith," and "The Cost of Obedience to God's Call."

### The President's Message

Mrs. Pierce Johnson, in her annual message to the conference, said: "There is no place in the world today for lethargy. The current of time is moving too swiftly for any of us to stand still lest we be swept away by the onrushing tide of human events. We must be shaken out of all complacency, and made to rise to heights of spiritual discernment undreamed of before. The job of Christians is to speak the gospel clearly and convincingly to the ear, the heart, and the mind of men."

### Reports

The reports of all officers and the three workers, grouped under appropriate topics relating to the general conference theme, were challenging and encouraging. The report of Miss Mamie Chandler, director of Wesley Foundation at the Methodist Student Center, East Carolina College, Greenville, was supplemented by a brief message by Dixon Hall, a student at ECC who frequents The Student Center. The reports of the two rural workers, Miss Ethelynde Ballance, and Miss Jean Griffith, were given on Wednesday evening preceding an address by Miss Russell.

### The Pledge Service

During the pledge service, under the direction of the conference treasurer, Mrs. L. C. Vereen, pledges for 1959-60 totaling \$140,150.00 were made by the nine district presidents and treasurers—an increase of \$3,400.00 over the conference year 1958-59. Mrs. Vereen was also assisted in lifting up the theme for the service: "To Love . . . To Life . . . To Light," by Mrs. P. F. Newton, Weldon, Mrs. O. W. Dowd, Raleigh, and Mrs. Harold Braswell, Whitakers. Also during the pledge service a candle for World Bank burned for twenty minutes, honoring three women who had donated \$96.00 each, and several chairmen of local committees, the latter \$96.00 being given by the conference.

### Other Awards and Honors

The Goldsboro District, having 100% of its societies (95) conducting three approved study courses during the period February 1, 1958-February 1, 1959, was awarded the Lillie Moore Everett Study Jewel.

Honorary Life Patron Memberships were presented to Mrs. W. H. Taft, Greenville, and Miss Sarah McCracken, Durham. Other special memberships included Adult, Mrs. J. E. Davis and Mrs. Bill Parrish, both of

Sanford; Junior, Nancy Snipes, daughter of Mr. and Mrs. Moses Snipes; and Baby, Kathy Watson, daughter of Mr. and Mrs. Van Paul Watson. Mrs. Vereen announced a gift to the Crusade Scholarship Fund in honor of several outgoing district presidents and secretaries of Promotion. These are Mrs. Frank Hanft, Chapel Hill; Mrs. W. E. Brown, Hobbsville; Mrs. Shelton Boyd, Mount Olive; Mrs. I. N. Moore, Beaufort; Mrs. Harold Braswell, Whitakers; Mrs. Frank Houser, Pittsboro; Mrs. J. H. Brown, Hobbsville; Mrs. Harry Pearsall, Rocky Mount; Mrs. Thomas Hunter, Wilmington; and Mrs. Cecil Pate, Goldsboro.

The Dedication of the Annual Report to Mrs. Hubert A. Davis, Raleigh, was prepared and read by Mrs. J. H. Cutchin, Whitakers.

### Elections

Elected as delegates to the Southeastern Jurisdiction Annual Meetings for the quadrennium 1960-64 were the conference president, vice-president, treasurer, secretaries of promotion, missionary education and service, and Wesleyan Service Guild. Alternates elected were conference secretaries of literature and publications, missionary personnel, and chairman of missionary education and service of the Wesleyan Service Guild. These delegates are elected by office, rather than by name, in order that any new officers or secretaries of lines of work in the above categories, elected during the quadrennium, may have the privilege of attending. Nominees for membership on the Board of Missions are Mrs. C. D. Barclift, Mrs. D. L. Fouts, Plymouth, and Mrs. Pierce Johnson; alternates, Mrs. Hubert Davis, Mrs. Sam A. Dunn, Enfield.

### A Service of Remembrance

A service of Remembrance for Miss Alice Green preceded the business portion of the opening session on Tuesday afternoon. Miss Green of Sanford, a former missionary from the N. C. Conference to China, died suddenly on April 2. Tributes were paid Miss Green by Mrs. T. C. Black, a member of the Jonesboro Heights Methodist Church, and Miss Sallie Lou McKinnon, who had been associated with Miss Green in her work in China. The conference is memorializing Miss Green with a gift of money in her name to missions in China.

### W. F. M. W. Dinner

On Tuesday evening the World Federation of Methodist Women dinner featured an address by Mrs. Brewster on the topic, "Women of Sarawak," and a skit, "To Make Christ Known," presented by members of the Woman's Society of Asbury Methodist Church, Durham. Mrs. H. C. Turlington, conference vice-president, presided.

### Looking Forward

The 1960 Annual Meeting will be held at the Grace Methodist Church, Wilmington, April 6-8. Members of the Program Committee for the meeting are Mrs. H. C. Turlington, chairman; Mrs. Pierce Johnson, Mrs. C. H. Boyd, New Bern; Mrs. H. W. Doub, Aberdeen; Mrs. James M. Harper, Jr., Southport; Mrs. J. S. Henninger, Chapel Hill; and Miss Mary Gardner, Raleigh.



# Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary  
Box 6667, College Station, Durham, N. C.



By HAROLD D. MINOR,  
Director Adult Work

## National Family Week, May 3-10

Theme: "The Family and the Bible"

Any family can do one or more of six things with the Bible: Ignore It, Worship It, Read It, Understand It, Live by It. The last three are all necessary for a Christian family.

Thomas R. Bennett II, in the pamphlet, "Discovering the Bible as a Family," suggests five steps for effective use of the Bible by a family. First, the parents must enjoy using the Bible intelligently with their children. Second, they must be familiar with helps for study, levels of understanding of different aged children, and various Bible translations.

Third, Bible study sessions must be scheduled as regularly as meals, baths, television programs, music practice, etc. Fourth, study must be interesting, which requires variety and participation, by all members old enough (say, age 4 or older). Fifth, freedom of discussion, with mutual respect, is essential, if the family expects to live by what it finds in the Bible. Decisions must be freely made, and agreement not coerced.

Helps for parents are available through the Pastor or Director of Christian Education, the Methodist Board of Education, Box 6667, College Station, Durham, N. C.; the Department of the Christian Family, Box 871, Nashville 2, Tenn., and the Upper Room, 1908 Grand Ave., Nashville 5, Tenn.

## Why Observe Family Week in the Church?

With all the special days and weeks and offerings, is it really necessary to add another observance? Of course, every church should be working on home-church co-operation all the time. Parents' study groups, home visitation by teachers, all-church family fellowships, etc., should be a constant program emphasis in every church.

However, because of lack of leadership, time, imagination, and/or other factors, these things are not being done regularly in many churches. Hence, a special week is selected, with varied suggestions for activities which may help some families to live more satisfactorily.

## How Observe Family Week in the Church?

Some activities are one-shot meetings; others are one of a series, such as a regular Workers' Conference with emphasis on Home-Church co-operation. Still others are suggestions for beginning something which will continue. An example would be for an adult Sunday School class to begin the study of Bishop Werner's book, *Christian Family Living*. This has already been done

by many classes in this conference, with excellent response.

Further program suggestions are found in the leaflet, "Plans for National Family Week," mailed to all pastors.

## Looking Ahead to an Adequate Program

At the Groves Conference on Marriage and the Family held April 6-8 at Chapel Hill, one speaker pointed out that most family life education is not a program, but an "effort." A program involves continuing or recurring contact with one group of people over a period of time, and/or presentation of the same study opportunity to successive groups on a more or less permanent basis, with offerings appealing to persons of varied interests.

For example, the program of the Clara Elizabeth Fund in Flint, Michigan, is based on the Family Cycle, including Founding the Family, Child Bearing, Child Rearing, and Child Launching.

For persons interested in Founding the Family, they offered a high school course in Family Living, a junior college course in Marriage and Family and a Marriage Forum for Engaged Couples.

For married persons interested in Child Bearing responsibilities, they offered a Fathers' Forum, Mothercraft, Couples Class, and "Prep"—devoted to physical exercises, etc., for expectant mothers.

In the area of Rearing Children, the following are offered—Co-operative Nursery (not baby sitting but parent education), Reproduction Education (to help parents become more competent to provide sex instruction for their children), Growth and Development for 7th and 8th graders, and Family Living for 9th graders.

There is a crying need for helping families, and it is necessary for the church to take at least partial initiative where personal values are involved. Therefore a local church or group of churches might well use the impetus of National Family Week to consider future plans for family education.

Such questions as these might be raised: (1) Does the program of our church tend to help or hinder family life, unite or divide families? Why? (2) Are there any specific ways our church could be more helpful to families? (3) What are the needs of families which will not be met except by the church? (These are not all religious in the traditional sense.) (4) What educational methods are most likely to be effective in helping parents, youth, and children become better family members? (5) How can we discover the problems confronting persons in our church and community, and find resources to help in their solution? (6) What are the distinctive roles of minister, class teacher, counselor, or officer of

our church in our family education program? A serious consideration of such questions might well lead to renovation and re-direction of some church programs toward a family-centered church. Some persons may even be heard to say, "For the first time I really feel I'm a part of my church, and it's changing my life."

## Begin National Family Week with Children's Day

"The first Sunday of National Family Week, may be designated as Children's Day, for the purpose of emphasizing the responsibility of the church for our children, the same to be observed without a church-wide offering," so states the 1956 *Discipline of The Methodist Church* P. 250 (6).

This year, Sunday, May 3, is Children's Day and marks the beginning of National Family Week. This should be a time for the adults to become acquainted with the program of Children's Work in their church.

The program this year is entitled, "We Thank Thee for the Bible." This program has been based on some of the children's experiences in the area of the Bible. It will provide an excellent opportunity for adults to see the progression of ideas and knowledge of the Bible as each age group shares at its own level of ability and experience.

The program may be ordered from the Service Department, P. O. Box 871, Nashville 2, Tennessee. The price is 15 cents each, two copies for 25 cents, ten copies for \$1.00. Cash must accompany order.

## Salisbury District to Have Summer Camp

A special session of the Salisbury District Conference was held in First Methodist Church, Salisbury, on Sunday afternoon, April 5th, and was called to order by the Rev. Paul W. Townsend, district superintendent.

The conference voted to buy a tract of 48 acres of land located adjoining Morrow Mountain State Park in Stanly County. There are fifty acres adjoining that may be offered later without much cost.

This property is to be developed as a summer camp for the Methodists of the Salisbury District, and particularly for the young people. A committee is to be named to work out details for the development, and accommodations will be provided in accordance with the needs. It is felt that this is a most worthwhile move that will provide recreation and instruction with nominal cost to the participants.

J. F. HARRELSON, Secretary

♦ ♦ ♦

John Wesley died in March of 1791. His death inspired one of the most movingly eloquent obituaries of all time: "When at length he came to die he left only a knife, a fork, two spoons, and the Methodist Church."

♦ ♦ ♦

We're sorry to say goodbye to some of our good friends who must have forgotten to renew their subscriptions.



## Methodist Building Now Under Construction

The Methodist Building for use of employed staff members of the Western North Carolina Annual Conference is under construction at Statesville after being planned for over two years. The completion date is August of this year.

The P. S. West Construction Company crew began work on April 8 on the Methodist Building at Statesville. The West Company was lowest of eight invited bidders. After deleting the alternate of paving the drive and parking area, as well as some change of materials in the interior, the construction contract was \$94,364.00. Design Associates of Statesville are the architects.

The large lot, located across the street from the new Wesley Memorial Methodist Church, was donated to the conference by Gordon L. Wilson, Statesville Methodist layman. With the purchase of two smaller lots to make the 2½-acre tract face on two streets, the conference now has a beautiful level lot in suburban Statesville, located just two blocks from the new Interstate 40 and only two miles from the new Interstate 77, which will replace U. S. 21.

The cost of the building has increased above the tentative estimates of last June largely because the size of the building has been increased by 830 square feet, or 14 per cent. After months of study of the needs of the various boards which would use the building, and conferring with staff members of such buildings in other annual conferences, the trustees were impressed with the need for large quarters; therefore they felt fully justified in increasing the size of the building and the attendant cost.

The Methodist Building will provide 19 offices, a conference room to accommodate about sixty persons, and other storage and service rooms. The exterior will be cast stone and brick. The interior will be block construction with mahogany panels, acoustic plaster ceilings and vinyl floors. The building will be fireproof and require a

minimum of upkeep expense. Adjoining the historical storage vault will be a reading room for research. One large room is designated for duplicating and mailing. The entire building is on one floor, centrally heated by natural gas, and air-conditioned throughout.

The Methodist Building is the product of much study and the work of committees through three conference years. With the sum of \$20,000.00 on hand from previous appropriations, the trustees expect the project to be completed with an indebtedness of less than \$75,000.00.

The new structure will provide offices for the Board of Education, the Board of Missions, and the Commission on Town and Country Work. The latter two organizations already have their staff members living in Statesville and operating from offices in their homes. The Board of Education is currently located in Salisbury. The conference Historical Society will have a storage vault for historical materials. The trustees of the Methodist Building are Dr. J. Elwood Carroll, Dr. James G. Huggin, James E. Pugh, Gordon L. Goodson, J. Edward Stowe, and Flake Sherrill.

No formal groundbreaking services are anticipated. The contractor has begun work and the building is to be completed by early fall. When the interstate highways are completed in western North Carolina, the Methodist Building will be located within two hours driving time to more than ninety per cent of the members of the conference.

## Virginia Children's Home Finds Neighborliness Real

Old-fashioned neighborliness was brought up to date with a new twist recently when two nurses from a Methodist hospital in Ohio were flown to Richmond, Va., to lend helping hands in a crisis at a sister institution.

Late in March a flu epidemic put a strain on the staff of the Virginia Methodist Children's Home in Richmond, and Superintendent E. Leon Smith tried unsuccessfully through various channels to secure nurses to help in the emergency.

Then it occurred to Mr. Smith to contact The Methodist Church's Board of Hospitals and Homes in Chicago and seek their help in his time of distress. The Virginia home is one of 229 hospitals and homes in the United States affiliated with the general board.

The Rev. Dr. Walter C. Eyster of Chicago, director of personnel and institutional-church relationships on the board's staff, had a sympathetic ear for the Virginia home's problem and went right to work on it.

He telephoned the Bethesda Hospital in Cincinnati, Ohio, and within a few hours two nurses from that hospital were on a plane flying to Richmond.

The nurses who stepped in to "pinch hit" in the Virginia emergency were Miss Nancy Meeks and Miss Phyllis Whitney. Superintendent Smith of the Virginia Home and his staff and the children were most appreciative of the neighborly "loan" from the Cincinnati hospital.

In letters of gratitude to the Board of Hospitals and Homes and the Bethesda

Hospital, Superintendent Smith called the coming of the relief nurses "an answer to our prayers" and said "they were worth their weight in gold."

## Mt. Carmel Holds Dedication and Groundbreaking

Sunday, April 12, was an eventful day in the history of the Mount Carmel Methodist Church of Winston-Salem, for it marked the completion of one building project and the start of another. A fellowship hall was dedicated and a new Christian Education building was begun with groundbreaking ceremonies.

Taking part in the services were the Rev. C. E. Ridge, former pastor of Mt. Carmel, under whose leadership the building fund was started; Mr. Raymond E. Hill, Church School superintendent and chairman of the trustees; Mr. Walter Burgess, lay leader and chairman of the Official Board; Mr. Ralph R. Kegarise, architect and engineer; Mr. Austin L. Evens, co-chairman of the building committee; and the Rev. Joseph W. Lasley, pastor and co-chairman of the building committee.

The fellowship hall which was completed more than a year ago is valued at more than \$16,000. It has a large, well appointed kitchen that adjoins a central fellowship room that will seat more than 200 persons at tables, and a smaller room that serves as headquarters for the four scout units sponsored by the church. In almost constant use, the fellowship hall is conveniently located adjoining the location of the new building that is being constructed.

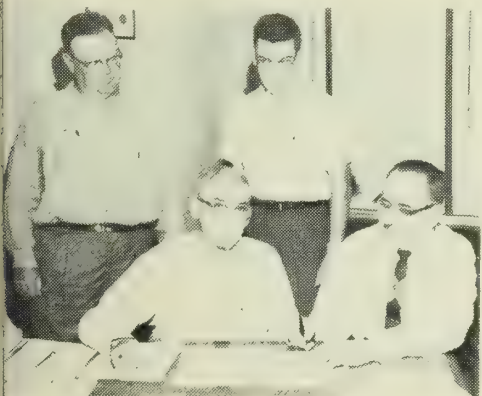
The new Christian Education building, which is expected to cost at least \$85,000 will be of fireproof construction throughout. There will be 23 rooms on two floors with a total of 12,000 square feet of floor space. Part of the present education building, a frame structure built in 1914, will be removed when the new building is completed. The new structure will tie in with the present Sanctuary building which will eventually be replaced. The Kegarise Engineering Company of Winston-Salem has designed the building, and will supervise the construction.

A financial crusade to raise funds for the new building was conducted in February under the leadership of the Rev. Leon L. Blackman, a staff member of the Department of Finance and Field Service of the Board of Missions. With a goal of \$40,000 over a three-year period, the crusade closed with \$52,000 pledged. This, with what is already on hand should be sufficient to complete the building for dedication within three years.

In planning the new building, the recommendations of the General Board of Education were followed, and a thorough study of the expected growth of the church and church school was undertaken so that ample space would be provided not only for the present, but for the future as well.

The ceremonies on Sunday, April 12, took place in a drenching rain storm, and some of the people there said that it was more of a mud-stirring than a groundbreaking. But it was done, and the building is expected to rise soon to the Glory of God.

JOSEPH W. LASLEY, Pastor



Dr. J. Elwood Carroll of Statesville, right, chairman of the Western North Carolina Conference Methodist Building Trustees, is shown above signing the contract for erection of the Methodist Building, on Wesley Drive, Statesville. Seated at left is J. Roscoe West, president of P. S. West Construction Company, Inc., general contractor for the structure. R. C. West, general superintendent, is standing at left with Andrew L. Pendleton, Jr., architect. The land for the building was donated by Gordon L. Wilson, Statesville Methodist layman. (Photo by Statesville Record.)



## Wise Management

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Background Scripture: II Samuel 5 and 6:8

Lesson Scripture: II Samuel 5:1-12; 8:15

What Christian principles are involved in management of human affairs? This is the central question to answer in this lesson. For our Biblical material we turn once again to the history of the Hebrew people, looking especially at David, whose Kingdom represented the height of Hebrew power before the tragic division of the Kingdom took place under Solomon's successor.

Wisdom in the Biblical sense usually means God-centered thinking and living. The refrain often heard in the wisdom literature of the Bible is: "The fear of the Lord is the beginning of wisdom." We are interested in seeing to what extent Israel's greatest king availed himself of this kind of wisdom in the conduct of the affairs of the people. Also we are interested in observing the trends in our world today. Do our leaders in various areas of life take into account God's laws in determining their policies?

The way to the throne was cleared for David by two men who murdered the young son of deceased Saul (the presumptive heir), and brought his head to David, no doubt thinking they would be rewarded for a crime which they had the nerve to claim was the will of God. David had the two men publicly executed, thus showing he was in no way connected with this sordid act (see II Samuel 4:1-2).

It must be remembered that David had been king only in Hebron—a limited sphere of influence. Now he was, by some sort of covenant of which we have no record, made king of all the twelve tribes. From the evidence we have, it appears that the tribes came willingly. That is to say that there was no compulsion. They evidently recognized in David a man who had the power of leadership. This he proved by taking the ancient fortress of Jerusalem from the Jebusites and making it his capital. It was possibly the most easily defended site that could have been chosen. It was later to prove more than once a hard city to take. The Interpreter's Bible has described it as "the most fought-over capital on the globe, the center of three great world religions"—Judaism, Christianity and Mohammedanism.

We might pause here to reflect briefly upon the surrender of the city to David's forces. One thing that is evident from the record is that the Jebusites were over-confident. They were even sarcastic as they implied (see verse 6) that even "the blind and the lame" would be able to repel David's army. They had their own ideas about the way the city was to be defended. These ideas had always worked before. But they didn't realize that they were up against a commander who had new methods of attack.

Applying the truth of the above paragraph to our modern world situation, we could well ponder some of the suggestions that are coming from the pioneer thinkers of our age. In essence they are saying that Christian civilization is facing a crisis. We will no longer be able to defend ourselves by retreating into "fortress America" and depending on the power of the atom bomb to save us. We shall have to have a new strategy inspired by a vision of world service and world responsibility. This means, as some of our greatest military leaders have said, that war is not the answer. Every time we fight a war to save the world for freedom we seem to end up with more dictatorships and less freedom.

A bold, new plan is needed by our leaders—one that will put the emphasis on liberating the world from hunger and want. It is hungry and discouraged people who turn to Communism. If the Christian leaders could take the initiative in bringing food and hope to these weary millions we might gain a hearing for our way of life. We have half the world's wealth and only one-sixteenth of the world's population. In other words, the other fifteen sixteenths has to live on half the world's wealth. No wonder world leaders are saying: "The old strategy is no longer valid."

## Christian Citizenship Week Held in King Community

During the week of April 6th through 10th, "Christian Citizenship Week" was observed at King High School (in Stokes County). The Rev. Courtney B. Ross, minister of Brevard Methodist Church, was the speaker, using as his theme, "I Will Follow Thee." This was a community endeavor, with all the ministers in and around King making the plans for the event.

Chapel services were held each day for the 8th through 12th grades, with

students providing special music and local ministers assisting with the devotional period. One morning the visiting choir from Gardner-Webb College presented a sacred program. Mr. Ross' topics dealt with character, reputation, cheating and stealing, dating and marriage, drinking, and vocations—all concerns of youth.

Climaxing the week's services was "Youth Appreciation Night" on Friday evening, for the families of the students. The concluding message by Mr. Ross to the parents and children was on "Growing Together in the Home."

This week was a meaningful and helpful experience for the young people and for the community. It is hoped that other high schools will consider sponsoring religious activities in a Christian Citizenship Week.

**JAMES E. MCNEELY, JR.**  
Pastor, King Charge

**Church Furniture**  **Southern Desk Company**

Write for information

Hickory, North Carolina

## 60,000 Copies of of the NORTH CAROLINA CHRISTIAN ADVOCATE

Are being sent to the regular subscribers and in bundles to the churches of the Western North Carolina Conference through the kindness of the Methodist Home of Charlotte.

You may receive this magazine each week for the next four months for the small sum of \$1.

Each week the **ADVOCATE** offers news of world-wide Methodism, special news stories about North Carolina churches and people, editorials, feature articles and special pages.

Clip and sign this coupon .....

N. C. Christian Advocate  
Box 508, Greensboro, N. C.

Please send me the **ADVOCATE** for four months trial subscription. I enclose \$1 in payment.

Name .....

Address .....

Name of local church ..... District .....



## IN PASSING

### Six Days at Madison

At the invitation of the Rev. Frank Edwards, I preached for a week at Madison to the most faithful congregation that I have ever seen. They came out through rain and cold weather and encouraged the preacher by thoughtful attention as he talked about prayer.

After this experience, I am all the more convinced that people want to hear practical sermons on how to live the Christian life. Sometimes we have been guilty of doing no more than the minister whose sermon Cal Coolidge reported to his wife.

"What did the preacher talk about," asked Mrs. Coolidge.

"Sin," said the laconic president.

"What did he say about it?"

"He was agin it," said 'Cal'."

Madison has a fine group of singers, youngsters and grownups, and it was a pleasure to see a full choir present every night. Preaching every night and working in the office all day isn't to be recommended, especially when you have to travel sixty miles there and back, but it was well worth the effort, and it was a privilege to get better acquainted with Frank and Mrs. Edwards, as well as with their people.

### Do You Want a Good Book?

More than a month ago a book was placed on my desk for review. It bore the title, "God's Good News" and its pages numbered more than 200. After glancing at the title-page, I put it aside for reading when I should have more time. I didn't think it would be wildly exciting or very important; collections of addresses usually aren't.

But I was wrong.

Today I picked up the paper-back volume and decided to use an extra ten minutes in the lunch hour for a hasty reviewing. An hour and ten minutes later I put it down. I hadn't read every word of every speech, but I had covered the high spots of most of the addresses, and I assure you that they were very high indeed. I could tell you about the famous statesmen, bishops, laymen and ministers who gave those addresses, but that is not too important. What is important is that I laughed and cried as I read the book and rose from my desk to hurry over to the typewriter so that I could tell you as quickly as possible that here is something you must not miss.

"God's Good News" is made up of the speeches delivered at the convocation on Local Church Evangelism held in Washington last summer. You'll never find in any one book except the Bible more unadulterated Gospel than is found here.

Your pastor may have some copies for you. If he doesn't, ask him to get them. At the amazing price of one dollar, it's a bargain. But that isn't all. I defy you to read even half the book without being set on fire with enthusiasm and melted to tears. It's that good.

### Do You Need a DCE?

Is there a church looking for a Director of Christian Education—or a church that can afford one only for the summer months? We have several up-and-coming Religion majors at High Point College who would like to serve in a church during the summer. They need some salary, yes, but realize that they have not yet achieved their full training. They wish experience in church work, and would be willing and eager to work hard. Please get in touch with Miss Clarice M. Bowman, Department of Religion, High Point College.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**FOR RENT:** 5 room mountain cabin. Near Blue Ridge Parkway. Furnished. Ideal for vacation. \$27.50 per week.—Mrs. W. L. Clegg, Box 6096, Raleigh, N. C.

**DELEGATES OR GROUPS,** for an economical place to stay, with the best food, come to Providence Lodge, Lake Junaluska. Mrs. David Wright, 121 E. South Street, Albemarle, N. C.

**WANTED:** One trained Director of Religious Education for church of 1,500 members and Sunday school enrollment of 1,000. Contact Rev. John M. Shingler, pastor, Trinity Methodist Church, Sumter, S. C.

**USED OAK CURVED Church Pews** for Sale. 45 approx. 15' long. Price \$1.00 per lineal foot. Contact B. G. Stowe, RE 4-3700, or First Baptist Church, RE 4-2794, 125 S. John Street, Goldsboro, N. C.

Manufacturers of:

# GOWNS

Pulpit and Choir  
RELIGIOUS SUPPLIES

Church Furniture • Altar  
Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 44

**National** CHURCH GOODS  
SUPPLY COMPANY  
821-23 ARCH STREET, PHILADELPHIA 7, PA.

### STRATFORD COLLEGE

#### EDUCATES IN ART OF LIVING

Accredited Junior College and High School. Liberal Arts and Terminal Courses. Speech, drama, music, art, merchandising, secretarial, pre-nursing, medical secretarial, medical techn., etc. Social and Sports programs.

Write for Catalog and "Intimate Glimpses"  
JOHN C. SIMPSON, Pres.  
Box R-P Danville, Va.

## The Family at Prayer

Compiled by  
ABIGAIL G. RANDOLPH

A lovely book of more than one hundred prayers for every family occasion and need. Introduction by Bishop Hazen G. Werner tells how the family learns to pray together. A significant family gift. 75¢ a copy, \$7.50 per dozen.

## The Upper Room

World's most widely used devotional guide  
1908 GRAND AVENUE NASHVILLE, TENN.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

# B·O·A·C

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



# A 1959 Pictorial

## Report of The Western North Carolina Conference

### Home for the Aging

Charlotte, N. C.



Next month, the Methodist Home in Charlotte will have been in operation eleven years. The results of our Conference's efforts, coupled with the Home's many other friends, are clearly reflected in the recent aerial photo showing the majority of the Home's buildings. Not included, and to the extreme right, is the Superintendent's home, built in 1956.

Even more significant than these physical or material blessings is the fact that through their intended uses, we are now able to serve 190 very deserving persons in a most efficient manner. Of these persons, there are approximately 45% who are not able financially to pay their full cost of care. The assessment for the Methodist Home is primarily placed there to accomplish this most important

phase of the church's program. This is a vivid example of "Christianity in Action."

As we note with concern and alarm the newly published statistics, embracing population figures of persons of 65 years of age in our state and nation, we are more and more aware that the church must pursue this vital phase of its work with renewed vigor and zeal. It is the Lord's work!



From left to right: The Rev. C. W. ("Jack") Kirby, Superintendent and Minister of the Home; Mr. Sam T. Atkinson, Sr., immediate past Chairman of the Board of Managers; Mr. Willard S. Farrow, Business Manager; and Mr. W. W. Hagood, Jr., present Chairman of the Board of Managers.

The leaders who direct the affairs of the Home are most enthusiastic regarding the plans for immediate, as well as future, expansion enabling the Home to do an even more complete and efficient job in serving more deserving persons. The picture shown was taken during the annual Staff Christmas Party, and even then these four could not refrain from discussing a letter received from the Home's architect, relative to the plans for the new main kitchen and larger dining room which are to be completed by early fall. This is the last step in the over-all expansion program before taking the necessary steps to press forward to secure the new Infirmary Building, which has been recognized as a "must" for several years by Bishop Harmon, every member of the Home's Board of Managers, and the other leaders of our Conference, and for which contributions are already being made.



28

NORTH CAROLINA

# Christian Advocate

May 7, 1959

Volume 104

Number 19

## Flowers on Mother's Day

By GRACE V. WATKINS

*Flowers for Mother on Mother's Day?  
They are a lovely and stirring sight;  
But the card you send and the words  
you say—*

*These are the glory and deep delight.*

*So whether your gift be roses as fair  
As morning, or daisies from humbler  
sod,*

*Write singing and shining words for her  
Who taught you the words you speak  
to God.*

—From *Herald of Holiness*



A portrait of Susanna Wesley, mother of the founder of Methodism, John Wesley, was recently presented to High Point College to hang in the lounge of the women's dormitory named in her honor.

Mrs. Annie Mae Powell of High Point, who was chairman of the committee for raising funds for purchase of the painting, made the presentation, and her granddaughter, Joy Latimer (shown here) unveiled the portrait.



# Carolina Briefs



Newlyn Street Church, Greensboro, held a series of revival services beginning April 26 and continuing through May 3. The preaching was done by the pastor, the Rev. A. A. Kyles.

A Hammond organ has been installed in Concord Methodist Church, Person Circuit, Roxboro, in memory of John Holeman Hester and Josephine Thompson Hester. The organ was given by their daughters, Bettie Lou Hester Wagstaff, Huldah Hester Winstead, and Ruth Hester Satterfield.

Ann Street Church, Beaufort, will hold a series of revival services during the week beginning May 10. The Rev. Leon Crossno of the Cherry Point Methodist Church in Havelock will do the preaching.

The Rev. Paul H. Duckwall, director of Youth Work for the Western N. C. Conference, was guest speaker on Sunday, April 26, at the annual breakfast of the Methodist Men's Club of First Church, Belmont. Mr. Duckwall also spoke at the morning worship hour.

The Rev. C. W. Kirby, superintendent of The Methodist Home in Charlotte, was guest speaker at the morning worship service of Kilgo Methodist Church, Charlotte, on Sunday, April 26.

Dr. Mark Depp, minister of Centenary Methodist Church, Winston-Salem, and Dr. John A. Redhead, Jr., minister of the First Presbyterian Church, Greensboro, exchanged pulpits on Sunday morning, April 26.

First Methodist Church, Morehead City, conducted a series of revival services during the week beginning April 26. The Rev. Milard C. Dunn, pastor of Trinity Church, Wilmington, was guest preacher.

The Rev. J. L. Pittard, pastor of Centenary Church, Greensboro, was guest minister for revival services held at Palestine Methodist Church during the week of April 19.

The Rev. and Mrs. Zane Norton, of the Crouse Methodist Church, announce the birth of a son, Laron Clark, on April 13. They have another son, Edward Zane, age 4.

Revival services were held at the Crouse Methodist Church during the week beginning April 19. Guest minister for these services was Dr. Eugene C. Few, superintendent of the Gastonia District.

A week of revival services was held at the West Jefferson Church beginning Sunday, May 3. The Rev. John Miller, pastor of Unity Church in Thomasville, was the guest preacher. Special music was furnished each evening by the church choir.

Tabernacle Methodist Church, Liberty Road, Greensboro, will hold its annual Memorial Day and Homecoming services on Sunday, May 17. Dr. J. Clay Madison, superintendent of the Greensboro District, will be guest preacher. Lunch will be served on the grounds following the morning worship service. Former pastors, members and friends are invited to share this occasion. Dr. Madison will conduct the Fourth Quarterly Conference at 2 p. m.

Dr. A. Purnell Bailey, pastor of Centenary Methodist Church in Richmond, Virginia, will be guest preacher during the revival to be

held at Saint Paul Church, Goldsboro, May 11-15.

First Methodist Church, Gastonia, held a week of special services April 19 through 24. Dr. J. Owen Smith, superintendent of the Spartanburg (S. C.) District, was guest preacher.

Mount Olivet Methodist Church, Concord, observed homecoming on Sunday, May 3. The Rev. Romey P. Marshall, editor of the "Advocate" was guest speaker at the 11 o'clock worship service. A bountiful picnic lunch was served at the noon hour. Former pastors, members and friends were invited to join with the congregation on this occasion. The Rev. Paul A. Bruton is the pastor.

Miss Mary Bethea, dean of women and professor of religion at Pfeiffer College, Misenheimer, was recently elected secretary and treasurer of the North Carolina Association of Women Deans and Counselors. Her term of office will be from 1959 to 1961.

The Fountain Hill Church on the Peachland Charge reports a good revival held recently. The Rev. John H. Green, retired minister of Asheville, was the guest evangelist.

The Rev. and Mrs. Richard J. Crowder of Saint Luke Church, Charlotte, announce the birth of a son, Richard Joseph, Jr., on April 21.

Louisburg College, Louisburg, held its annual May Day festival on Saturday, May 2. Miss Valjean Fox, daughter of Mr. and Mrs. C. C. Fox of Cary, was presented as the 1959 May Queen. The Class of '49 held its reunion at the college in connection with the May Day event.

Dr. Fletcher Nelson, director of the Commission on Christian Higher Education of the Western N. C. Conference, was guest minister at Myers Park Church, Charlotte, on Sunday, May 3.

The Montmorenci Church, Candler, held its spring revival during the week of April 19, with Dr. C. E. Rozzelle of Winston-Salem as guest minister. The church was richly blest by his ministry.

The Rev. W. M. Howard of Greenville was guest minister in revival services at First Church, Mount Olive, April 12-17.

First Methodist Church, Mount Olive, has employed Mr. Walter Burgess, architect of Raleigh, to draw plans for and supervise the construction of an addition to its educational building. Mr. Burgess will also assist the church in long-range planning for the future expansion of its facilities.

Miss Barbara Leonard, member of Coburn Memorial Methodist Church, Salisbury, has been appointed youth advisor and conference promoter of church music by Bishop Jose Valencia of the Philippines Methodist Church. Miss Leonard went to the Philippines last September for three years of service as a missionary, and is located in the city of San Mato Isabella. She is a graduate of Boyden High School in Salisbury and of Pfeiffer College, Misenheimer, and also did graduate study at DuPaw University in Indiana and at Scarritt College in Tennessee.

The Rev. R. Grady Dawson, pastor of First Church, Wilson, will assist the Rev. Ralph L. Fleming in a revival meeting at St. James Church, Newport, May 10-15.

The sixteen High Point College fellowship teams, whose purpose is to conduct various types of religious services and leadership programs with youth groups in local churches of the area, reported recently that they have made forty-four individual visits to churches during the school year, in addition to a long list of campus activities.

Dr. Shang-Ling Fu, of China, who joined the faculty of Bennett College, Greensboro, this past February as Sociology instructor, said to the student body recently that "if America followed the Chinese system of family life, it might help greatly with the problem of juvenile delinquency in this country."

Children of six Bennett College graduates will be christened in the college's Pfeiffer Chapel on Mother's Day, May 10. The ceremony will be performed by the Rev. John L. Bryan, director of religious activities, and the Rev. William R. Crawford, pastor of Mt. Pleasant Methodist Church, Winston-Salem, will deliver the address.



**Talking Newspapers:** Is the art of reading on the way out? What with television and radio accounting for most of the hours formerly spent in reading books and newspapers, the prospect may be gloomier than anyone would suspect. Latest threat to the printed word is a new invention introduced in Japan which offers a way of recording sounds on paper by means of "audible ink." Recently in Tokyo a science magazine offered its subscribers a demonstration of the new invention. A page in the magazine showed only a large square of brown ink, but that page when inserted in an electronic machine made it possible for listener-readers to hear the sounds of Niagara Falls and Big Ben as they looked at the accompanying pictures . . . Only drawback perhaps to this invention is the high cost of the machine. But the possibilities are almost unlimited and somewhat frightening.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION  
C. E. Jordan, President; Wilson O. Weldon, Vice-President;  
O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Roush.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes



The Methodist Television, Radio and Film Commission will buy its national headquarters building, at 1525 McGavock Street, Nashville, from the Protective Insurance Agency for \$134,000. The announcement was made by the Rev. Dr. Harry C. Spencer, Nashville, general secretary of the commission, which is usually called TRAFCO. TRAFCO serves Methodist boards and agencies in producing motion pictures, film strips, and other audio-visuals.

Pastors, teachers and other workers with youth, parents, members of commissions and committees on Christian vocations, and truly concerned older friends of youth will be interested in the revised edition of "Counseling for Church Vocations" (3200-BC). First published in 1951, the manual was reprinted in 1953. This is its first revision. Changes have been made to bring up to date the sections that were no longer current. It is available from the Methodist Publishing House at 35 cents per copy.

The Israel Government Tourist Office has announced that the country's tourist season has started off with flying colors, and that between 90,000 and 100,000 tourists are expected in 1959. This would surpass the record figure of 75,000 visitors who came in 1958 for the Tenth Anniversary Celebrations. Private homes are being added to the list of accommodations, which will enable Israel to handle 15,000 tourists at one time, and thus take care of the influx of approximately 100,000 visitors.

Members of the Methodist Church's Commission on Chaplains have authorized the agency to broaden its program and services for civilian chaplains. The action was taken at Washington April 20 at the Commission's semi-annual meeting by the adoption of the findings and recommendations of two study groups. The study groups comprised eight professors of pastoral care at Methodist seminaries, and eight civilian chaplains.

A 22-foot cross has been dedicated in Lake Park Cemetery, Youngstown, Ohio, in tribute to the late George Bennard, a Methodist minister who wrote "The Old Rugged Cross." Timbers of the wooden cross were taken from the old Veach Methodist Church, a familiar landmark near Hubbard, Ohio.

**IT'S A FACT THAT**—Some part of the Bible has been published in 1,136 languages, according to the American Bible Society.

A thousand church young people from all over the world, 200 of them Americans, will give up a leisure summer vacation and the comforts of home to work side by side with young people from other nations in building schools, playgrounds, refugee centers, and the like. This summer will be the thirteenth series of ecumenical work camps which will be conducted in 27 countries under the sponsorship of the Ecumenical Voluntary Service of the United Student Christian Council. The young people selected for the camps will, in addition to their hard work, pay for the privilege out of their own pockets.

Washington, D. C.—A Methodist layman may be the first U. S. pilot to orbit the earth in space. Capt. Leroy G. Cooper, Jr., of the Edwards Air Force Base, Calif., is one of the seven test pilots chosen by the government

for the special training to fly in the first manned satellite in about two years. Capt. Cooper is a native of Shawnee, Okla., and a Methodist, according to a story in "U. S. News and World Report."

Fourteen United States Protestant missionaries have been forced to leave Iraq in recent weeks, leaving an estimated eight or ten American missionaries in the country. No reasons have been given by the Iraq government for

## Capsule Comment

**Anglican Co-ordinator:** The Church of England, traditionally conservative, forms the largest section of the world-wide Anglican Communion, of which American Episcopalianism is a part. Recently an American Episcopalian Bishop was selected to a new job near the top of this far-flung religious organization. He is The Rt. Rev. Stephen Fielding Blane, Jr., bishop of Olympia, Washington, and his task is to streamline the operations of the Anglican Communion. He will serve under the Archbishop of Canterbury.

**Methodist Strong Man:** The Rev. Arnold Pope, pastor of Smith Methodist Church, Roanoke Rapids, N. C., recently made headlines in an unusual manner by winning the prize for weight-lifting at the Carolinas AAU meet in Greensboro . . . Despite the unusual avocation, Pope is a modest and unassuming young pastor whose special interests lie more in the intellectual field. He has written several articles on Methodist worship, and takes his ministerial duties seriously, despite his fame as a strong man. Pastor Pope no doubt has little difficulty impressing the youngsters of his congregation and teaching them that the ministry is a "he-man" job.

**Missions Go Native:** Accenting and illustrating the words of Bishop Gerald Kennedy who recently said, "We have failed in that we have tried to keep too much control by running 'white' missions," in Beirut, Lebanon, the oldest U. S. Protestant mission in existence has handed over its property to a group of Arab-Christian leaders. And in Ethiopia a group of delegates from 32 different denominations called upon Christian Churches in the Middle-East "to recognize the points of involvement between Islamic and Christian doctrine." They asked for better relations between Moslems and Christians based on respect and friendship.

**Back to Witchcraft:** Modern thinkers who poke fun at Wesley for his cautious attitude toward witches and devil-possession, may be in for a shock if they read a new book written by a London psychoanalyst. Dr. Leopold Stein, in his book, "Loathsome Women," tells the case histories of four women whom he describes as behaving in a way which would have made them at once suspects as witches had they lived three hundred years ago. Said he, "The more I read, the more convinced I became that the existence of witches had not been mere superstition . . . Women who were thought to be witches in ancient and medieval times were actually possessed by certain recognizable psychotic symptoms."

the expulsion, and missionary leaders in this country think that the expulsions were based on political, rather than religious, reasons. All of the expelled missionaries are supported by Presbyterian and Reformed churches. No Methodists are involved. Not more than 2,000 Protestants live in Iraq, out of a population of 5 million.

The General Board of Evangelism of The Methodist Church held its annual meeting April 28-30 in Miami Beach, Fla. Four Methodist bishops and several other speakers addressed the meeting. A high point of the annual meeting was a dinner on April 28 observing the beginning of the 25th anniversary year of "The Upper Room," daily devotional guide published by the General Board of Evangelism. It has a circulation of more than 3,000,000 and is published in 38 editions and 31 languages. Bishop Paul N. Garber of the N. C. Conference was the speaker for this occasion.

Word received from Baghdad recently by the National Council of Churches indicates that 14 U. S. missionaries have been forced to leave Iraq in recent weeks, one on 48 hours' notice. The news coincided with reports of renewed violence in that country.

A Methodist leader, Bishop Sante Uberto Barbieri of Buenos Aires, is one of the five presidents of the World Council of Churches who signed a Pentecost message addressed to 171 Protestant, Anglican and Orthodox bodies in 53 nations. Many churches will observe Pentecost Sunday, May 17. Designed to be read in many languages from pulpits throughout the world, the message says: "The Holy Spirit is the spirit of reconciliation which overcomes misunderstanding and estrangement among churches and enables them to become a force for peace between nations and races."

Fred McGinnis, superintendent of Methodist work in Alaska, reports that the legislature of the new 49th state of the United States will not permit gambling and easy divorce to raise revenue. He says that there is "very little or no gambling" in Alaska.

Toyohiko Kagawa, 70-year-old Japanese minister, is reported seriously ill at his home in Tokyo. Poor health in recent years has forced curtailment of his activities.

Eight Methodist schools have been awarded 25 federal grants totaling \$529,250 by the National Science Foundation. Receiving the grants are Northwestern, Duke, Syracuse, Boston, Emory, Southern Methodist, Nebraska Wesleyan, and Pfeiffer. The grants are for basic research, conferences, and exchange of information in the sciences, and for science-teacher training.

Increased use of hymns in wedding ceremonies of Methodist churches is urged in a wedding manual prepared by the National Fellowship of Methodist Musicians. "Some hymns make splendid processions and recessions," says the manual which was published by Abingdon Press in Nashville. "The presence of God, not always felt keenly at weddings, may be realized through the singing of praise and thanksgiving or of petitions on behalf of the couple being married." The manual offers several "do's" and "don'ts" for weddings.





# Forty Days

By CHARLES FRED PRICE\*

Imagine, if you can, the tomb in the growing dawn of that first Easter. The great stone which had guarded it lies in a heap of gray rubble at the side of the rectangular opening, the seal of Imperial Rome broken and scorched by celestial flame. And, before the empty grave, alone and bewildered, a woman stands, the sunlight gilding her robe. She is a person of surpassing beauty, not only of the flesh, but of the spirit. From her radiates a serenity and a love that pulses to us across the intervening ages. She is Mary Magdalene, from whom Jesus of Nazareth had cast out seven devils, and she weeps softly in the garden for her Lord.

Suddenly, an inexplicable impulse seizes her, and she moves closer to the mouth of the cave. Peering into the black depths of the musty tomb, where the pungent scents of spices and myrrh shimmer faintly in the air, she discerns two forms, hazy and almost phosphorescent against the engulfing darkness, and one of them moves in a vague blur and asks, "Woman, why are you weeping?" His voice, like the sound of slow, cool waters, echoes in the cave's forbidding recesses.

Mary, trembling in her grief and fear, replies, "Because they have taken away my Lord, and I do not know where they have laid him."

There are shadows yet in the lovely garden of Joseph of Arimethea, for the trees here are thick and heavy with lush Spring growth. Out of these liquid pools of purple darkness, the dim figure of a man stirs, his form only a detached smudge moving against the eerie background of dew-wet leaves and blue-green moss and thinning mist. He drifts into the light now, his feet making no sound in the thick carpet of new grass. The sunlight touches with silver highlights his jet-black hair and shines blindingly upon the whiteness of his robe. He towers in the glow, seeming now a part of the glow, and now gleaming greater and fuller and cleaner than even the sunlight of morning. His bronzed hands and feet show raw, red gashes that glare brutally from the heart of the light which seems to move with him.

"Woman, why are you weeping? Whom do you seek?" he asks, his words quiet with compassion and deep with understanding.

And Mary turns from the tomb and its two mysterious messengers and fixes her tear-dimmed eyes upon the tall figure in the sunburst. Thinking him the gardener, she implores him in her sorrow, "Sir, if you have carried him away, tell me where you have laid him and I will take him away."

The man moves, with the silent ease of a cloud scudding before the breeze. The light about him grows in ripples until the whole garden is filled with surging bril-

liance that sears the eyes into sightlessness and builds a tender warmth over all the trembling dawn.

"Mary," He says.

And the truth strikes her like a blow. A wondrous joy floods into her soul and her face suffuses with unrestrained happiness. The tears flow again, but not now in sadness. She knows that voice; no other could call her name with such tenderness and love, or turn so simple a word into so mighty a hymn of triumph.

She falls upon her face, into the cool kiss of the sparkling grass, and stretches out her arms to embrace the beloved, nail-pierced feet.

"Master," she says in a choking whisper, quivering with emotion.

And Jesus answers, "Do not hold me, for I have not yet ascended to the Father; but go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God."

And Mary goes, overflowing with exultation. She bursts into the room where the disciples cower in fear of crucifixion. She tells them the wondrous news, "I have seen the Lord!"

In the evening of that momentous day, as the sun's rays slant across the crooked streets and squarish buildings of Jerusalem, the followers of Jesus sit behind barred doors, for fear of the Jews. They are troubled men, for their world has collapsed about their ears. Their minds are seething eddies of conflicting rumors; they wait restlessly, not knowing what it is that they expect.

And suddenly, in the midst of them, appears the same heavenly light which that morning had filled the garden of Joseph of Arimethea. It grows blindingly, and there is a faint sound of singing in the air, as from a distant chorus, muted by distance. The figure of a man now glimmers in the core of the light, with hands outstretched so that the nailprints might be clearly seen.

"Peace be with you," Jesus greets them.

A sensation runs like a hot tide through the groups, and they crowd around their Risen Master, weeping and shouting in their inexpressible joy.

And he says unto them again, "Peace be with you. As the Father has sent me, even so I send you."

Then, moving from one to the other, showing them the cruel marks of his suffering, he embraces them and breathes upon them, and they feel a comforting warmth and a confident strength.

"Receive the Holy Spirit," Jesus says. "If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Thomas, one of the older apostles, was not among them at this wondrous time.

After Jesus had left in the same burst of brilliance which had heralded his appearance, Thomas arrives to find his comrades filled with excitement.

"We have seen the Lord!" they cry to him.

But Thomas, ever the incredulous, replies, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe."

Eight days later, the opportunity comes. Again the disciples are barred into the cramped little room, but this time Thomas is among them. And Jesus comes, with the door locked and the walls solid, and says, "Peace be with you."

Then his eyes rest upon Thomas, and he says, with a hint of sadness in his voice, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing."

With trembling hands, Thomas obeys, and believes.

"My Lord and my God!" he cries.

And Jesus' answer is quiet with sure truth, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

He walked on the earth, Jesus Christ, the Savior of the World resurrected, forty days after that. He strolled along the Emmaus road, He moved over the beloved hills of Galilee, teaching and preparing his disciples for the great task that lay before them. And finally he stood upon a mountain, framed against the blue Palestinian sky, raising his arms for the last time over the bowed heads of the faithful.

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age."

That was the beginning. Born under a star among the angels' song and Wise Men's adoration, dying on a lonely cross, arisen in sunflame and earthquake, victorious over the black and yawning grave, the Christian Church blazed in glorious beginning on that Day of Ascension.

That afternoon, the Church had its birth as a working and growing and dedicated organization. From the mountain the disciples turned to face a world fraught with prejudice and boiling with hatred and overwhelming in its evil and hurt. But it was a tortured, bleeding world, too, begging for aid behind its stern front of hostility. They must fight their way past that hostility, these devout apostles, and make their way into the pain-ravaged heart, bringing the soothing Word of God to those who killed them in ignorance and frustration. They would need unending floods of love, bottomless wells of patience, and inexhaustible supplies of courage. It would be an arduous task, but also a labor of love, for Christ would be with them always.

\*The author, who is the son of the Rev. and Mrs. Edgar C. Price of Charlotte, is a student at High Point College.



## Winston-Salem District WSCS Sets Annual Day Apart

The annual Winston-Salem District W.S.-C.S. Day Apart will be held in Woosley Chapel at the Children's Home in Winston-Salem on Friday, May 8, from 9:45 to 12:30 noon.

The subjects for meditation are "Disciplines of Holy Habits." Speakers are, "Praise and Worship," Mrs. Alton Jackson; "Prayer," Mrs. Bruce Tharington; "Meditation and Study," Mrs. Clifford Peace; "Stewardship of Time, Talents and Service," the Rev. Richard Hanner, Jr.

Pastors assisting with the Communion service are J. E. Cochran, Richard Hanner, Tom Swofford.

Ladies of the W.S.C.S. of the Children's Home, with Mr. and Mrs. Lambeth and the Rev. and Mrs. Ross Francisco, will be hosts.

## Ralph Taylor to Preach In Japanese Mission

The Rev Ralph Taylor, pastor of First Methodist Church, Lexington, has been selected as one of the 30 ministers from various denominations in the U.S. who will spend six weeks in mission work in Japan this summer. He will leave on July 6 and will return September 4. Expenses for the trip have been provided by First Church, which has also offered to support a new Japanese mission church for a year.

The visiting ministers will assemble in Seattle on July 5 and go by plane to Anchorage, Alaska, for a period of orientation, then they will fly to Tokyo where after further training, they will be assigned to preaching appointments at the various centers. A native pastor and an interpreter will accompany each American minister. Some will go to established congregations; others will conduct missions, retreats, talk to student groups and speak to various organizations in Japan.

## Chaplain Wood Returns from Korea; Promoted to Lt. Col.

Chaplain Hoyt Wood of the Air Force, who has just returned from a one-year tour of duty in Korea, has been promoted to Lieutenant Colonel and assigned to new duties as deputy staff chaplain at the Second Air Force Base of the Strategic Air Command and will report to Barksdale Field, Louisiana, June 7. He will be supervisor of chaplains at 17 bases throughout the southeastern states and Porto Rico.

Colonel Hoyt is a member of the WNC Conference. He served the West Jefferson Charge for four years prior to World War II, and during the war was a chaplain with the paratroops. On being returned to civilian life following the war, he went back to West Jefferson and served four more years, until recalled to active duty at the outbreak of the Korean War. Since then he has served with the Air Force.

Mrs. Wood, a native of Gibsonville, has been living in her home town during the past year, but will accompany Chaplain Wood to Louisiana in June.

## Former Tar Heel Minister Makes Headlines in Okla.

The Rev. Joseph T. Shackford, former minister in the WNC Conference, made headlines in the *Oklahoma City Times* on April 8, following the repeal of prohibition in Oklahoma the day before. Mr. Shackford, president of the United Drys, as well as assistant pastor in St. Luke's Methodist Church, was pictured on the front page holding an umbrella as the city received a downpour of badly needed rain.

The newspaper story commented on Mr. Shackford's sense of humor as he found consolation in the fact that despite the defeat of the "dry" forces in the election, the state received plenty of water to go along with the expected flood of booze.

The former North Carolina pastor expects to visit his home state during the month of June.

## Methodist Clergyman Stars in TV Program

A television program which "stars" a Methodist clergyman has been awarded an "extraordinary citation of merit" for portraying the role of religion in American life.

The award was given to Station WMAL-TV, Washington, by the National Religious Publicity Council at its 30th annual convention.

The program is "The Life and Teachings of Jesus," taught for college credit by the Rev. Dr. Edward W. Bauman, chaplain of American University. The Methodist school is one of the sponsors, along with the station and the local Council of Churches.

The award was the first in the history of NRPC to a television station.

## Mrs. E. W. Fox Dies in Statesville

Mrs. Jennie Coble Fox, 85, wife of the Rev. E. W. Fox, retired minister of the Western N. C. Conference, died on Friday, April 17, at Davis Hospital, Statesville, where she had been a patient for seven weeks. She had been in declining health for six months.

Funeral services were conducted at Broad Street Methodist Church in Statesville, by the Rev. Julian A. Lindsey, pastor, assisted by Dr. J. E. Carroll, district superintendent. Burial followed in Oakwood Cemetery.

Surviving, in addition to her husband, is one daughter, Mrs. S. A. Rhyne of Statesville; one son, Dr. R. E. Fox of Albemarle; one brother, M. A. Coble of Burlington; three sisters, Mrs. C. A. Albright of Burlington; Mrs. J. C. Lloyd and Mrs. W. N. Thompson, both of Thomasville; and two granddaughters.

Mrs. Fox was born in Alamance County in 1874, daughter of the late George W. and Sarah Ann Coble. In 1897 she married Mr. Fox, and served with him through a fruitful ministry of 65 years. After Mr. Fox's retirement 15 years ago, he and Mrs. Fox returned to Statesville to live.

Those who knew Mrs. Fox best spoke of her as an ideal minister's wife, devoted to her husband and children, and active in the work of the church until her health failed a few weeks before her death. After moving to Statesville, she divided her activities between Broad Street and Race Street churches there. She has a living memorial at Race Street, where a church circle is named for her.

♦ ♦ ♦

No matter what is your lot in life, build something worth while on it.

*Bishop Nolan Harmon, assisted by District Superintendent Elwood Carroll, dedicated the so-called "Old Colliers" Methodist Church, now officially named Colliers Methodist Church on Sunday, April 19. This church has a long history and was one of the first, if not the first, Methodist Church in Lenoir. Mrs. James McGalliard's gift of 24 choir robes added greatly to the beauty of the service. The pastor is R. W. Blanchard, Sr. in his second year.*







Groundbreaking ceremonies for the new additions to the Stanley Methodist Church, Stanley, N. C. were held Sunday, May 3, 1959, at three o'clock, with Dr. Eugene Few, superintendent of the Gastonia District, leading in the services, the Rev. J. Leonard Rayle, pastor, assisting. The sanctuary will be enlarged with new altar and choir arrangement, and the tower will be moved to the front. The fellowship hall will be enlarged and a new kitchen relocated in the new addition. The plans also include an education building consisting of a small chapel and sixteen classrooms, library, education director's room and pastor's study, with four additional restrooms, choir room, ladies' parlor, and other facilities. The estimated cost is \$75,000.00. Construction will begin about May 4th.

## Famous Tar Heel Comedian Directs Manteo Choir

Comedian Andy Griffith, nationally-known stage and screen star, is serious about his church work, especially when it comes to directing the choir of the Mt. Olivet Methodist Church in Manteo, N. C.

"I'd put 'em up with nearly any choir in the country, not because my conducting is so good—it's the voices I've got," he said in his long drawl.

"Mind you, I'm not bragging about my work, but the good voices I've got working for me," he hastened to add.

The stage and screen star of "No Time for Sergeants" was in Washington, D. C., as the guest of honor at a meeting of the Capital's North Carolina Society. He has the lead in a new Broadway musical, "Destry Rides Again," opening April 23.

Andy, a graduate in music of the University of North Carolina, lives with his attractive wife, Barbara, and their 16-month-old adopted son, in a 10-room house on 53 acres of Roanoke Island, near Manteo. The Griffiths were actors in the historical drama, "The Lost Colony," at Roanoke Island several years ago.

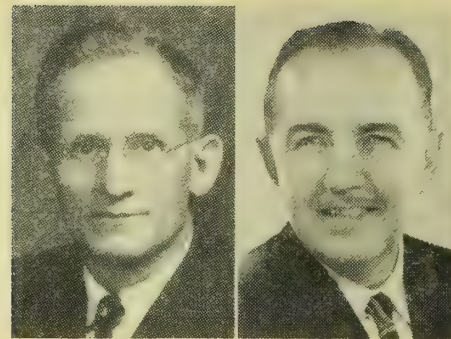
Their pastor, the Rev. Louis A. Aitken of Mt. Olivet Church, has this to say about the Griffiths:

"Andy and Barbara are members of our church and active in our program. As they

both are highly talented musicians, they have added much to our choir, with Andy directing and Barbara assisting. While Andy's work keeps him away for extended periods, he is usually with us to plan and direct our Christmas, Lenten and Easter music."

## Ministers' Conference Scheduled for July

LAKE JUNALUSKA, N. C.—A Scottish Presbyterian minister from Rochester, N. Y., and a Methodist minister from Winston-Salem, N. C., will share the pulpit July



DR. DEPP

DR. MCLENNAN

13-17 here during the Ministers' Conference for District Superintendents and Pastors.

The Scottish minister is Dr. David A. MacLennan. A former Yale University Divinity School professor, he is the son of a Presbyterian minister and the grandson of two native Scottish Presbyterian ministers. He is at present pastor of the Brick Presbyterian Church, Rochester, N. Y.

The Methodist is Dr. Mark Depp, pastor of Centenary Methodist Church, Winston-Salem, N. C.

Some of the Southeastern bishops and a number of outstanding ministers will be on hand to lead afternoon workshops on subjects like evangelism, General Conference legislation, and various aspects of the jobs of ministers and district superintendents.

Bishops present will be William T. Watkins of Kentucky, Bachman G. Hodge of Alabama, Nolan B. Harmon of North Carolina, Paul N. Garber of Virginia, and Arthur J. Moore, of Georgia.

Dr. Lee F. Tuttle of Winston-Salem is president of the district superintendent's section. The Rev. Charles W. Green of New Port Richey, Fla., is president of the pastor's section.

Those attending may make reservations with the hotel or lodge in which they desire to stay or write the Rev. J. W. Fowler, Jr., Superintendent, Lake Junaluska Assembly, N. C., for a reservation.

◆ ◆ ◆

Doubt sees the obstacles, Faith sees the way!  
Doubt sees the darkest night, Faith sees the day!

Doubt dreads to take a step, Faith soars on high!

Doubt questions, "Who believes?" Faith answers, "I."







Groundbreaking ceremonies were held at the First Methodist Church, Asheboro, on Sunday morning, March 8.

Ministers taking part in the service were the Rev. John H. Carper, superintendent of the Thomasville District, the Rev. Cecil G. Hefner, minister of the church, and the Rev. John E. Hawkins, associate minister.

Shown in foreground of the picture are (left to right): Mrs. John W. Hadley, Sr., oldest member of the church; W. David Stedman, chairman of the building committee; J. Frank McCrary, member of the building committee; A. W. Faircloth, church school superintendent; James B. Kivett, Dr. J. R. Suggs, John C. Bunch, members of the building committee; J. Hyatt Hammond, architect; the Rev. Cecil G. Hefner; the Rev. John H. Carper; and the Rev. John E. Hawkins. The children in choir robes are members of the Carol, Cherub and Celestial Choirs.

## Garysburg Church to Have New Education Building

Groundbreaking ceremonies were held recently for the new education building of the Garysburg Methodist Church. Mr. Tommy Stephenson, chairman of the building committee, turned the first spade of earth. Shown in pictures are Mr. Stephenson and the church building.

The education building will be a separate unit consisting of three permanent classrooms, a utility room, a kitchen, 2 restrooms, and an assembly room which will be equipped with folding doors, making three additional classrooms when closed. It will be of brick-block construction at total cost of around \$8,000.

The present church is completely surrounded by the church cemetery. Therefore, the new building will be constructed to the right of the present building outside of the enclosed church-cemetery proper.

Garysburg Church was located about five miles from the present location until 1849. Formerly it was called Moor's Meeting House, and Bishop Asbury, in his



journal, recorded having preached there on at least two different occasions, the first time in 1788. The building was moved in 1849 to its present site and renamed The Garysburg Methodist Episcopal Church. It has been active as a church since that time, except for a short period when it was used as a hospital during the Civil War.

The church building is well kept and is considered one of the oldest and most beautiful churches of this area.

—DON LEE HARRIS  
Pastor

## Bible Conference Scheduled for Lake Junaluska

A Bible Conference, new event on the Southeastern Methodist's assembly ground program, will be held July 26-30 at Lake Junaluska, N. C.

Bishop Costen J. Harrell, retired bishop now residing in Atlanta, and Dr. Edmund Perry, professor at Northwestern University, Evanston, Ill., will be the lecturers.

Each has chosen six topics. Bishop Har-

rell's general theme will be "This We Believe." His topics are as follows:

- (1) A Hand Is on the Helm.
- (2) Love Is on the Throne.
- (3) Jesus Christ, the Son of God.
- (4) The Holy Spirit, God in Us.
- (5) Faith is the Heart's Response.
- (6) We Are the Sons of God.

Dr. Perry's theme will be "When is Faith Biblical?" His topics will be as follows:

- (1) When the Living God Identifies Himself as the Lord of the Bible: Revelation According to the Scriptures.
- (2) When the Living God Speaks Through the Bible: The Call of God According to the Scriptures.
- (3) When the Living God Is Heard Through the Bible: The Holy Spirit as the Guide to Understanding the Scriptures.
- (4) When God's Biblical Promises are Trusted: Repentance and Faith According to the Scriptures.
- (5) When God's Biblical Demands are Heeded: Worship and Service According to the Scriptures.
- (6) When God's Biblical Work is Heralded: The Church's Mission According to the Scriptures.

Dr. D. Trigg James, executive secretary of the Southeastern Jurisdictional Council and program director for the Junaluska assembly grounds, said this new feature promises to be one of the outstanding events of the summer.

## Antioch Holds First Service in New Sanctuary

The Antioch Methodist Church on the Weddington Charge, Charlotte District, opened its new sanctuary for worship on Sunday evening, April 26. Dr. Walter Miller, superintendent of the Charlotte District, participated in the service. The Rev. Kenneth R. Moore is pastor.

Following the opening service, the Rev. Carlton G. Alspaugh, pastor of Grace Church, Charlotte, began a series of preaching services which continued through Friday evening.

Antioch was organized around the middle of the eighteenth century, with the first worship services in a brush arbor. The church flourished as a camp meeting from 1870 to 1910. About this time a church building was erected.

In 1954 the arbor, last remaining relic of camp meeting days, was torn down. In 1956 the old church was torn down, and most of the materials used in the new structure. During the building program the congregation worshipped in a hut erected in 1955.

The Duke Endowment, the Charlotte District Mission Society (Union County branch), the Board of Missions of the Western N. C. Conference, members of the congregation and friends have given generously to the building program. The art glass windows, pews, and pulpit suite were given as memorials.

The building committee members were: H. N. Porter, Horace Freeman, Mrs. Archibald Porter, Curtis Lemmond, W. F. Shields, Jim Broome, Mrs. H. N. Porter, Jimmy Tomberlin, and Melvin Broome.





# EDITORIALS

## What Next?

Some years ago our leaders discovered that Methodism could be inspired by a great four-year effort for one cause or another; since then we can't get away from the idea. Each new quadrennium brings another Plan with a capital P (which usually can be translated into Pay) and the protests of the pastors and laymen go unheeded when the Boards get together to formulate their requests to the General Conference.

What shall it be now? Will we have another Four-Year-Plan with a director and a large budget for office expense? If the ideas already being readied are adopted, we will do just that, and ministers and laymen will come home from the 1960 General Conference shaking their heads and dreading the time when they have to break the news to their congregations.

But is this thing really necessary? Is it impossible for the great Methodist Church of nearly ten million members to take care of its responsibilities without devoting much of its time to the promotion of various causes and neglecting others of just as much importance? Could we not say that we are going to serve the Lord during the next four years and let it go at that?

As a matter of fact, every cause is important. Family life and higher education have received our particular attention during the last quadrennium, but what of evangelism, training in church membership, counseling, and pastoral visitation? Do these not need to be stressed again and again?

North Carolina conferences will be electing delegates to the General Conference this summer. Those delegates will have to decide upon such matters as this. What is the mind of the church by which they will be guided?

After talking with hundreds of pastors and laymen, we believe that North Carolina Methodism, like other sections of the church, is tired of special efforts, drives and programs. We believe that this quadrennium should be a time of stock-taking, of consolidation, of effective witnessing in the local church. We do not need a new commission to tell us how to do this; we only need to be let alone for a while, until we can study our own situation, evaluate our opportunities and concentrate on the job at hand.

## Sons of the Morning

Bishop Herbert Welch, retired senior bishop of The Methodist Church, in his address at the dedication of the new chapel-administration building of Wesley Theological Seminary in Washington, D. C., asked that the Seminary educate "ministers of hope." Said he, "A Christian minister should be a son of the morning, with a bit



What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 4:4.



of radiance about him . . . I hope you will graduate no pessimists."

How a minister of the Gospel ("good news") can stand in the pulpit and face a congregation of heart-hungry people with no light in his eyes, no radiance in his face, and no indication in his voice or message that the news is good, is more than we can understand.

In a certain church some years ago was a minister whose presence brought no light into the pulpit, who wore a "deadpan" face, and whose voice carried no enthusiasm as he attempted to preach the glorious word of the Living God. If he ever smiled, we cannot remember it. We found little hope in his messages, and went away more hungry than ever for God's good news and the challenge of the Holy Spirit.

There is no joy to be compared with that found in the consciousness of being a redeemed child of God, and especially in being called of Him to the ministry to proclaim the unsearchable riches of His grace and salvation. If this joy does not shine through the eyes, spread a glow upon the face, and cause the voice to ring with gladness, there is something wrong.

A weary and distressed world needs ministers who are "sons of the morning," and who preach the good news with even more than "a bit" of radiance about them!

—E. W.

## Maladjustment or Sin?

What we now call maladjustment is what we once called sin.

It may be a bit more sympathetic to call it by the modern name, but the change in labels does not take away the danger, and by using technical terminology we make it more difficult to approach the heart of the problem.

"Maladjustment" conjures up the picture of a machine which is not properly functioning; "sin" gives us a picture of willful disobedience. Which of the two is most in accord with the Christian viewpoint?

When a machine is out of adjustment, we send for a repairman who tinkers with the mechanism and sometimes makes it run again. But when we are dealing with human beings plagued by sin, there is only one cure, forgiveness, and that comes from God, not from the psychiatrist.

According to the popular thinking of the day, maladjustment consists largely in an

inability to see the other person's viewpoint. The problem child, or adult, suffers from moral astigmatism—everything is slightly out of focus. Seeing nothing clearly, he becomes selfish and callous toward others. This is normal in small children. In early infancy the baby's physical eyes are out of focus; in later childhood and adulthood his spiritual eyes are sometimes afflicted by the same ailment.

There is nothing wrong with this theory, as far as it goes. It conveniently explains the growing-up process and allows us to come to some conclusions about delinquency. A delinquent (juvenile or adult) is not fully mature and not at home in the world around him. But it does not answer the question as to what we shall do about the matter.

But why is the delinquent unable to come to terms with the world? Perhaps it is because he is the product of a maladjusted world, the child of maladjusted parents, and he is what he is because of the delinquencies of others. Such an answer does not help very much, but it points the way to a very simple explanation of delinquency.

The delinquent is the victim of sin, and the only remedy is salvation.

## The House God Lives In

Protestants, reading the above, may find it somewhat puzzling. Does God live in a house? We think not, although we frequently call a church "God's House." But the heading of this editorial is taken from an advertisement in a Roman Catholic weekly and refers, not to a church, (or, in the New Testament sense, to our bodies as the temple of God), but to the sometimes ornate and usually expensive "tabernacle" which holds the consecrated wafer on the altar.

The advertisement says, "Extension (a Catholic mission society) tries to replace such tabernacles in an unique housing project—to house God. You can share the labor for this project . . . \$150 will give God a new home in a needy mission church."

Somehow we don't feel too happy about this idea.

The God we worship cannot be put into a box—not even a \$150 one. Of course, we know that the ad-writer got carried away with his idea, and we know that the Roman Catholics could easily explain that they do not actually expect to put God in a box, that they only wish to give all honor to the consecrated Bread which they believe is actually the Body of our Lord.

But our literal mind just won't quite accept the image of a God confined in such close quarters. Maybe our Roman Catholic friends can figure it out, but it's too far-fetched for us.



## Ascension Power

By ROY C. PUTNAM

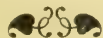
Alexander Maclaren has pertinently said that the grave of John the Baptist was the end of a school, whereas the grave of Jesus was the beginning of a church. Standing 1900 years this side of that prodigious and colossal act of God in raising Jesus from the dead we now see that the grave was not an interruption to the progress of Jesus' work; rather it was a straight road to triumph and glory.

Likewise Jesus left no unfinished work that another man has to complete. "(He) hath offered one sacrifice for sins forever, sat down on the right hand of God." (Heb. 10:12) He has spoken all truth and none may add to His words. He has fulfilled all righteousness and none may better His pattern. He has borne all the world's sin and no man can add to the absolute sufficiency of His Calvary blood. This King wears a crown to which there is no heir. He left a work for all men to trust but no man need finish.

Now it is important that Jesus ascended. He is continuing His activity from the Throne of the Universe. He is the prince of all the Kings of the earth and directs the march of history.

Therefore Paul could say henceforth that Christians were citizens of heaven (Phil. 3:20). The Church is a colony of the Kingdom on earth, but it gets its marching orders as well as its strategem from heaven. "The Church is not the Kingdom. There are too many tares choking the wheat for us to be able to say that it is. In getting into the world we know that the world has gotten into the Church. But where the Church is faithful, where it is forgiven, cleansed and empowered by the Holy Spirit, there you have a corner, an outpost, an instance, of the Kingdom." So writes Dr. Sam Shoemaker.

But we must note that the authority is resident in Christ. "All power is given unto me . . ." God give to each of us the heart of obedience that yields to His utter Lordship as we are invested for the souls of men.



## "It's People I Want, Not Things"

By S. L. MORGAN, SR.

A church society sent a lonely old lady a Christmas box of good things and a lovely hot dinner on a decorated tray. She accepted it gratefully as a gracious act. But she told the man who brought it, "Tell the kind ladies, I thank them sincerely, but tell them it is *people* I want, not things."

I know, even from experience, what the old saint meant. Countless thousands of lonely old people deeply long to say the same thing. I'm not guessing. Some widely published articles on the loneliness of old people have brought me in the past few years literally hundreds of letters from lonely old people from across the continent



## When Mother's Gone

It's lonesome 'round the old home place  
When mother's gone away;  
When we no longer see her face  
And cannot hear her pray;  
When she has sung her last sweet song  
And spoke her last farewell,  
And goes to join the heav'nly throng  
Where saints forever dwell.

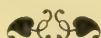
We may behold her vacant chair,  
The bed in which she slept,  
And walk into her place of prayer  
Where she has sighed and wept;  
But mother isn't there to smile,  
Nor comfort when we sigh;  
Her place is vacant all the while,  
Although for her we cry.

The home has lost its sweetest charm  
When mother isn't there;  
We find no one upon whose arm  
We can so lay our care;  
Or tell the burden of our heart  
And find such sweet relief,  
Like mother who removes the dart  
That causes pain and grief.

When mother's gone you'll miss her so,  
Then bless her while she's here;  
If you have flowers to bestow  
Don't lay them on her bier,  
But strew them on her rugged road  
And help to make it bright;  
Reach forth your hand and lift her load,  
Or help to make it light.

Tell mother that you love her now,  
And look into her eyes;  
If you have laurels for her brow,  
Then crown her ere she dies;  
For all the eulogies you speak  
When mother's with the dead,  
And all your kisses on her cheek  
Are vainly done and said.

REV. WALTER E. ISENHOUR  
Taylorsville, N. C.



in gratitude for my telling the world just how lonely is their suffering for people who care about them.

A great old widow of a minister in Texas, during her last several years wrote me often both how painful was her loneliness and how painful was the loneliness of other old people she knew. Nor was she a grouch, soured by neglect. Her pastor wrote me once what a radiant soul she was and how helpful she was to him and others—writing many poems that she sent to the sick and shut-ins near and far.

She wrote, "I visited much as long as I could walk, but at 80 I became a shut-in. I was long active as teacher and leader in our Sunday school and missionary groups. And I'm not complaining; I'm only thinking of the hundreds of lonely people less fortunate than I. It only seems strange how many weeks pass in which no one from my church comes in with a cheery word, or even rings my phone. In my good home with a loving daughter, I can stand it. But I grieve for those less fortunate."

My own experience makes her meaning poignant to me. The young wife of a pro-

fessor spoke to me at the post office a comforting word without a parallel in all my life, save only the word that came with tears from a neighbor at my mother's death. The young woman had heard of the mental breakdown of my one-time brilliant wife and soul-companion. With a look of deep sympathy that went to my heart, she said only, "I'm so sorry!" It sang its comfort in my heart all day long. She understood my lonely Gethsemane and really cared. The same day she appeared at my door with something for the table, but didn't come in—then nor since. If she only had! Even to her, and to the world, I'd like to say strongly, "It's PEOPLE we want in our Gethsemanes, not things!"

I'd like to ring that word into the hearts of all philanthropists, all social and welfare workers, all church groups: "It's *people* we want, not things!"



## Junaluska to Have Training Course for Church Musicians

The Junaluska assembly grounds will be the scene this summer not only of ministers' conferences and campmeetings but also of a training program for church musicians.

For the first time, there will be professional training in music for college credit.

Dr. William A. Hoppe, associate dean of Wesleyan College, Macon, Ga., will serve as director of the summer music school. Teachers and their courses include Miss Doris Onderdonk Jelks, organ; Norman McLean, voice; John O'Steen, piano, and Glenn Draper, choral music.

Miss Jelks, McLean, and O'Steen, all members of the Wesleyan conservatory staff, have all studied under prominent national and international teachers.

Draper, official director of music for Lake Junaluska in the summer and director of Choral Music at Pfeiffer College, Misenheimer, N. C., in the winter, has completed all requirements for a Masters of Music from Southern Methodist University, except thesis.

Courses may be taken for credit if desired by receiving permission from the college regularly attended. Persons attending other church-related programs may enroll for private lessons for a short term.

The school will begin June 24 and continue through August 6. Information concerning individual needs may be obtained from Dean Hoppe at Wesleyan College. The catalog of courses may be obtained from Dr. D. Trigg James, executive secretary of the Southeastern Jurisdictional Council, 63 Auburn Ave., N.E., Atlanta, Ga.



"Just as sure as you keep drawing out your soul's currency without making new deposits, the next thing will be:

"NO FUNDS"

Soul deposits and checks must more than just balance if we are to be spiritually dynamic."—*Oliver Wendell Holmes*





# Boys and Girls

ELIZABETH WHISNER, Editor



## A Borrowed Mother

Tommy sat in his Sunday school class and listened while his teacher told them that next Sunday was Mother's Day, and that not a boy was to come without his mother.

"But what if she can't come?" one boy asked.

"Then you must do a little extra work on Saturday so she won't have so much to do. How many of you think that's a good plan?"

Every hand went up in a hurry. "All right," smiled the teacher. "Be sure you remember that."

On the way home the boys all talked and made plans about how they would get their mothers to come—all but Tommy. Tommy had no mother. It seemed to him a long, long time since she had died. He lived with his aunt, but she was Harold's mother, and Harold would take her to Sunday school.

As Tommy wandered along, he wondered what he would do. Then he thought of such a good plan that he almost laughed out loud. He could hardly wait for tomorrow to try it. The next morning he surprised their neighbor, Mrs. Archer, by walking in and getting right down to business.

"Say, Mrs. Archer," he began, "have you some work I could help you do next Sunday morning?"

"You wouldn't work on Sunday, would you?" she asked.

"I—I—mean Saturday," said Tommy.

"Do you want to earn some money?"

"No'm," replied the boy. "I don't need much money."

"What is it, then?" Mrs. Archer asked.

"I need a mother to take to Sunday school, because next Sunday is Mother's Day. My teacher told me to be sure and bring one."

"And—you haven't any mother?"

"No'm. That's why I want to help you do your work so you can go."

"Well, Tommy, why do you want me?"

"Because," said Tommy truthfully, "I never saw you go. I thought maybe you would this once."

"Tommy, you make me ashamed," she told him. "Well, you come around here Saturday morning and I'll see if I can't find something for you to do."

"And may I take you to Sunday school?"

"Bless your heart, yes, you may," Mrs. Archer replied.

"Thank you," said Tommy. "I'll be here early."

"If your aunt doesn't need you," she said.

"Oh, Harold's going to help her," Tommy answered. "She's his mother, you know."

Tommy ran home very proud and happy. All the week he thought of things to do on Saturday. When the day came, he ran to Mrs. Archer's house, and she seemed glad to see him. He blacked the stove,

swept the porch and walk, and went with her to the store to help carry the groceries.

When they came back, she baked a cake and let him scrape the bowl.

"Did your own mother let you scrape it sometimes?" she asked.

"My aunt does, he replied. "I have half and Harold has half. I can't remember my mother much."

"I think you were five when she died," said Mrs. Archer.

"And now I'm eight. It's been a long time," said the little fellow.

When the work was finished, Mrs. Archer gave Tommy a quarter. "But I didn't want to be paid," he began.

"This isn't pay," she told him. "It's for you to take to Sunday school. Mothers do



## FOR MOTHER'S DAY

"I love you, I love you!"

The little girl said,  
As she buried her face  
In your sleeve.

"I love you, I love you!"

The tall lass repeats  
Sweet phrases you know  
And believe.

"I love you, I love you!"

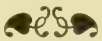
The years rolling by  
Change the face, but they  
Change not the tie  
Of love, and of happy  
Sweet thoughts that abide—  
Gems more precious  
Then all else beside.

They sing in my heart, and  
Express themselves here  
In a litany, always

And ever most dear—

"I love you, I love you!"

—By LOUISE WILLIAMS  
Lawrenceville, Ga.



give their children something to put in the offering, don't they?"

"Oh, yes'm. Thank you. I'll be here early tomorrow."

The next morning Tommy walked proudly into Sunday school and sat beside Mrs. Archer. A lady near him noticed that he wore two flowers, and asked why.

"The white is for my mother who is gone, and the red one is for my borrowed mother," explained Tommy.

"I'm going to let Tommy borrow me every Sunday after this," promised Mrs. Archer.

"Oh, my!" said Tommy. "That will be great!"

—Wesleyan Christian Advocate

## BECAUSE SHE'S MY MOM

She isn't as pretty as she used to be, what with the wrinkles in her face and the gray of her hair—but I can't complain, because I know that through the years I've put them there. When I think of all the heartaches and tears I've caused her, it breaks my heart, because I know that she can never re-live the life she spent for me. She walks with stooped shoulders, instead of holding her head high as she did when she was young. But I know that the stoop was caused by the hours of tireless work she spent for me.

My Mom may have an old and wrinkled body, but inside beats a heart of pure gold, filled with gentleness and love. She'll always love me, no matter how big a failure I become, because she'll understand. She'll always be there in my heart, no matter how great the distance between us.

No, she isn't as pretty as she used to be, but I love her—because she's my Mom!

—By GAIL BRADSHAW, Age 14  
Roanoke Rapids, N. C.



## CHUCKLES

A six-year-old boy, separated from his mother in a supermarket, began to call frantically for "Martha! Martha! Martha!"

That was his mother's name, and she came running to him quickly. "But, honey," she admonished, "you shouldn't call me Martha. I'm 'Mother' to you."

"Sure," he answered tearfully, "but the store is full of mothers, and I wanted mine."

• • •

Teacher: "Johnny, this essay on 'My Mother' is the same as the one your brother wrote."

Johnny: "Yes'm. We have the same mother."



## THOUGHT FOR TODAY

A Christian home seeks to bring every member into the Christian way of living.



## Bible Quiz

Some Mothers of the Bible

1. Who was the mother of Cain and Abel?  
.....
2. Who was the mother of Samuel?  
.....
3. Who was the mother of Isaac?  
.....
4. Who was the mother of John the Baptist?  
.....
5. Who was the mother of Jesus?  
.....

## Answers to Last Week's Quiz

1. Altar, tabernacle, temple, synagogue, church.
2. Noah, after leaving the Ark—Genesis 8:20.
3. A golden calf—Exodus 32:1-6.
4. Priests and Levites.
5. Solomon—II Chronicles 2:1.



# Bishops Take Advantage of Capital Session

Beginning with the White House and including the Capitol, Pentagon and Supreme Court, doors of the nation's statesmen were thrown wide to fifty Methodist bishops in Washington, D. C., April 14-17. Fitted into the four-day schedule of the Council of Bishops were nine interviews and conferences with top spokesmen of government. All three branches, executive, judicial and legislative, were visited by the bishops.

At the White House the scene, with marked differences, re-enacted a visit made in 1789 to President George Washington by the two bishops of the then five-year-old Methodist Episcopal Church.

Bishop G. Bromley Oxnam, as president of and spokesman for, the Council, repeated to President Eisenhower pledges of loyalty originally made to the first president by pioneer bishops Coke and Asbury. Then he quoted President Washington's expressions of goodwill to the newly organized denomination.

The bishops later visited Vice-President Nixon in his office in the Capitol and the secretariats of two cabinet members, Neil H. McElroy of the Department of Defense and Dr. Arthur S. Flemming of the Health, Education, and Welfare Department. General Nathan F. Twining addressed the bishops at the Pentagon.

Chief Justice Earl Warren met the bishops in the Supreme Court building, nearest neighbor among government buildings to Washington's Methodist headquarters.

While the bishops made these immediate contacts with domestic government, most other parts of the world came sharply to their attention. Numerous appraisals of conditions in mission lands were made to their colleagues by the several bishops who have recently been on official overseas visitations.

## Fairgrove Lays Cornerstone and Consecrates Building

Sunday, April 19, was especially significant for the Fairgrove Methodist Church, Route 2, Conover, in that the cornerstone of the new church building was laid and the edifice consecrated. Bishop Nolan B. Harmon conducted the cornerstone ceremony. He also preached the sermon and led in the Act of Consecration. Assisting in the services were Dr. J. Elwood Carroll, superintendent of the Statesville District, the Rev. Walter O. Cooper, pastor of The Methodist Church, Old Fort, and the Rev. F. S. McFarland, Fairgrove's present pastor.

The year 1853 marked the beginning of Fairgrove Church. The earliest services were held in the open, limbs of large oak trees being the only shelter. Later a board-roofed arbor was erected on the site. Plans were gradually made for a church building, and in 1878 a frame structure was completed. After serving the congregation for fifty years, the wooden building was torn down and replaced in 1928 by the two-story brick structure that is still being used as an education building.

The growing congregation and needs of the church made necessary a still larger



Seen above are members of the Board of College Visitors of the North Carolina Conference as they paused at the "Advocate" office during a week of visitation on the campuses of North Carolina Methodist colleges. During the week the Board visited Louisburg College, High Point College and Greensboro College.

Front row (left to right): Chairman L. C. Vereen of Durham, Secretary A. L. Thompson of Roxboro, J. H. Miller, Jr., of Snow Hill. Back row: L. A. Tilley of Smithfield and W. C. Wilson of Tarboro.

plant, and in 1956 plans were begun for the present church. Formal groundbreaking services were conducted on Sunday, March 17, 1958, and the first service was held in the new sanctuary on January 25, 1959.

The Elmore Construction Company of Catawba, N. C., was the contractor.

A number of outstanding ministers have gone out from the membership of Fairgrove Church, including H. T. Hoover, J. D. Herman, Malcolm Reese, Olin B. Isenhour, Charles Keyes, and Thomas Sigmon.

## Missionary Ill on Brazil Mission Field

By REV. HORACE R. McSWAIN  
Missionary Secretary, W.N.C. Conference

The Rev. William E. Andrews, missionary to Brazil, has been ill most of the time since returning to Brazil in January. In a letter of April 12, Bill says:

"Unfortunately, I am still very sick and am writing this letter from the bed. I have not been out of bed for a month and they say it will be another month before I get out. They think they have gotten the right treatment under way. I have been taking glucose and ACTH in the veins for six hours a day for about a week." He reports that his legs are swollen and he can't walk.

"In spite of it all I am continuing my work . . . I do most of my correspondence and have conferences all day long."

Bill had indicated earlier that he had a rheumatic condition. He has continually given leadership in his new work as Principle of the Porto Alegre Institute from his bed since arriving in January.

Letters from his fellow ministers and friends will be most welcome. Air mail letters arrive in as little as four days. His address is:

Rev. William E. Andrews,  
Instituto Porto Alegre,  
Caixa Postal, 267  
Porto Alegre, Rio Grande do Sul  
Brazil, South America

## Peachland Circuit Reports Building Progress

The Peachland Circuit reports outstanding progress in the building projects of its four churches.

The Mt. Moriah Church, with its 45 members and friends, pledged over \$7,000 in one night toward its new church building. Construction is due to begin on or before August 1. The estimated value is between \$25,000 and \$30,000.

Peachland Church planned last November to erect an education building this summer. However, following the campaign for funds led by the Rev. Rollin P. Gibbs, construction is already under way, and the building is expected to be in use by fall. It is valued at \$14,000.

Hopewell Church began its education building in March, and will be using the new church school rooms this summer. Value \$20,000.

Fountain Hill Church plans to install a new furnace in the near future. A new roof for the church is planned for this year.

Sixty-seven members have been added to the rolls of these churches during the year. Rich blessings have resulted from the revival meetings. The circuit has 58 subscribers to the ADVOCATE.

## Brower's Chapel to Dedicate New Sanctuary

Brower's Chapel Methodist Church, on the Richland Charge, which paid off its indebtedness less than two years after its completion, will hold a service of dedication on Sunday morning, May 10, beginning at 11 o'clock.

Bishop Nolan B. Harmon, resident bishop of the Charlotte Area of the Methodist Church, will preach the sermon of dedication, according to an announcement from the pastor of the church, the Rev. B. S. (Bobby) Lyndon.

Also participating in the service of dedication will be the Rev. John H. Carper, superintendent of the Thomasville District of the Methodist Church, and the Rev. W. A. Jarrett, pastor of the Effland Charge, and the immediate former pastor at Brower's Chapel.

Clifford E. Brown, chairman of the official board of the church, will present the church for dedication, and Earl Vestal, chairman of the building committee, will participate in the burning of the note.

According to the earliest records, Brower's Chapel church was established in 1840, and the first place of worship was an arbor covered with slabs. A few years later a small wooden building was erected, seating approximately 100 persons. In 1886 a larger wooden church was built, and this served the congregation until it was torn down with the beginning of the present new sanctuary.

Prior to the delivery of the sermon of dedication, Bishop Harmon will baptize John David Lyndon, infant son of the Rev. and Mrs. B. S. Lyndon, who was born on March 20.

A series of services is being held at the church the week before the day of dedication, with former pastors of the church coming back to take part in these services.



# Christian Education at Work

in the WESTERN N. C. CONFERENCE

CARL H. KING, Executive Secretary  
Office: 404 Wachovia Bank Building  
P. O. Box 828, Salisbury, N. C.



## Annual Conference Time Is Report Time

Promotion of Church School Day, Race Relations and Methodist Student Day is the responsibility of the Conference Board of Education. Money from Church School Day is used for the local church program in the conference. Race Relations money is directed to Bennett College. All contributions received on Methodist Student Day go to our National Methodist Scholarship Fund which is administered by the Department of Schools and Colleges, Nashville. Response to date is encouraging. It is hoped, however, that more contributions may be forthcoming for each of these causes between now and conference. Only one district has a + sign on all three of the offerings and in the leadership training program. Figures given below indicate the situation as of May 1:

### Church School Day

Only two districts, Charlotte and Marion, have reached the quota suggested for the year. Many churches responded promptly and generously. More than half of the church schools in the conference, however, have not given anything. Contributions from these churches could easily complete the quota for any district in the conference. Thanks to Walter Miller and Ernest Yountz and to ministers and church school workers in the Charlotte and Marion districts for demonstrating that the suggested goals can be realized.

Asheville	\$ 916.42
Charlotte	2,262.93+
Gastonia	1,341.73
Greensboro	1,788.35
Marion	812.83+
North Wilkesboro	237.84
Salisbury	1,434.64
Statesville	1,001.97
Thomasville	1,095.15
Waynesville	330.90
Winston-Salem	1,191.66
	<hr/> \$12,414.42

+ Indicates quota reached.

Grand total of \$12,414.42 which is still \$600.00 short of goal.

### Race Relations

Response here indicates that our people do have a conscience and are concerned about better race relations. Our total shows an increase of \$360.81 over the amount given last year. Seven districts are responsible for this increase. These are the Charlotte, Marion, North Wilkesboro, Salisbury, Thomasville, Waynesville and Winston-Salem Districts. A few more contributions from the other districts would give us our best record in this area of activity.

Asheville	\$ 318.64
Charlotte	970.78+

Greensboro	1,382.12
Marion	517.34+
North Wilkesboro	146.77+
Salisbury	750.70+
Statesville	595.68
Thomasville	847.79+
Waynesville	407.80+

\$7,787.02

+ Indicates increase over last year.

### Methodist Student Day

Our poorest showing is in our Student Day offerings for our National Methodist Scholarship Fund. The amount of \$4,157.26 received to May 1 is \$1,229.71 less than was contributed last year. June 8, 1958, was the day designated for this observance. The second Sunday in June is the time this year. Both dates happen to be on conference Sunday. It will be difficult to build up this offering as long as this conflict prevails. Each church, however, may select any convenient Sunday for this program and offering. Two districts, Charlotte and Asheville, are ahead of last year. Congratulations and appreciation to these two groups for showing that we can still make progress regardless of conflict in dates.

Asheville	\$ 182.81+
Charlotte	325.87+
Gastonia	449.77
Greensboro	716.79
Marion	282.55
North Wilkesboro	68.28
Salisbury	425.71
Statesville	453.64
Thomasville	750.79
Waynesville	133.27
Winston-Salem	367.78

\$4,157.26

+ Indicates increase over last year.

### Leadership Training

Our training school record for the year is now complete. Forty schools have been held and have ministered to more than 10,000 people. Two hundred and thirty teachers have taught in our training schools. This type of service is of invaluable educational significance. These teachers come from our college-university faculties, from the ministers and laymen of our conference and from other near-by conferences. It is a program whereby we are constantly endeavoring to teach teachers to become more effective teachers. Our record by districts, including the School of Missions conducted co-operatively, is as follows:

Asheville	505+
Charlotte	1,634+
Gastonia	1,485+
Greensboro	1,228+
Marion	719
North Wilkesboro	42
Salisbury	1,069+

Statesville	930
Thomasville	960
Waynesville	370
Winston-Salem	1,003+
School of Missions	204+

10,149x

+ Indicates an increase over last year.

### Total Church School Statistics for Annual Conference Report

We have made excellent progress in recent years in securing more accurate information on church school membership and average attendance. We are indebted to ministers, church school secretaries and to the conference and district statistical secretaries for this information. There is still a need for correct information on every item requested for the annual report. Nursery home members are often overlooked. When one or more items are neglected the result is incomplete information for the local church and also for the over-all conference report. Every item should be checked carefully and total figures should be compared with the record for the previous year. We have had a steady growth over a period of fifteen years. Complete and accurate reports will likely show continued progress in church school membership.

### First Registrations for Tekoa

Joe Needham and Kenny Swanson are the first two persons to register for this season at Camp Tekoa. They requested the week of August 2-8 and received their first choice. Their applications were correct and complete in every detail. It helps greatly when all information requested is given. These boys are from Pilot Mountain, Winston-Salem District, and Henry Ridenhour is the pastor.

### Vacation Church School Report for 1958-59

Vacation church schools offer the largest uninterrupted block of teaching time with boys and girls, and, therefore, provide one of our best educational opportunities. Last summer the texts used followed the theme, "A Growing Awareness of Jesus." The vacation church school gift was directed to "Operation Chicklift," a project of the Methodist Committee for Overseas Relief. The children and children's workers gave generously to this cause. The following figures represent the schools held during the summer of 1958:

District	No. of Schools	Totals
Asheville	57	2,587+
Charlotte	77	6,063+
Gastonia	70	5,186+
Greensboro	80	7,072+
Marion	53	3,160+
No. Wilkesboro	47	2,371+
Salisbury	75	6,123+
Statesville	73	5,616+
Thomasville	114	8,324+
Waynesville	48	2,309+
Winston-Salem	81	5,857+
Totals	775	54,668

+ Indicates advance over last year.



# Children's Home Page

## Mr. Jackson S. Hoyle

I am most happy to introduce to you Mr. Jackson Hoyle. Mr. Hoyle will join our staff on June 1 to become Director of our Social Service Department. In this capacity he will be concerned with our intake and with the adjustment of our children in our program and with the relations with the families of our children. This latter responsibility will frequently result in the return of many children to families at some time.

This work is known, in professional circles, as casework. It is a most important responsibility. In the caseworker the child with us has one whose major responsibility is to work closely with him as this assistance is needed in meeting the problems that might arise. This person, too, is of great assistance to the homemaker in her work with the children in her cottage.

Mr. Hoyle is eminently qualified by training, experience, and personality to do this important work. He was born in Belwood, Cleveland County, in 1927. He graduated from Waco High School in 1944, Gardner-Webb College in 1947, and Wake Forest College in 1949 with an A.B. in Psychology-Sociology. He received his Masters in Social Work from the University of North Carolina in 1955.

Following graduation from Wake Forest in 1949, Mr. Hoyle began work with the Burke County Welfare Department as a caseworker. In 1951 he transferred to Cleveland County Welfare Department where he did casework until July 1952. He was supervisor in that department from July 1952 until June 1955 when he joined the staff of the State Department of Public Welfare as Supervisor of Child Caring Institutions. In June 1957 he returned to the Cleveland County Welfare Department as superintendent. He resigned this past March to accept our position.

Mr. Hoyle married Miss Margaret Littlejohn, a native of Cleveland County, in 1953. They have one child, Kevin, age eleven months.

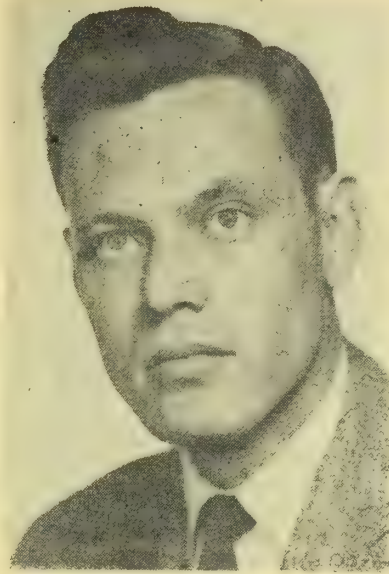
Mr. Hoyle served in the U. S. Navy from August 1945 until August 1946. He is a Rotarian and a Jaycee.

We are delighted to have this fine young couple join our group at The Children's Home.

## Boy Scout Court of Honor

We have many opportunities to see the value of the role that the church is playing on our campus. Certainly Sunday was one of those. After the morning service in which the group of our young people joined the church, we, in the evening service, had another most impressive program. At this evening service our Children's Home Boy Scout Troop 83 held its Court of Honor. The highlight of this program was the presentation of the Eagle Scout Award to Aaron Mitchell.

Aaron is the second member of our group to receive this high award in fairly recent time. James Summers, another of our very



MR. HOYLE

fine young men, received this award a few months ago.

All of us can readily understand, knowing Aaron, why he had reached this high pinnacle in Scouting. He is a rather quiet, unassuming, young fellow, but most dependable and industrious. We congratulate him on receiving this treasured award.

We were happy to have in our congregation members of the local Order of Moose and their wives. The awards were made by members of the Lodge, Mr. Banks Newman, a past-president of the Old Hickory Council of The Boy Scouts of America, made the Eagle Scout award to Aaron Mitchell.

Other awards made during the evening were:

Second Class Awards: Phillip Spencer and John Zapka.

Star Awards: Tommy Chilton, Richard Evans, Larry Everhart, Larry Finlen, Larry Garris, Ennis Lowery, Melvin Lowery, Masten Melton, John Morse, Barry Nelson, and Danny Stanley.

Life Awards: Jim Brittain and Raymond Marsan.

The program was handled entirely by members of the Troop and Mr. Joe Karola, Scoutmaster, and Mr. Mike Gibson, Assistant Scoutmaster.

## Church Membership Class

Twenty-two of our fine young people joined our Children's Home Methodist Church in a most impressive service on Sunday morning, April 26. These young people had spent several weeks studying the Methodist Church.

We always have the feeling that this is

one of the fine moments in our year's program. It is most apparent to anyone in such a service that those joining the church feel deeply within themselves something of the sacredness of the moment and sense the opportunities and the obligations that it brings to them. It is our prayer that they shall be able to look back on this day as one of those days in which they fortified themselves to meet successfully situations that life shall bring to them.

The members of this group were: John Ammons, Christian Ashburn, Craig Boose, Steve Bynum, Jeanne Callison, Nancy Coalson, Craig Jenkins, Samuel McGee, Virginia McKnight, Annette Marsan, Dorothy Nichols, Doris Payne, Sue Plyler, Lois Poeteete, David Regoli, Jesse Spaugh, Peggy Smoot, Danny Stanley, Joan Vaughn, Danny Weatherman, John Webster, and Nancy Whitt.

We were happy that in this same service Mr. Fransisco announced that Mrs. Martha Hager, a member of our staff, had moved her letter from Little Joe's Presbyterian Church at Barium Springs to the Children's Home Methodist Church.

## Should I Force My Child to Go to Sunday School?

by J. EDGAR HOOVER, of the F. B. I.

Shall I make my child go to Sunday school and church? Yes! And with no further discussion about the matter. Startled? Why? How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school any more? You know! Junior goes. How do you answer when Junior comes in very much besmudged and says, "I'm not going to take a bath." Junior bathes, doesn't he?

Why all this timidity, then, in the realm of his spiritual guidance and growth? Going to let him wait and decide what church he'll go to when he's old enough? Quit kidding! You didn't wait until you were old enough! You don't wait until he's old enough to decide whether he wants to go to school or not — to start his education. You don't wait until he's old enough to decide if he wants to take his medicine when he is sick? Do you?

What shall we say when Junior announces he doesn't like to go to Sunday school and church? That's an easy one to answer. Just be consistent. Tell him, "Junior, in our house we all go to church and Sunday school, and that includes you." Your firmness and example will furnish a bridge over which youthful rebellion may travel into a rich and satisfying experience in personal religious living.

The parents of America can strike a telling blow against the forces which contribute to our juvenile delinquency, if our mothers and fathers will take their children to Sunday school and church regularly.

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor



## Speak Fearlessly for God

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

*Background Scripture:* II Samuel 7:11 & 12; I Kings 1:5-40

*Lesson Scripture:* II Samuel 12:1-7, 9-10, 13-14

Some of the events recorded in the scripture lesson could have happened nowhere on earth but among the Hebrew people. For an oriental despot arbitrarily to have a man killed so that he could take his wife would have excited little or no comment in the ancient near east. But to have a prophet come in to the royal palace and shake a bony finger in the King's face and tell him he had sinned was unheard of. But there is a yet stranger turn our story takes. The king admitted his guilt and repented! The point of all this is that fully to appreciate this most exciting and morally instructive story we have to see it from the point of view of its setting in history.

Nathan the prophet used a parable to get across his reproof of David for his double sin of adultery and murder. Parables are few in the old Testament. We Christians are acquainted with them principally through reading those given by Jesus in our New Testament. They can be a powerful teaching device, as our lesson story shows.

When Nathan told David the story of the poor man who had been grossly imposed upon by the wealthy neighbor, David was indignant. He wanted the offender killed at once. But we can imagine his shock when the old prophet hurled at him the words: "Thou art the man!" We are all like David in some respects. Who has not heard stories of people who come home from a church service where the preacher has given a straight-from-the-shoulder condemnation of certain sins, and commented: "Well, he certainly hit *them* between the eyes this morning, didn't he?" William James has an essay on "The Blind Spot." By this he means the trait that all of us seem to possess, namely, that which enables us to see faults in others, but ignore those same faults in ourselves!

It is because of our failures rightly to estimate our own personal lack of moral sensitivity that we need men like Nathan who will speak out fearlessly against sins both social and personal, in high places as well as in low. Our ministers often help us most when, without fear or favor, they give us a true picture of our short-comings. Only when we are under conviction of our lack of moral and spiritual health will we be willing to seek a better way. So let us have more brave and forthright modern Nathans! If a royal personage like King David could humble himself and confess his faults, is it too much for us to do so?

In this lesson we have a picture of the remarkable courage of one of God's prophets. He was fearless in condemning sin, no matter if he found it in a King's palace. But there is another kind of courage, too. It is the courage to commend a fine and brave act when it occurs, even though the act may not be popular with the crowd. How much better government we would have if we had the courage publicly to commend our leaders when they take a stand for what we believe to be right! That's when they really need our support! Someone has said that much of the total evil of the world is not the result of the actions of evil men; it is the result of the silence of so many good men! Like the curious crowd around the cross of Jesus, we "stand beholding," but offer no word of protest.

Because of the sins of David (even though he received the prophet's assurance of God's forgiveness) he is told: "the sword shall never depart from your house." Subsequent events bore out this dire

prophecy. Four of his sons died tragic deaths. Two of them were in open revolt against him. The introduction of the harem into the royal palace (a custom that was foreign to the best in Hebrew tradition) bore bitter fruit in intrigue, murder and rebellion. David, in his last years, was a pathetic figure fleeing the royal city to hide from his son who sought his throne. And then, when the news of Absalom's death comes to him, his grief knows no bounds. What an illustration of the teaching: "The wages of sin is death!"

## PRESBYTERIAN JUNIOR COLLEGE

Division of Consolidated Presbyterian College of Synod of N. C.  
Educational excellence for our greatest possession, our youth.  
College — Preparatory — Summer School.  
Government Loan Program  
Dr. Louis C. LaMotte, Pres.  
P. O. Box 88-J Maxton, N. C.

## ST. MARY'S JUNIOR COLLEGE RALEIGH, N. C.

A Junior College preceded by two years' preparatory work. Member of the Southern Association for over thirty years. All courses in Art, Expression and Music included in one general fee.  
**RICHARD G. STONE, President**

## MARS HILL COLLEGE

*Serving Youth Since 1856*



The Library

A fully accredited liberal arts junior college, distinguished for thorough scholarship, high social standards, and Christian ideals . . . beautiful 130-acre campus in the mountains . . . over 1000 young men and women enrolled from 23 states and 5 foreign countries . . . costs moderate. For an illustrated catalog write REGISTRAR, Mars Hill, N. C.

**SUMMER TERM BEGINS JUNE 8**

## HARGRAVE MILITARY ACADEMY

*"The School where character counts"*

A Christian Military Preparatory School to which you can safely send your boy!  
Your boy's needs are our opportunity; his interests, our obligation.  
Fully accredited College Prep and Junior School. Grades 6-12. Summer school June 15-August 9  
Write  
Box 97 REV. JOSEPH H. COSBY Chatham, Virginia

*"Of all the pulpits from which the human voice is ever sent forth, there is none from which it reaches so far as from the grave."*

—John Ruskin.



Beautiful, durable Winnsboro Blue Granite monuments with proper inscriptions will dignify the memories of those we love and continue their lives into the years.

Symbolic in design and reverent in purpose, these monuments are lasting tributes of honor to the dead and constant sources of inspiration to the living.

## WINNSBORO BLUE GRANITE

*"The Silk of the Trade"*

Excels as a monumental stone because of its fine adaptability to design, flawless beauty, stalwart strength and great durability.

There are many granites that have a surface resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

**WINNSBORO GRANITE CORPORATION, RION, S. C.**



## Letters to the Editor

### Memories of Granite Falls

To the Editor:

I was greatly interested in what you had to say about Granite Falls. I was pastor there when the main part of the church was built in 1905-1906. The original building had been destroyed by fire shortly before I became pastor. We worshiped in the Lutheran Church while the building was being constructed.

Dr. Lonnie B. Hayes was converted and united with the church while I was pastor, and I had some part in his decision to preach.

Mrs. E. L. Hillman and her sister, Mrs. Woosley, joined the church during my ministry there.

My second son, Richard Evans, in business in Lancaster, S. C., was born there.

Dr. J. H. Weaver was "Presiding Elder," and his son, Dr. Charlie Weaver, was president of Davenport College in Lenoir.

My wife and I are residents of the Virginia Conference Home for the Aged. We have been married 56 years. I have been a Methodist preacher for 62 years.

With very best wishes for you and the Advocate.

Sincerely,

Rev. Wallace R. Evans

Hermitage, 1600 Westwood Ave.  
Richmond 27, Virginia

## Announcement

The Ministers' Wives Luncheon of the Western North Carolina Annual Conference will be held at the Hazelwood School Cafeteria at 1:00 o'clock on June 13, 1959. All reservations should be sent to Mrs. T. L. McDonald, Jr., 170 Beaverdam Road, Asheville, N. C. Do not send money with reservations. Tickets can be purchased Wednesday afternoon and Thursday of Conference week at the Page Auditorium, Lake Junaluska, N. C. All reservations must be in by Thursday, June 11, 1959.

Mrs. Cecil Heckard, Pres.

## Subscriptions Received

From March 18 through May 7

100% Churches

Macon .....	23
Brogden .....	23
Asbury, Cove City .....	51
Cokesbury, Charlotte .....	36
Robersonville .....	49
Cedar Grove, Perquimans Charge .....	26
Wilkesboro .....	99
West Cramerton .....	30

Churches Sending In 6 or More  
Subscriptions at One Time

Zion and W. Rockingham, W. Rockingham Charge .....	7
Providence, Goldsboro Dist. ....	13
Trinity, Kannapolis .....	9
Rowland .....	15
Duncan Memorial, Charlotte .....	20
First, Forest City .....	7
First, Canton .....	13
Elkwood (Elkwood-Sardis Chg.) Asheville Dist. ....	8
Nesley Memorial, High Point .....	13
Perkins-South Camden, Elizabeth City Dist. ....	8
First, Pembroke .....	10
Grace, Greensboro .....	17
St. Johns, Gastonia .....	6
Main Street, Kernersville .....	11
Grace Chapel, Statesville Dist. ....	7
Maple Springs, Elkin Circuit .....	6
Richlands .....	49

"There is no future for the church or for organized religion unless we grow persons in our homes who have learned to trust God, shun compromise, and live for Christ."—Bishop Hazen G. Werner

## In Memoriam

### RESOLUTIONS OF RESPECT

Whereas God in His infinite wisdom has taken to Himself our beloved fellow member and teacher, Miss Alice Green, and

Whereas we deeply regret our loss because of her passing from our midst,

Therefore, be it resolved that we humbly bow in submission to His will, and that we each try to follow her example of faith and consecration.

Be it further resolved that a copy of these resolutions be spread upon the minutes of our class, a copy each be sent to the Sanford Herald and the North Carolina Christian Advocate, and a copy sent to the family of Miss Alice Green.

Respectfully submitted, Wesley Workers' Class of Jonesboro Heights, by Mrs. J. P. McDavid, Mrs. R. H. Mann, Sr., and Mrs. L. L. Thomas.

◆ ◆ ◆

There is little influence where there is not great sympathy.—S. I. Prime

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**RETIRE TO THE MOUNTAINS**—Log Cabin—Furnished—All electric. \$30 per month. Address: Route 1, Box 261-A, Candler, North Carolina.

**FOR RENT** during June at Lake Junaluska, 3 bedroom cottage, furnished, near lake, pool, youth center. \$55 dollars weekly, \$200 monthly. Contact Rev. M. D. Hudnall, Clemson, S. C.

**RELIGIOUS** libraries purchased. Baker Book House, Department NC, Grand Rapids 6, Michigan.

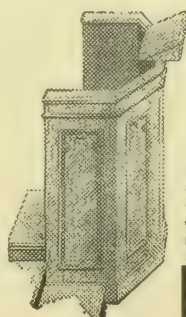
**USED OAK CURVED Church Pews** for Sale. 45 approx. 15' long, Price \$1.00 per lineal foot. Contact B. G. Stowe, RE 4-3700, or First Baptist Church, RE 4-2794, 125 S. John Street, Goldsboro, N. C.

**DELEGATES OR GROUPS**, for an economical place to stay, with the best food, come to Providence Lodge, Lake Junaluska. Mrs. David Wright, 121 E. South Street, Albemarle, N. C.

**Quality Church Windows** since 1906

**HIGH POINT GLASS & DECORATIVE CO.**  
A. W. Klemme, Pres. & Mgr.  
Box 101 High Point, N. C.

**CARRIKER CHURCH FURNITURE CO.**  
Established 1898  
Designers and  
Manufacturers of  
Fine  
Church Furniture  
PROMPT DELIVERY  
Ph. Atlantic 36741 **MONROE, N. C.**



**Page**

**CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY**

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS  
AND CHANCEL FURNITURE.

**Page CHURCH FURNITURE CO.**  
ALBEMARLE, N. C.

## CAMDEN MILITARY ACADEMY Camden, S. C.

Small classes. Individual attention. 9th through 12th grades. Athletic Program. Rate \$1,100.00 includes all uniforms. Write for information.

**MAJOR LANNING P. RISHER**, Headmaster  
**COL. JAMES F. RISHER**, President

### CHOIR and PULPIT ROBES

**Finest quality, lowest prices**  
—save at Hartley. Write for  
free catalog.

**HARTLEY RELIGIOUS  
VESTMENTS**

1809-V Church St., Nashville, Tenn.



## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two years high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports. Catalog.

**WILLIAM C. PRESSLY, Pres.**  
Box J Raleigh, N. C.

### CHURCH, CLASSROOM

## FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

**SCHOOL EQUIPMENT, INC.**  
P. O. Box 586 Siler City, N. C.

### SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



**SILER CITY, NORTH CAROLINA**

## PEOPLE 50 TO 80

**COPY DOWN THIS NAME  
AND ADDRESS NOW . . .**

. . . and write today to find out how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family. Mail a postcard or letter, giving your name, address and year of birth to:

Old American Ins. Co.  
I West 9th, Dept. L507C  
Kansas City, Missouri

There is no obligation—and no one will call on you. You can handle the entire transaction by mail.





### A Visit to Elevation Church

Carlton Hirschi is pastor of the Benson charge, composed of two churches, one at Benson and the other, not far away from town, which is called Elevation. Somehow I forgot to ask how it got its name. There ought to be a story there.

There is a story in this small congregation which has built a lovely house of God, a story that could be compressed into a few words, but which deserves more space than we have to tell about it. Here in the country, surrounded by farms on every side, these people have given of their money and time to make their church worthy of its calling. Situated on a hill, the new building can be seen for a long distance.

Inside, it is lovely, with tastefully designed furniture, a chancel, with altar and choir stalls. As beautiful as the rest of the church were the choristers, little girls clad in white robes, who sang as nicely as they looked.

It takes a bit of stirring around, but Pastor Hirschi manages to keep both churches going full time.

As always, the visiting minister was entertained royally and, I am sure, amazed his hostess by his capacity for food, as the delectable dainties of true Southern cooking fast disappeared. Mr. and Mrs. Ralph Medlin are long-time subscribers to the *Advocate* and seem to remember nearly everything that has been printed in the paper. Mrs. Medlin's mother for many years kept a scrapbook made up from this paper, and it contains pictures and articles culled from its pages over the years.

### Fun on Rainy Days

A rainy day can be a wonderful thing to a child, or it can be a terrible bore. It all depends on the imagination.

Doomed to much indoor life by a succession of childhood diseases, which ranged from typhoid fever, through all the various kinds of measles, chicken-pox, whooping cough, and inflammatory rheumatism, I soon learned to make the best of such days, and when it rained, I hied myself to the attic and had the time of my life.

There were stacks and stacks of old magazines there and I suppose it was in those days that I acquired a taste for omnivorous reading. Of course, I didn't understand much of it, but I read it anyway. When all else failed I could depend upon the "Doctor Book" with its fearful pictures of internal organization and its advice on how to cure a cold by means of a "fly poultice." (I shudder to think of it, but some of you may remember hearing about such a concoction. There were some more that were even less appetizing. Remember, this book was fifty years old when I got hold of it.)

And then, on the rare occasion when my older brother would be house-bound with me, we would make a day of it, reading the "Youth's Companion" and telling ghost stories to each other.

I suppose it may have happened only once, but it made a tremendous impression on me when Mother allowed us to have a picnic dinner of our own choosing in the attic. I can see it now—a can of oysters apiece, with pepper and vinegar and plenty of crackers, just like the lunches that the farmers ordered at the lunch counter down at the country store. I believe that, once or twice, we had their other favorite, "simonses" in the can. I wonder if any of my readers know that "simonses" meant salmon?

But the crowning glory of a summer rain came when, as the sun came out and we sat together in the old porch swing, we looked across the vacant lot and saw the sunshine glinting on the wet grass and smelled the fragrance of the climbing roses around the door. As I write this I can hear, in memory, the shouts of neighbor children down the streets, as they splashed delightedly in mud puddles and doused each other in the warm water.

I feel sorry for the children of these prosperous times, who seem to think that fun is what you buy with money.

We knew that wasn't so, for we had no money but a world of fun.

### More Light on the Whatchamaycallit

The Rev. Robert McKenzie, NC Conference director of Youth Work, gives us some more light on the old-fashioned toy which I described in a recent column.

"The summer before we were married, my wife-to-be spent a summer at Boone. She took one course under Richard Chase, who knows quite a bit about 'them thar hills.' One of the items she brought home was a 'Gee-haw-whamadiddle.' It was made in much the same way as your Whatchamaycallit, only it was shorter. The mountain lads make them even today."

Thanks, Bob, for the information. I was beginning to think that I was the only one who ever saw such a toy.

### Revving Up

As to pronouncing "Rev." as a monosyllable, I remember a district secretary, long since gone to his rest, who, when announcing lists of appointments in Synod, invariably did so. Thus, we would hear: "Rev. Brown, Rev. Smith, Rev. Robinson . . ." and so on. On one occasion, a minister sitting next to me grew more and more restive as "Rev." followed "Rev."

"He sounds like an old Ford revving up!" he muttered furiously.

Before we leave all this, another correspondent, with, I suspect, a twinkle on the point of his pen, writes:—

"You say that letters to our ministers should begin 'Dear Mr. Smith . . .' But, surely, most of them should now be addressed 'Dear Dr. Smith . . .?'"

No; not *most* of them. There is still, I believe a majority of plain Ministers.

—METHODIST RECORDER

◆ ◆ ◆

Pay as little attention to discouragement as possible. Plow ahead as a steamer does, rough or smooth, rain or shine. To carry our cargo and make the port is the point.

—Maltie Babcock

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY  
LIBRARY  
DURHAM N.C.  
DEC 15 1959

May 14, 1959

Volume 104

Number 20

*Roberts Hall, the administration building, at High Point College*





# Carolina Briefs

The Rev. C. Jerome Huneycutt, pastor of First Church, Marion, was guest minister at the morning service of the Old Fort Methodist Church on Sunday, May 3.

The Rev. J. F. Coble, superintendent of the Methodist Retirement Home in Durham, was guest preacher at Asbury Church in that city on Sunday, May 3.

Miss Anne Boyd, of High Point College, has been secured to assist in the youth program of Wesley Heights Church, Charlotte, during this summer.

The Rev. Graham S. Eubank, superintendent of the Raleigh District, who suffered a heart attack some weeks ago, is making a satisfactory recovery.

Dr. F. Olin Hunt, director of the Methodist Foundation of the N. C. Conference, was guest preacher for both morning and evening services at Hayes Barton Church, Raleigh, on Sunday, May 3.

Mr. Justin Haroyama, a native of Japan, and currently studying in the Divinity School of Duke University, was guest speaker at the morning worship service of Jonesboro Heights Methodist Church, Sanford, on Sunday, May 3.

The Rev. W. W. Blanton, executive secretary of the Commission on Town and Country Work of the Western N. C. Conference, was a guest of First Church, Charlotte, on Sunday, May 3, to represent that Commission in observance of Rural Life Sunday.

The Rev. Cecil L. Heckard, pastor of Central Church, Albemarle, and Secretary of Evangelism of the Western N. C. Conference, was guest speaker at the May meeting of the Men's Fellowship of Central Church, Concord.

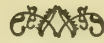
Dr. J. Lem Stokes II, president of Pfeiffer College, Misenheimer, was guest speaker at the morning service of First Church, Gastonia, on Sunday, May 3.

Shiloh Church on the Trinity Charge, Statesville District, will hold revival services beginning on Thursday, May 28, and continuing until June 4. The Rev. William C. Cockman, pastor of the charge, will be the revival speaker.

The Old Fort Methodist Church, in its effort to increase its building fund as rapidly as possible, had set a goal of \$3,000 to be raised by July 1. On Sunday, May 3, the congregation raised enough in cash to exceed this goal two months early, plus \$570 in pledges to be paid by July 1.

The Rev. and Mrs. James G. White, Jr., of the Kenly-Buckhorn Charge, announce the birth of a son, Jeffrey Bass, on April 28 at Johnston Memorial Hospital, Smithfield. Mrs. White is the former Frances Bass of Hendersonville.

First Methodist Church of Washington recently purchased a parsonage containing three bedrooms with two complete baths, panelled living room and dining room combination, family room, dinette and kitchen combination, covered patio and extra den, bedroom and half bath. The old parsonage, which was located in the expanding business district, was sold several months ago.



The Rev. Charles K. McAdams, associate pastor of Edenton Street Church, Raleigh, has been elected by the Trustees of the new Methodist College, Fayetteville, as Director of Public Relations and Development. He will begin his new duties on July 1. Mr. McAdams will be available for preaching services in the various churches, Methodist Men's Clubs, Woman's Society meetings, and other occasions. — L. S. Weaver, President, Methodist College.

The Brevard College Choir will participate in a choir program at Myers Park Baptist Church, Charlotte, on Sunday, May 10, at 7 o'clock. Harvey L. Woodruff, director of music at Wingate College and Charlotte College, will direct the program, which will include the three college choirs and the choir of Myers Park Baptist Church.

Mrs. J. R. Edwards, widow of the late Rev. J. R. Edwards of the North Carolina Conference, has recently moved from Roanoke Rapids to Troy. Her mailing address is P. O. Box 246, Troy, N. C.



## Summer Pulpit Exchange with Britain Announced

When American ministers go to Britain this summer on the annual preacher interchange, one of them will serve as visiting preacher at Westminster Abbey.

This will mark the first time in the 33 years since this project has been conducted under the joint direction of the National Council of Churches on this side and the British Council of Churches that Westminster has asked to be included.

The Rev. Charles R. Stires, rector, Trinity Episcopal Church, Syracuse, N. Y., will preach in Westminster.

Eleven U. S. pastors have been certified by the National Council to go to Britain, while the British Council has certified ten to come to America during the vacation months of July and August. They will go to different states ranging from Massachusetts to California.

They do not serve on a parish-to-parish exchange basis. Instead, they are scheduled to fill about 75 appointments, each for at least one Sunday.

So popular has this program become that more preachers are requested than the number of available Sundays.

Many of the visitors to the United States will also attend conferences, pastors' schools and the Chautauqua Institution. Besides Massachusetts and California, members of the group will appear in pulpits in New Mexico, Colorado, Kansas, Nebraska, Missouri, Illinois, Wisconsin, Ohio, Michigan, Pennsylvania, New York, New Jersey, Connecticut, Rhode Island, West Virginia, and the District of Columbia.

New York City will have British preachers for six Sundays in four different churches: Broadway Congregational, St. James Episcopal, St. Philips Episcopal, and Church of the Ascension, Episcopal.

Besides Episcopalians, the denominational spread includes pastors from the following churches: Baptist, Congregational, Disciples, Lutheran, Methodist, Evangelical and Reformed and Presbyterian.

Among the distinguished British churchmen chosen to come to this country are: The Revs. Sydney Evans, dean of King's College, London; Canon E. W. Heaton, Chancellor, Salisbury Cathedral; Norman H. Snaith, president, British Methodist Conference (1958-59) and principal of Wesley College, Leeds; and H. H. Pewtress, general superintendent, Western Area, Baptist Union.

Other Britishers scheduled to arrive are: The Revs. A. Stephan Hopkinson, St. Andrew's House, London, Eric F. Tinker, vicar of Handsworth, Birmingham, (both Anglican); W. H. Rogan, the Abbey Manse, Paisley, Renfrewshire, Scotland (Church of Scotland); Bryan H. Reed, Methodist Youth Department, London; Noel W. Calvin, Tabernacle Congregational Church, Trowbridge, Wiltshire; and A. C. Neil, pastor, Didsbury Presbyterian Church, Manchester.

## Christ Church, Greensboro, Holds Opening Service

Organized just three years ago this summer, Christ Church, located just off Friendly Road in Greensboro, held the opening service in its new education building on May 10. Dr. J. Clay Madison, superintendent of the Greensboro District, preached the sermon.

The pastor, the Rev. Mel Harbin, has announced a series of sermons by Dr. Charles Bowles beginning on Sunday, May 17, and continuing through four evenings that week. Dr. Bowles, pastor of West Market Street Church, had a large share in the beginning of Christ Church as pastor of the sponsoring organization which not only gave many members but contributed more than \$100,000 to the new church.

Open House will be held on May 24.

Beginning May 10, all morning services will be broadcast over radio station WPET.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# News Notes

Bishop G. Bromley Oxnam of Washington, D. C., will receive the Upper Room Citation for 1959. The annual award, made for outstanding contributions to world fellowship, was announced by the Rev. Dr. J. Manning Potts of Nashville, editor of "The Upper Room," world's most widely used devotional guide. The citation will be presented Oct. 1 at a dinner in Baltimore, Md.

Ground was broken April 20 in Washington, D. C., for the new Methodist eight-million-dollar Sibley Memorial Hospital.

A national interdenominational conference for trustees of church colleges will be held June 26-28 at Lake Junaluska, N. C. The announcement was made by the Rev. Dr. John O. Gross, Nashville, Tenn., general secretary of the Division of Educational Institutions of the Methodist Board of Education, and the Rev. Dr. Hunter B. Blakely, Richmond, Va., secretary, Division of Higher Education, Board of Christian Education, Presbyterian Church in U. S. The meeting is being sponsored by the boards of education of six denominations, in cooperation with the Council of Protestant Colleges and Universities and the National Committee of Church Men for Church Colleges. Sponsoring denominations are Disciples of Christ, Evangelical United Brethren, Methodist, Presbyterian, U. S., United Lutheran, and United Presbyterian, U. S. A. The Methodists will be hosts for the conference.



With several strokes of the pen, Bishop A. Frank Smith (center) of Houston, Texas, and Miss Eleanor Welch of New York, two executive officers of the Methodist Division of National Missions, sign documents which, if courts in two states approve, will unite two Methodist church extension bodies. The 96-year-old Pennsylvania Corporation, church extension agency of the former Episcopal Church, will cease to exist as a separate body. It will be legally merged with the National Division, which since Methodist unification in 1939, has been the official church extension agency of the Methodist Church. The signed documents of merger will be filed with courts in New York and Pennsylvania for final legal approval. Bishop Smith signs as president of the National Division and Miss Welch as recording secretary. The signing was April 22 in New York. Observing is Dr. W. Vernon Middleton of Philadelphia, Division general secretary.

The merger, almost 20 years in the process of completion, was described by Dr. Middleton as "an historic event." The Pennsylvania Corporation, established in 1863, had made loans to thousands of churches amounting to many millions of dollars. Its 20,000,000 in assets will be transferred to the National Division. The merger leaves two Methodist church extension bodies in existence, the National Division and the Kentucky Corporation which is the church extension agency of the former Methodist Episcopal Church South.

## Capsule Comments

**Maybe Swedish Kids are Smart:** When a proposal to cut the school week in Sweden from six days to five was presented to school children by the Swedish Broadcasting Corporation, the kids voted 90% in favor of the present six-day plan, much to the consternation of Swedish officials who had planned to introduce the five-day week . . . At first glance this sounds as if the Swedish kids are different from our American youngsters; however, a clue to their motivation may be found in the fact that advertisements in the papers stressed the fact that a shorter work-week would mean "more homework and shorter holidays."

**Presbyterians Vote No:** The General Assembly of the Presbyterian Church in the U. S., at its recent meeting in Atlanta, voted to disapprove the action of the Fifth World Order Study Conference of the National Council last fall suggesting recognition of Red China. The Southern Presbyterians are members of the National Council and at this meeting voted to continue their connection with the Council while expressing their disapproval of the actions of the Conference. . . . The Southern Presbyterians seemed to have realized that the action of the Study Conference in recommending recognition of the Peiping regime did not necessarily bind the member churches in any way, and that such actions on controversial issues might be compatible with complete freedom for the denominations represented.

**"Abundant Life" is Really Abundant:** A gleaming white marble building which cost a reported \$4 million was dedicated in Tulsa, Okla., by Oral Roberts, well-known TV healer and revivalist, recently. The name: Abundant Life Building. It will serve as headquarters for the Oral Roberts Evangelistic Association . . . Which reminds us of the statement of the old preacher that "Salvation is free, but you have to pay the freight on it." The followers of Roberts have been nicked for plenty of freight.

**This is the Way the World Ends:** The speech didn't make big headlines, but those who heard it must have felt the chill of impending catastrophe when Dr. Linus Pauling, Nobel Prize-winner, estimated that the U. S. has stored up enough nuclear weapons to annihilate every man, woman and child in the world twenty times over . . . Of course, we can't die twenty times, but that doesn't afford much comfort.

**The Psychiatrists Couldn't Tell:** Professor Eli Ginsberg, author of a three-volume study of "The Ineffective Soldier," contends that the psychological screening of recruits and draftees during World War II was ineffective. The survey which formed the basis of the study was conducted at the request of President Eisenhower when he was president of Columbia University. After rejecting nearly a million men on emotional-mental grounds, the Army found that nearly 500,000 more had to be discharged as mentally unreliable . . . The conclusion seems to be that most psychological screening is a total failure. Yet those same tests form the basis of screening systems used nowadays by thousands of business firms.

**Miami, Fla. —** More than 1,400 Methodists attended a meeting launching the evangelistic phase of The Methodist Church's nation-wide "Year of Total Enlistment" at White Temple Methodist Church here April 29. Principal speaker was Bishop Roy H. Short, Nashville, Tenn., chairman of Methodism's 1956-60 Quadrennial Emphasis on the Local Church, the last phase of which is the "Year of Total Enlistment." Bishop Short said the goals of "The Year of Total Enlistment" are: . . .

1. To enlist all Methodist church members in some form of Christian activity.

2. To enlist new persons for Christ and the church.

3. The enlistment of all Methodists to a total dedication of self, including talents, time, and resources, and a full commitment to Christian living in all the relationships of life.

◇ ◇ ◇

## Board of Evangelism Sets Long Range Objectives

The Methodist General Board of Evangelism, in its recent annual meeting, adopted, in principle, a report setting forth some objectives for the next ten years, 1960 to 1970.

The report will receive further attention by the board's executive committee, when it meets in September. At that time, some revisions or additions may be made, and it is expected that one or two projects will be planned in detail for launching on January 1, 1960.

Among the objectives of the report, as read, are deepening of the spiritual life of the church, special efforts in evangelism to reach college students, pushing forward in a "great lay movement of evangelism," working for a world conference on evangelism as a prelude to a world crusade, and the emphases of the "Decade of Dynamic Discipleship" program recommended by Dr. Harry Denman, Nashville, Tenn., general secretary of the board. These emphases include prayer, Bible reading, evangelistic witnessing, indoctrinating church members in the Christian and Methodist beliefs, starting new churches, and recruitment of ministers and missionaries.

The board sent a resolution to President Eisenhower assuring him of the board members' prayers for him, expressing gratitude for his devotion to "the best interests of our country," his desire for peace, his "fervent and forceful declaration of the importance of religion in the establishment and extension of human freedom, and his open witness to the Christian faith as a member of the church."

◇ ◇ ◇

A day without prayer is a day without blessing.

◇ ◇ ◇

Very few people make a good showing when they are showing off.

◇ ◇ ◇

Too many persons are in too many cars, in too much of a hurry, going in too many directions to nowhere for nothing.





*Memorial Auditorium adjoined by the Fine Arts Building  
on the High Point College Campus*

## High Point College Completes Decade of Progress - Looks To Bright Future

"We must have quality before quantity; we must be better before we become bigger," said Dr. Dennis H. Cooke as he took over the presidency of High Point College ten years ago. As he leaves the presidential post in September to assume a new position at High Point as Director of Teacher Education, he is still reinforcing this statement, and the college Board of Trustees, meeting in early March for the spring full-board session, decided, in thinking ahead for the next ten years of the thirty-five-year-old institution, to continue to support this philosophy.

Academically, improvements have been made during Dr. Cooke's administration which would have startled the founders of the school. Only this year, courses in botany were added to the already outstanding science department, and plans are now being made to have a full-time professor in physics and to strengthen the art department and the teacher-education program. Recently, requirements for the dean's list were raised to a 2.5 average which is the approximate equivalent of a high B+. In the past few years departments of sociology and fine arts were established, and all other departments have been vastly expanded with new, highly-qualified faculty members added in all areas. Fifty-eight per cent of the faculty holds earned doctoral degrees.

Particular emphasis has been put upon the religion and philosophy department in the training of pre-ministerial students and directors of religious education. High Point now has the nation's second largest pre-ministerial enrollment among Methodist

church-related colleges and a religious education program unsurpassed in the state for preparation of young men and women who will devote their lives to the service of the church.

The chemistry department is now outstanding in supplying qualified graduates in the field of paint research, and High



*Some of the members of the Future Teachers of America  
organization at High Point College*

Point has the distinction of being one of the few colleges in the nation offering Canadian history. Greatly increased enrollment of students majoring in piano indicates an upward trend in the fine arts.

The peak of academic achievement, however, came for the school in December, 1951, when High Point College was recognized and fully accredited by the Southern Association of Colleges and Universities. The significance of this lies in the fact that the school's academic credits are acceptable and interchangeable with any college or university under a similar accrediting body.

Physical improvements have aided these academic advancements. In the early days when practically all activities were centered in the administration building, Roberts Hall, the entire curriculum was impaired by lack of space and a small faculty. In the last ten years, however, six entirely new buildings have been acquired and additional space provided in others. Memorial Auditorium adjoined by the Fine Arts Building; Alumni Gymnasium with classrooms for health and physical education classes; a maintenance shop; a science building; and Susanna Wesley and North Halls, residences for women, are the new buildings.

In addition, Harrison Hall, which was the old gymnasium, has been converted into a modern cafeteria with a private dining room; and more dormitory space has been provided in McCulloch Hall for men, Woman's Hall, and Harrison Hall. Expansion has made more classroom and office space available in Roberts Hall.

Construction is now in progress for additions to the library and the student activity building. The additions are scheduled to be opened in September. The extra library space will house five floors of book stacks, and the remaining space will consist of reading rooms and a librarians' work area. The student activity building will house a

larger and improved post office, bookstore, and soda fountain; the Charles Long Casey lounge; and new offices for the Student Christian Association; the Student Government Association; the college yearbook, "The Zenith"; and the college newspaper, "The Hi-Po."

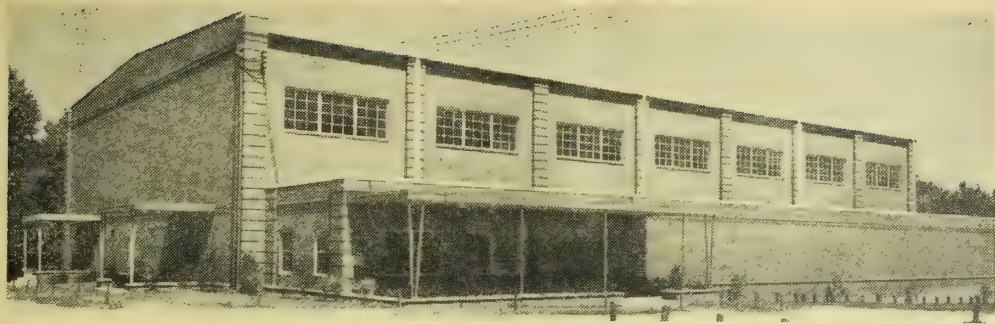
Money for the last two improvements was made possible through the recent fund-raising drive of the Western North Carolina Conference of the Methodist Church. Other items on the agenda for the next few years, made possible by the same source, are a residence hall for men, a small infirmary, and a pipe organ, along with greatly increased endowments.

This year, the lamp of learning, symbol of High Point College, was taken from its perch atop the Roberts Hall tower for the purpose of inspection and repair, marking the first time for such an operation in the school's history. With the closing of one administration and the looking forward to a new one, the trustees, the administration, the faculty, and the alumni are figuratively examining the lamp and the purposes and aims of the school for the years ahead. Academic excellence and quality, built upon the sound foundation laid in the last ten years, will continue to be the guiding light of High Point College.



*Some of the pre-ministerial students at High Point College*





*Alumni Gymnasium on the High Point College campus*

## High Point Emphasizes Religion and Science

Through the years High Point College has been known for the excellence of its Department of Religion. The Department prepares men and women for varied ministries: pastors of local churches, ministers of Christian Education, ministers of music, church business administrators, church secretaries, Bible teachers for public schools, and missionaries for the home and foreign fields.

The impact of the Department of Religion is felt in the church, when many, as trained laymen, serve the church both while students at the college and afterward in their home vicinities. Fellowship teams go to local churches near High Point; and, during the summer, students serve in special projects under religious auspices throughout the U.S.A. and Europe.

More than eighty men now prepare for the ministry at High Point College.

An endowed Chair of Religion will help support the professor who directs the education in religion of young men and young women at High Point College.

The Department of Science gives special preparation to young men who are preparing to become chemists for the furniture finish industries of North Carolina and the surrounding area. High Point College's offering in the chemistry of paints and industrial finishes is second to none of the southern furniture region. In High Point, where paints and industrial finishes are manufactured for the furniture industry, the college has trained more than fifty per cent of the chemists now at work, and in each instance, the chief chemist is an alumnus of the college.

An endowed Chair of Chemistry will also help the professor who directs the education of young people in this vital area of science.

Although High Point College has made vast improvements in recent years, it is still a growing college, and growth indicates more needs. Since most of the buildings on the campus were built at a time when the enrollment of the college was very much less than it now is, they have become insufficient to satisfy the needs of the faculty and the student body. For example, the large number of men who attend High Point College makes it imperative that the men's dormitory accommodation be increased to offer adequate facilities for living and working.



DR. DENNIS H. COOKE

## Green Street Church to Open New Education Building

The formal opening of the new education building of Green Street Methodist Church, Winston-Salem, will be held on Sunday, May 17. The Rev. Cecil Hefner, former pastor, will be the guest speaker at the 10:45 a.m. worship service.

The church will hold Open House from 3:00 to 5:00 in the afternoon. Mrs. C. C.

Styron, Jr., chairman of the Commission on Education, will be in charge of arrangements for the occasion.

The three-story brick structure of contemporary design was erected and furnished at a cost in excess of \$126,000. The building contains a memorial chapel seating around 120 persons, fifteen spacious and beautifully decorated classrooms, church office, pastor's study, Scout room, and modern heating plant. The chapel has a divided chancel, and the furnishings include twenty-four pews and a new organ.

The building had its inception around fifteen years ago during the pastorate of the Rev. Cecil Hefner. Later, under the pastorate of the Rev. Horace E. Bolick, the old parsonage was converted into an education building, and a new parsonage was purchased, renovated and furnished. In 1955 a building fund drive was begun with the assistance of the Rev. Leon Blackman, with the Department of Finance and Field Service, and construction of the building began in the fall of 1958.

In addition to the completion of the new building, the entire church was redecorated and the basement renovated to include a fellowship hall and large modern kitchen with cafeteria counter, at a cost somewhat over \$5,000.

The present pastor is the Rev. Horace E. Bolick, who is now completing his eighth year of service there.

## Rev. Robert G. Russell, Jr. Wed at Miller's Creek

The Rev. Robert G. Russell, Jr., pastor of the Miller's Creek Charge, North Wilkesboro District, was married on Sunday, April 26, to Miss Emma Jean Eller of Mount Airy, at the Methodist Church in Miller's Creek. Mr. Russell is a native of Greensboro, and a graduate of High Point College and Duke Divinity School. Miss Eller graduated from High Point College in June 1957, and from October 1, 1957, until April 15 of this year, has been employed as director of Christian Education at Central Methodist Church, Mount Airy.

## THANK YOU

The Methodists of the Western North Carolina Conference who helped make the Christian Higher Education Campaign a success.

High Point College receives with gratitude the funds and the whole reservoir of good will you have shown toward the education of young men and young women at this school. We strive to be worthy of the trust you have placed in us.

DENNIS H. COOKE

## HIGH POINT COLLEGE

of the  
METHODIST CHURCH



## Emory to Have Radio-TV Workshop for Ministers

Fifty ministers will participate in a communications workshop at Emory University June 15 to July 1.

The session will be the second annual interdenominational workshop sponsored by Emory and the Protestant radio and television center, and is designed to assist ministers in production of better religious programs for radio and television. More effective preaching will also be discussed, according to the Rev. G. Ross Freeman, director.

The program will consist of lectures, demonstrations, laboratory sessions, and clinics on script writing, speech, and the pulpit. A course on "Programming and Broadcasting Religion" will be offered.

Among workshop leaders will be Fred Ohl, acting secretary of the television, radio and audio visuals committee, Presbyterian church in U. S.; the Rev. Robert Colter, director, special communication projects, Methodist Publishing House, Nashville; Mrs. Anne Griffin, Columbia College, Columbia, S. C.; the Rev. James M. John, pastor, Onley Methodist Church, Onley, Va.; and Dr. James W. Sells, executive secretary, Southeastern Jurisdictional Council, Atlanta. Officials from the Protestant radio and television center and members of the Emory theology school faculty will also serve as leaders.

Cost for the workshop is about \$100, including tuition, room, and meals. Some scholarships are available. Four quarter hours of academic credit may be given toward college, university, or seminary degrees, according to Mr. Freeman.

## Members of 1959 NCC Youth Caravan Named

The 1959 Methodist Youth Caravan representing the North Carolina Conference, will sail June 6 from New York on the Holland-American Liner, "The Waterman." The group will be led this year by the Rev. and Mrs. W. R. Stevens of Rockingham.

The Rev. and Mrs. James A. Auman of Hertford, counsellors of last year's Caravan, are responsible for working out this year's itinerary which will include a ten-day work camp in Berlin, Germany, helping with the reconstruction of a Methodist Church there.

Those comprising the Caravan group are the Rev. and Mrs. W. R. Stevens, Rockingham; Miss Frances Bell, Beaufort, alternate; Sylvia Nicks, Roxboro; Patricia Olmstead, Arlington, Va.; Mary Sanderson, Plymouth; Patricia Pugh, Old Trap; Corbin Cherry, Hertford; Ronald Wach, Pittsboro; Tommy Covington, Jr. and Robert Phillips, both of Rockingham.

◇ ◇ ◇

"If you aren't as close to God as you once were, don't make a mistake about which one has moved."

◇ ◇ ◇

Just because a person is always up in the air about something doesn't necessarily mean that he's an angel.



Trevor Shaw (left), director of ENVOL Publications in the Belgian Congo, confers with the Rev. Dr. Henry C. Sprinkle (center), editor of WORLD OUTLOOK, Methodist missions magazine, and Arthur J. Moore, Jr., associate editor, in WORLD OUTLOOK's New York offices. Mr. Shaw, a New Zealand sports writer turned missionary, works with a staff of 20 African editors and writers in publishing four Christian magazines in the Congo.

In the United States to make contact with American church magazines, Mr. Shaw told of ENVOL Publications at the executive committee meeting of the Joint Section of Education and Cultivation of the Methodist Board of Missions. Beginning about five years ago with ENVOL, a French language magazine, the publishing program now includes magazines in three Congo tongues. The total circulation of the ENVOL magazines is 50,000, but each magazine is read by at least five persons, Mr. Shaw says. The basic purpose of the magazines is evangelistic, but the content is about 50 per cent news—this to attract the many readers who would not be attracted by religious articles alone. Written, edited and published by Africans for Africans, the ENVOL magazines are a Christian voice in the "new Africa," Mr. Shaw believes.

## What I Saw in Taejon, Korea

LILLIE REED SMITH

September 1, 1958, Mrs. Chaffin, Miss Wilson, and I boarded the 11:30 train for Taejon, arriving 1:30 p.m. Mrs. Chaffin went on to Pusan, while Miss Wilson and I were met at the train by Miss Edith Simister and Miss Marjorie Yarborough. Soon we were all seated in the mission jeep and winding our way down main street, then a short distance to the West where we stopped for a while at the mission home occupied by these two ladies.

Miss Simister sent Miss Wilson and me in company with the Korean chauffeur to visit the Holston Girls' High School. We were met by the principal, Mr. Kang, who had for thirty-nine years taught in this school prior to its coming to Taejon. The original Holston was in Kaisung, now occupied by the Communists. In order to maintain the record of the thousands of Holston alumnae, this newly built school was named Holston Girls' High School. Mr. Kang took us in to the large modern well equipped office where we were introduced to the members of the faculty who were not teaching at that hour. One of the girls showed us over the building, a modern two-story brick, well equipped, with science room, art rooms, a fine library well stocked with books written in Korean. Six hundred high school girls dressed in dark blue skirts and white blouse coats filled the class

rooms. Miss Marjorie Yarborough teaches English in this school.

That evening, Miss Clara Howard who had been in Korea since 1920, took supper at the home of Miss Simister and Miss Yarborough. Miss Howard is in charge of the kindergarten training school in Taejon. Miss Simister, formerly from China, is in charge of literacy and prison work.

The next day at 10:00 a.m., Miss Simister and I were present at the reopening of the kindergarten school after six weeks vacation. Seventy young women, all dressed in American style clothes, were seated in the assembly room when we entered. Miss Howard welcomed us most graciously and introduced us to the students. After the worship service, the girls gave reports of their work in the village churches during their vacation. They reported much joy in teaching and working and playing with the children in the many villages where these seventy girls had worked. I was delighted to find such beautiful, modern, well equipped buildings as was this class room building, the adjacent dormitories for girls, and a large practice kindergarten for the children of the town.

Miss Simister and I went across the hillside to the Methodist Seminary which was also re-opening after vacation. We saw the one hundred and twenty students, twenty of whom were young women, all preparing for Christian work. This is also a lovely new modern two-story brick building. President Lee, who has studied two years at Garrett and Perkins Theological Seminaries, was very glad to know that I was from Texas. One of the newly elected professors of the New Testament had just returned from Drew Seminary. President Lee requested me to secure gifts of religious books for the school library. He also desired a projector and screen and film strips on the Bible and Christian education for use in the Seminary.

We then went to visit the almost completed brick Korean style dormitories for women, which were given by Mr. and Mrs. Richard Smith of North Carolina.

Just down the hill we saw four modern wooden dormitories used for the men students. One was used as a retreat for active preachers when needed.

After this we walked further down the hill and met Mrs. Spitzkeit and three children. There are two other Methodist families engaged in evangelistic work in and outside Taejon.

After lunch we went to see the War



Kyung Sup Kim and Miss Marjorie Yarborough



Widows' Project. We found thirty women sitting on the floor in a Korean house. In one room the women were weaving cloth on Korean hand looms, in another they were making embroidered lunch cloths and Joseph's coats for the little children, as the fall festival would soon be there. These were practically all young women who had lost their husbands during the terrible war with the Communists. Taejon was practically annihilated by the Communists, and has not yet been fully rebuilt. It was here that General Dean was taken prisoner by the Communists.

At 6:00 p.m., we four were guests at the home of Miss Howard for the evening meal. She lives in a Japanese house, mostly doors and windows. I asked Miss Howard about support for the girls who are in kindergarten training school. She said, "two hundred dollars would provide for a ten month's course." After graduation, these girls go into the churches and conduct kindergartens for the children of the neighborhood as well as the church. This is a very wonderful way in which to reach not only the children, but also their parents who are not Christians.

On Wednesday, September 3, Miss Simister took me to visit the Taejon Community Center, which is located on the main street in the center of the city. We entered the compound through a large attractive gateway and went into the wing of the building which houses the baby fold. There were babies from six months to one and two years of age. I saw one baby who had T.B., and weighed only six pounds when one year old, but now at three years old weighs twenty pounds. All of these children depend on dried milk, which is sent from America with the dollars we give to ship surplus commodities. The young women attendants go home at night, and take the babies to the homes of the war widows, who care for them during the night; and they are paid thirty cents a night to love and nurse the babies. After this we went into another room and found a group of little girls from seven to ten years of age who were being taught to read and write by a young Korean woman. These little girls work in people's homes for their board and room, and they are happy to have a few hours each morning to learn. We went upstairs after this and met the secretary and nursery worker, fine Christian young women. The day nursery takes care of children while the mothers work.

Outside in the large playground, many of the street children were enjoying the swings and playground equipment. Every night, reading classes are held at the center for the shoe-shine boys. The missionary who is in charge of the work, Miss Esther Leird, was in America on furlough, but has since returned and is now at work in the center.

In this city of about fifty thousand, the Southern Baptists have recently opened work and have two evangelistic missionaries living there. They have a beautiful modern church building on the main street which is a light house for the teachings of Jesus Christ. That afternoon I visited the home of the Southern Presbyterian missionaries. They have completed a two-story brick college, which houses several hundred men students. With three mission stations and a half-dozen Christian churches in the



*Miss Sun Hi Lee leaving for the U. S. to study*

city, and many Christian churches in the surrounding area, the work is going forward with great zeal and rapidity, and if there were sufficient trained leaders, there could be a Christian church in practically every village of South Korea.

One of the most unique experiences I have ever had occurred on Wednesday, about 11:00 a.m. when Miss Simister, Mrs. Kang, Miss Kim and I were privileged to visit the Taejon prison. We waited in the upstairs office, and met two men and two young women who have charge of the women's section of the prison. Everything was immaculately clean and the yard was filled with lovely flowers. The women's building was a one-story newly built dormitory, located in an enclosure surrounded by a tall wooden fence. In a large room, we saw some seventy women seated on the floor awaiting our arrival. Some were dressed in blue and some in grey slacks and jackets. The girls wore their hair braided while the women wore theirs in a

knot at the back of their heads. There was one mother with a young baby in her arms. Mrs. Kang presided and told them she had recently received a letter from Miss Bessie Oliver, who had worked with them for many years. From the smiles that lit up their faces, one knew they remembered and loved Miss Oliver. Mrs. Kang led the devotional. Miss Simister then told of attending the World Convention on Christian Education in Tokyo, and then taught a lesson from the Gospel of Mark. They all sang well and with great joy. One girl offered a most earnest prayer at the end of the service.

After we had inspected the women's quarters and had talked with the four Christian young women who care for them and teach them every day, we learned that these young women were there for different reasons. Some were accused of being helpers of the Communists, and some were there for stealing, but all of them were very happy to be in a comfortable place where they were fed, well clothed, had a chance to learn to read and write; but best of all, to be taught the Christian faith and become followers of the Lord. None were anxious to leave, for there was no place to go.

The Ministers' Wives Luncheon of the Western North Carolina Annual Conference will be held at the Hazelwood School Cafeteria at 1:00 o'clock on June 13, 1959. All reservations should be sent to Mrs. T. L. McDonald, Jr., 170 Beaverdam Road, Asheville, N. C. Do not send money with reservations. Tickets can be purchased Wednesday afternoon and Thursday of Conference week at the Page Auditorium, Lake Junaluska, N. C. All reservations must be in by Thursday, June 11, 1959.

Mrs. Cecil Heckard, Pres.



*Pictured above is the new Trinity Methodist Church at Sanford, which was formally opened for worship on Sunday, March 1, 1959. The Rev. J. F. Minnis is pastor. The story of the opening appeared in the ADVOCATE of April 30.*



# EDITORIALS



## America's Ambassadors

The impact of a recent best-seller, "The Ugly American," may have had something to do with the recent change of attitude on the part of the government toward the appointment of ambassadors to foreign nations. The book presented a picture of an inept, callous and ignorant politician who had been given a task too great for his abilities. His failures to properly represent the U. S. abroad may have been an exaggerated picture of only a few diplomats, but the reaction to the book caused a stir all over this country.

Authoritative sources predict that in the future "career" diplomats may receive first consideration for such posts. One of the greatest drawbacks in our foreign relations seems to lie in the fact that many top posts in diplomatic service go to men whose chief qualification is their ability to contribute heavily to campaign funds. Then, too, there is the fact that only a rich man can afford to be an ambassador, for he must pay much of the cost of entertaining out of his own pocket.

If we are to have trained diplomats, men who have come up through the ranks of foreign service, we must be prepared to pay adequate salaries and take care of expenses. But it will be worth it.

## How to Write a News Story

Newspapers must have news, but have you ever wondered why they so often don't print all of the story you send in?

Perhaps the most frequent criticism of daily and weekly newspaper editors is that they "just won't print it as I wrote it." Of course, it is irritating to a correspondent to find that the long manuscript of four full pages is condensed to a paragraph, but a little thought will provide the explanation.

News must be read or it isn't news, and editors have long since learned that people will not take the time to read a long story which has only a bit of news buried in a mass of words.

The following rules may be of interest to those who write news for newspapers and the *ADVOCATE*.

1. Put the important fact first. Don't wait until the end to tell the readers what you want them to know.

## Evening Prayer

*Father, if I fail to thank you  
Often when the day is bright,  
Forgive me and forget me not  
As I think to pray at night.*

*When I shut my eyes to rest,  
All your goodness shows so plain.  
Thank you for a happy life:  
Joy and mystery and pain.*

*Thank you for the love I keep.  
Thank you for the love I lose.  
Thank you for the faith that guides me  
When the path is hard to choose.*

*God, I have no begging prayer.  
Foolish is the voice of greed  
When with sweet solicitude  
You anticipate each need.*

—PAUL M. WHEELER

Misenheimer, N. C.

2. Leave out laudatory adjectives. A dinner may have been good, but don't describe it as "a bountiful repast."

3. Tell a straight-forward story; don't editorialize on it.

4. Boil it down to the least possible number of words. If you do that, the editor will be happy and will probably run it as you wrote it.

5. Get it in on time.

6. Use a typewriter and leave a space between each line. (Double-space)

8. Don't be too quick to criticize when your story does not get on the front page or in a prominent position. Pages have to be made up in a certain way and the place you receive does not indicate the importance of your story.

9. Be accurate in the use of names and places.

10. Be patient and forgiving if a mistake occurs.

## Let's Have a Family Night

Despite our objection to four-year-plans and drives, we have one suggestion for a new celebration. It doesn't have to be promoted from the top, and we won't have to hire a director and a staff to tell us how to do it. In fact, it won't cost a thing.

We suggest that in every congregation one night be set aside as Family Night—a time when families are asked to get together, not at the church, but at home.

In the average church there are many people who spend at least two nights a week attending meetings, serving on committees, cooking suppers and planning other meetings. One devoted church member told her pastor recently that she had been wondering if the Lord expected her to serve



on committees or to take care of her family. Her children, she said, were active in school clubs and social meetings six nights a week and at the church on the seventh. She and her husband averaged four nights a week at the church, the PTA, the community organizations. Sometimes, she said, she only saw the children at meals.

We don't have to be prophets to see where this is taking us. It isn't the fault of the Church, but the Church must take steps to help remedy the trouble.

Let's set aside one night in the week, at least, when the church doors are shut and the sound of eating is stilled. Let's try to get our people to stay at home with their families and give them no excuse to blame it on us when they have no time for their families.

In fact, the average congregation would get along much better with fewer suppers, class meetings and social gatherings, and more family devotions, Bible reading and prayer.

## Baptists Elect Branch as Convention Secretary

The Baptist State Convention, meeting in Raleigh last week, elected Dr. Douglas Branch of Rocky Mount to the post of general secretary. In this position he will lead nearly 800,000 Baptists in a continued program of aggressive action.

The *ADVOCATE* congratulates Dr. Branch and notes with sympathetic interest his statement to the Convention: "I ask simply your patience, your understanding and your prayers." All of those will be needed in his new task, for the post of general secretary of a Baptist Convention requires a high degree of efficiency and a great amount of diplomacy. Baptists pride themselves on their democracy and "grass roots" leadership, which means that all decisions must be adopted through the use of (presumably) sanctified political methods.

If nothing succeeds like success, then the Baptist system seems to work almost perfectly. It causes frequent upheavals and cataclysms, but when the dust settles we find the denomination united and at work, just as if nothing had happened.

◇ ◇ ◇

The kindest hearts are those who have known sorrow.



# DEVOTIONAL

## Pentecost: Forgotten Festival

By JOHN GARRETT

Director, World Council's Information Department

Why are the Pentecostalist churches thriving? Some people say it is because they specialize in popular music and are not afraid to let their hair down. The worshippers feel at home because they can forget to be respectable and just enjoy themselves.

There are many ways of explaining why the popular "sects" grow and thrive all over the world; but no explanation is good enough if it leaves out their stress on the Holy Spirit and the coming of the Spirit on the assembled disciples. Pentecostalists are dynamic, missionary. A real Christian is identifiable partly by his joy, controlled excitement and missionary concern. Since Pentecost every Christian is called to be a "Pentecostalist."

What happened at Pentecost? Fifty days after the Easter appearance of Christ an international group of followers of Jesus met in Jerusalem. They were in low spirits; they had been waiting round for something to turn up. It did.

As they sat together and prayed God came among them. Describing it afterwards they spoke of wind and fire and the power of speech. They were like Elijah, who had run away from his responsibilities into the desert. God had come to him like a gale that broke up the boulders, like a fire that burned out what was useless, like a "still small voice" that gave him power to speak to his contemporaries and yet remain calm within.

All this happened again in the Jerusalem episode. God the Spirit, Who visits man and gives him uncanny strength through all the Old Testament story, came in Jerusalem to the first followers of Jesus Christ. They had been either good, solid church-going Jews or polite inquiring foreigners who wanted to know more about the Jewish religion and the Law of Moses.

The whole group, those who took the God of Abraham as a naturally available and favorable aid to living, and the others, who thought of this God of the Jews as inviting them to become Jews themselves, suddenly met God direct. God came to them and gave them the possibility of understanding other men, speaking other languages and becoming articulate prophets like Elijah. The whole crowd, mostly lay Christians, suddenly recognized that the Spirit of God was alive in their local congregation and that things were going to happen as they had never happened before.

We are the same. Just think for a moment of our conventional, steady ways. We all troop into church on Sunday hoping for something to happen. God has provided the minister and the building. We treat them as permanently available public installations, to which we contribute and from which we receive stated services.

The Spirit? Do we think of the Spirit as Him, as God, the judging, purifying maker

★

## Spirit of Faith, Come Down

*Spirit of faith, come down,  
Reveal the things of God;  
And make to us the Godhead known,  
And witness with the blood.  
'Tis thine the blood to apply  
And give us eyes to see;  
Who did for every sinner die  
Hath surely died for me.*

*No man can truly say  
That Jesus is the Lord,  
Unless Thou take the veil away,  
And breathe the Living Word.  
Then, only then, we feel  
Our interest in His blood,  
And cry, with joy unspeakable,  
"Thou art my Lord, my God!"*

*O that the world might know  
The all-atoning Lamb!  
Spirit of faith, descend and show  
The virtue of His Name.  
The grace which all may find,  
The saving power, impart;  
And testify to all mankind,  
And speak in every heart.*

—CHARLES WESLEY



of our lives, who destroys evil, and therefore cannot tolerate us as we are—self-important, self-satisfied, self-absorbed? Or are we like many twentieth century Christians for whom the Spirit means trying to be good, sweet, true and reliable—"spreading the Spirit of Jesus?"

The energy of God that came at Pentecost is quite different from the effort of "good Christians" to do their best every day. A church of "do gooders" is inclined to try to save itself by its own efforts. A church that takes Pentecost seriously knows that it must wait for God Himself to change it from a church of Pharisees into a church of witnesses.

What is a witness? He is a man who says, "I saw this happen." The early disciples said: "Christ was murdered by our hostility to God. We saw it happen. We are guilty. Christ was dead, but He is risen and has come to us, the guilty people, to say that we are forgiven and that we must give all we have and are to serve Him. Christ is alive. He is the Man God has designated to gather the whole world

and all nations back into the Father's Home. Christ has sent us the Spirit so that we shall never be tired any more when we serve Him; so that we can receive 'power from on high' to give all our money, our time, our training, our future to Him—and to nobody else."

Perhaps the Pentecostalists have understood this sometimes better than some others? Is it possible they have a central truth of the Christian religion at the heart of one side of their success story? In any case Pentecost 1959 is a time for Christians to become once more the revolutionary members of a subversive society. Jesus Christ came to turn those who are "conformed to this world" into people much more dangerous than communists. When whole congregations as conformist as Peter or as self-righteous as Paul become as revolutionary as they were, established customs are in for a shock and men will learn again that the Holy Spirit is not just light, but a fire that is hard to put out.

◇ ◇ ◇

## U. S. Moral Climate

What is moral climate? Is it something like the air we breathe and the weather? Or is it an intangible and unmeasurable quality?

Whatever our definition may be, it is time to look with care at what some are calling "a very low moral climate" in these United States.

For example, in commenting on the proposed changes in New York gambling laws which would permit off-track betting, "Christianity Today" says that while the people of the U. S. have long opposed legalized gambling on moral grounds, the ethical climate of the nation is not what it once was. Polls in New York indicate 86 per cent of city dwellers approve and so do a majority of rural dwellers polled.

Bingo has been legalized under pressure from the Roman Catholic Church and many fraternal and charitable organizations.

Strong Protestant opposition is being voiced against the off-track betting law on moral grounds but the effect is being nullified by opposition of illegal bookmakers and racing interests. The Roman Catholic Church is keeping mum.

Open this door for gambling ostensibly to raise taxes, and an avalanche of evils will descend on the people of this country. Moral climate will certainly be lowered as governments capitalize on human weaknesses and set the stage for untold bribery and social abuses.

S. C. Methodist Advocate

◇ ◇ ◇

Her sun is gone down while it was yet day.—Is. 25:9.

◇ ◇ ◇

His windows being open in his chamber toward Jerusalem.—Daniel 6:10.





# Boys and Girls

ELIZABETH WHISNER, Editor



## The Prettiest Little Girl

"Mama," said Monna, "why is it I'm not pretty?"

"My darling," said Mama, "what makes you think you are not pretty?"

"Because," replied Monna, "Rita's mother said so. She said it to Rita's aunt when she didn't know I was around. But why am I not pretty, Mama?"

"My dear," said Mama gently, "if a little girl's heart is full of kind and loving thoughts, her face can never be ugly. Keep your heart full of kindness, and your face will grow beautiful."

The next day Monna went to a party, and there was to be a prize given to the prettiest little girl.

Rita was there, and her sister Blanche, and many other little girls.

"You won't get the prize," said Rita, "because you're not the least bit pretty—my Mama said so."

"I don't care," replied Monna, trying very hard to look as if she didn't. "I—I don't want the prize—very much."

By-and-by it came time for refreshments, and they all sat at a long table with lots of good things on it. But the nicest of all was the ice cream which was made in the daintiest shapes one could imagine.

"I don't like what I got," said Rita, when the ice cream had been passed. Monna got the nicest!"

Monna looked at the little brown pig on Rita's plate, and then at the white dove with pink wings on her own.

"I don't want mine," said Rita sulkily, pushing the little brown pig away from her and beginning to cry.

Monna looked at her white dove very lovingly, and then after a minute, she pushed her plate over to Rita. "You can have it," she whispered. "I like the pig. I guess he's made of chocolate, and I like chocolate very much."

So Monna ate the little brown pig and Rita ate the white dove. Everybody was happy—except Rita, who felt very uncomfortable as she ate the lovely pink wings of Monna's white dove.

Then it came time to give the prize. When they handed it to Monna, she was very, very much surprised, and said, "Why, I'm not a bit pretty—Rita's mama said so."

But they insisted that she take the prize, which was a little thimble, and then they kissed her, and said she was very beautiful indeed.

And when Monna told Mama all about it, Mama held her close and kissed her very tenderly, and said, "A beautiful heart is better than a beautiful face, isn't it, my darling?"

—Gospel Herald

## LITTLE BOYS IN CHURCH

Small boys in the church pew grow  
Very fast; the first you know  
Ones only halfway up are older,  
And at their father's cheek and shoulder.

One day they are only bright  
Heads that in the high church light  
Look as if they were washed in dew,  
Their ears and hair are all so new.

This Sunday, only heads that dance,  
Next Sunday, heads and coats and pants.  
All the boys have sprung uphill,  
Heads are erect, and ears stand still.

One week they are boys, and then  
Next week they are slim young men  
Standing very still and lean,  
Perilously scrubbed and clean.

Enjoy each small boy while you can;  
Tomorrow he will be a man  
Standing taller than belief.  
Little boys in church are brief.

—Selected



## WHAT DO YOU KNOW ABOUT MONEY?

How to Detect Counterfeit Bills and Coins

The first thing to do in examining a suspected bill is to compare it with a genuine bill of the same type and denomination.

It is said that the portrait is the hardest part of a bill to counterfeit. You can see the difference. Feel the paper. It should have a strong texture in which very small red and blue threads are scattered. The threads are not always noticeable in bills that are badly worn or soiled. No counterfeiter can put in these threads to imitate the genuine bill, but these are sometimes imitated by very small read and blue ink lines. The medallion rulings and circular ornaments on a genuine bill are mathematically correct, and are made by costly machines designed just for this purpose, and are therefore beyond the reach of counterfeiters.

Genuine money looks good, but counterfeit money looks bad because it is made from defective plates, usually printed with cheap ink on cheap paper. Look to see whether the printing on the suspected bill is clean-cut. The seal on the bill should be clear and bright.

Rubbing a bill on a piece of paper will not prove it is genuine or counterfeit. Ink can be rubbed from good bills as well as bad ones.

When you are in doubt as to whether a bill is genuine or counterfeit, consult an experienced money handler at your bank, or a police officer, to make sure.

A milled edge was added to coins in the early days to prevent cheats from clipping tiny amounts of the metals, and this edge is common on our coins today. On the genuine coin the reeding (the corrugated outer edge) is even and distinct. The edge of counterfeits is uneven, crooked, or missing in spots. Genuine coins are not easily cut, but most counterfeit coins can be easily cut with a knife. Genuine coins have a bell-like ring; most counterfeit coins sound dull.

—By RUBY LEE ADAMS

in *The World's Greatest Traveler*

## HE PRAYED ABOUT HIS PROBLEM

Some of us think of God as some strange person away far off, who is supposed to be worshipped, but who is too busy keeping the sun, moon and stars shining to be interested in the problems of boys and girls. Such folks don't think of Him as a kind and loving Father, who loves even the sparrows, and who is eager to be a friend of children and grown-ups.

But this is not true of a certain little boy named Bill. To him God is on his level, and he knows He is interested in his kitten, his lost marble, and in anything that has to do with his small world. And he talks to God about his problems.

One evening, just before being tucked into bed, his mother was hearing his bedtime prayer. While his eyes were closed (?), his mischievous little brother Jack pulled the quilt from his bed and ran off with it. Bill was praying earnestly, "Dear God, thanks for good friends, and food, and clothes, and a good home. Bless Mommy and Daddy, and help us to be good boys, and—" Bill hesitated a moment, then continued, "dear God, please tell Jack to bring back my quilt. I peeped and saw him snitch it. Amen."

E. W.

## CHUCKLES

Jack: "Dad, what are ancestors?"

Dad: "Well, my boy, I'm one of your ancestors. Your grandfather is another."

Jack: "Then why do people brag about them?"

• • •

"Mother, is it true that an apple a day keeps the doctor away?"

"That's what they say, dear. Why?"

"'Cause if it's true, I kept about ten doctors away this afternoon. But I'm afraid one'll have to come pretty soon."

## Bible Quiz

1. In what place did Jesus object to buying and selling? .....
2. What mineral was used in Eastern lands as a sign of friendship? .....
3. Who said, "I am the door"? .....
4. What is the first lie recorded in the Bible? .....
5. Who made the excuse "I was afraid" when he hid from God? .....

## Answers to Last Week's Quiz

1. Eve—Genesis 4:1-2.
2. Hannah—I Samuel 1:20.
3. Sarah—Genesis 21:1-3.
4. Elizabeth—Luke 1:57-60.
5. Mary—Matthew 1:18-25.





# Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWAB RUSSELL, Editor

## Greetings!

It's been quite some time since we've visited with you, due to the fact that we have gladly given our space to some fine things that have appeared in the Special Issues of the *ADVOCATE* this spring. But it's good to be with you again, and to share with you some of the interesting happenings at our Home.

## May Day

Although we've missed the gay music of former years emanating from the front of the Vann Building as the various classes have danced and sung in rehearsal for the annual May Day program, we were not denied the May Day festivities even though our children now attend off campus. Mrs. Joanne Heath, Mr. Williams Will and Mr. Jack Hunter put their heads together, and produced a May Day show that delighted the boys and girls on Saturday, May 2.

The beautiful rolling grounds of our campus was the setting for the coronation of the King and Queen of the May Day Court on the wonderfully sunny day. Crowned at the opening of program were Queen April Cox and King Mac Taylor, while surrounding them were the honored attendants in the Court, with their escorts. From Jackson Cottage were Joanne Carmack and Carolyn Johnson; Atwater chose Pat Cates and Peggy Humphrey; McGee sponsored Judy Carter and Barbara Hollers; and Burwell—Joy Walston and Carolyn Horne.

The queen carried a bouquet of red roses, while the attendants had nosegays (created by our clever Miss Evelyn Hooks) of pink and white Sweet William and purple static, centered with a white rosebud. The boys wore boutonnières of purple and white static; and the entire Court made a lovely picture—the girls in formals and the boys in their Sunday best.

May Day Field Events were then presented under the direction of Mr. Jack Hunter, with teams participating in feats such as base running, fifty yard dash, kicking ball, sack race, relays and cracker eating. Thirty-seven boys and girls from nine different age groups participated.

Special Events were a feature of the afternoon with Jack Hunter vs. the Rev. Will competing in a sack race, and Jack Hunter, Mr. Will, Mr. Wiggins and Mr. Westbrook indulging in some cracker eating, all in the name of fun and friendly competition. The results were pretty riotous and exciting, and it is hard to say if the men or the youngsters had the most fun.

The recession of the Court again added dignity to the proceedings, and the beauty of the May Day will last for some time.

Pictured against the beautiful background

that is our campus are Queen April and King Mac, together with a few of their Court members.

## May Birthdays

It's no deep, dark secret around here when one of our young ones has a birthday! And at their tender ages, who would worry? So, we may loudly announce birthdays in May for the following:

Burwell Cottage: Twinkle Hunt, 5-21-44.  
McGee: Joyce Ferguson, 5-4-44.  
Atwater Cottage: Sarah Ferguson, 5-11-47.  
Jackson Cottage: Ann Dennis, 5-9-51.  
Makepeace Cottage: Kay and Ray Hodges, 5-30-51; Betty Jean Parrish, 5-5-53.  
Cole Cottage: George Dennis, 5-26-45.  
Brown Cottage: Thomas Andrews, 5-9-49; Tommy Brown, 5-18-49.  
Borden Cottage: Danny Futch, 5-13-51.

## Conference in Richmond, Virginia

The Superintendent and Case Worker attended the Southeastern Conference for Workers in Homes for Children in Richmond, Virginia, March 31 and April 1 and 2. There were three Institutes held: for Superintendents, for Cottage Parents, and for Case Workers. According to the Summaries presented to the Conference by each Institute, the time spent together in Conference was most enlightening and enriching. Institute leaders were: Superintendents Institute—Mr. Martin Gula; Cottage Parents—Miss Jane Epperson; and Case Workers Institute—Mrs. Kate Helms.

The Case Worker's Institute Summary was presented by our Caseworker, Mr. Holeman, and the following are some highlights of that summary.

"There were fifteen in attendance in the Institute for Case Workers. These represented nine institutions in three states—Virginia, North Carolina and Tennessee.

The types of institutions included six church-related institutions, one treatment center, one detention home, and one home for delinquent children. The nine institutions had 1,858 children in residence.

"We discussed the necessity of recognizing that every child is an individual. Being an individual he has inherent rights to retain his identity. Therefore, in planning with the child, his parents, and/or the institutional staff, we are cognizant of his individuality. We must not let the child get lost in the complicated, confused program of the institution.

"It is not as though the child stands on the threshold of the institution and pauses long enough to look back and give one last farewell to all he has known—forever to be separated from it.

"The facets of Social Services were discussed, and after reviewing the INTAKE process, CONTINUING SERVICES, DISCHARGE process and the FOLLOW-UP, the group felt that possibly the Intake Process was one of the most vital areas of service. Due to the case worker getting to know the child in the latter's environment, and becoming the link between the child's past and the placement, the case worker-child relationship is meaningful to the child. As the case worker is this link, he is in a position to assist the child to face the reality of his past, the reality of his separation, and to accept the reality of his placement. Case conferences were emphasized as being a vital part of an institution's program of service to children. Here was an opportunity to evaluate and to re-evaluate the placement relative to the needs of the children.

"The unwritten laws motivating the case worker constantly remind him that in dealing with the individual child he is in the process of making the world of tomorrow, because those who pass our way and cross our campus shall leave the imprint of their being. In traversing our way, they cannot help being influenced by our working with them.

"Therefore, we stand in reverence at the magnitude of our task and seek wisdom so that we can better understand the individual. Because in the individual is *life*, and in order to know how to assist with life we must seek the guidance of the Giver of Life."





# Christian Education at Work

IN THE NORTH CAROLINA CONFERENCE

REV. C. P. MORRIS, Executive Secretary  
Box 6667, College Station, Durham, N. C.



## Training Opportunities For Resident and Day Camp Leaders

### Junior Camp Staff Training

June 9-12 a training session will be held at Camp Chestnut Ridge for four persons from each district of our conference who will be serving in the Junior Camping program this summer.

Miss Louise Davis and Miss Elizabeth



ELIZABETH BROWN

Brown of Nashville, Tennessee, will be among the resource persons. Miss Davis is author of the Junior Camping manual, *Juniors in God's World* and is well known for her knowledge of native crafts. Miss Brown is with the General Board of Education where she has special responsibility for camp development. She will offer guidance in the areas of philosophy and camping skills. Another of the resource persons for this training session will be the Rev. Robert Regan of Washington, D. C. Mr. Regan was formerly the Camp Director for the North Carolina Conference.

The persons attending this training session will in turn become the resource persons for a week-end training session to be held for each district staff just prior to the opening of their district camp.

### Christian Adventure Camp Staff Training

The staff for the Christian Adventure Camps will be in a training session at Camp Don Lee, June 9-12. This training session will be under the leadership of the Rev. Walter McDonald, director of Christian Adventure Camping.

### Through-the-Summer Training Opportunities for Local Church Leaders

A new opportunity for training is being offered this summer to those who will be

working in a local church day camp or resident camp. At Camp Chestnut Ridge a special training area has been set up for this purpose.

For three days those interested in working in camp with Juniors or Intermediates will have the experience of actually camping. There will be discussion of the philosophy of camping, and an opportunity to learn some camping skills and nature crafts. There will also be opportunity to observe a group of boys and girls with their counselors in an actual camp situation.

Anyone who works with children or youth in the church school will gain some valuable insights and information for working with their groups, whether or not they ever actually camp with them. For those who will be doing some camping with their children or youth this summer a period of



ROBERT REGAN

training is essential. Church camping is so much more than learning camping skills, nature crafts, and being out-of-doors. Here the leader uses these as a means of teaching and of helping the campers grow in a new awareness of and relationship to God. Unless this latter purpose is achieved we have failed our campers. A good part of the training sessions at Camp Chestnut Ridge will be devoted to discovering how we can best use our out-of-door experiences in achieving this purpose.

Registration forms for this training opportunity may be obtained from Mrs. Delano Lunsford, Registrar, P. O. Box 6667, College Station, Durham, North Carolina. The cost of the three-day training session is \$10.00 per person, including a registration fee of two dollars and an insurance fee.

Following is the schedule of the training sessions. All sessions begin at 2 p.m. of the opening day and close at 10:30 a.m. of the last day.

June 28-July 1  
July 1-July 4  
July 5-July 8  
July 8-July 11  
July 12-July 15  
July 15-July 18

### Day Camping—a New Experience for Many

Many times because of limited finances of families, because of the limited facilities at resident camps, or because a child is not mature enough to spend the night away from his family, children are unable to attend a resident camp. Yet we cannot say to these children that they must miss a camping experience. One of the ways to help provide this experience for our children is through local church day camps.

More and more churches are providing day camping experience for their children and youth. Day camping provides the same general program as the resident camp except that children leave home for the camp site after breakfast and return in time for the evening meal. During the time at the camp site much the same activities are carried on as are followed in the resident camp.

Most communities provide a suitable site for day camping. City or state parks, a farm, a rural church with woods nearby are possibilities. In considering a site for day camping the following requirements should be considered: safe drinking water, toilet facilities, and a shelter for rainy days.

Additional materials and information about day camping may be obtained by writing to Wesley G. Brogan, P. O. Box 6667, College Station, Durham, North Carolina.

### Junior Camp Registrations

As of May 1 the quota of four children per charge has been lifted and Junior Camps are now open to all registrations. Churches may send as many registrations as they wish and these will be accepted until the camps are filled. Anyone who wishes to register for a camp week other than the one for his own district may do so.



LOUISE DAVIS



## Are You Behind?

*Are you behind in your MY Fund pledge? This year's deadline is nearing and you don't have much time to catch up. The year's MY Fund drive ends May 31. Be sure you aren't behind so that your MYF may be in front in its activities.*

## Youth in Action

IN THE NORTH CAROLINA CONFERENCE



## For MYF-ers, A Body for a Skeleton

Using the North Carolina Conference Council as their hammer and chisel, MYF-ers are shaping a new body for an old skeleton.

Several weeks ago the Conference Council and its appointed committees settled preliminary plans for summer activities in the MYF.

But the first plans outlined the vacation program in brief only; now details are being filled in the schedule.

Two groups recently met to thrash out red tape for the Louisburg Assemblies, the Louisburg Workshop, and the Annual Conference Session.

At Durham April 10 and 11, Conference Council members and several advisers gathered to make further plans.

Then Goldsboro entertained at a Louisburg Workshop Planning session a week later, April 17 and 18. Al Thompson, chairman of the workshop, presided over the second meeting.

The conference will introduce at least one change in its yearly program at the summer meetings according to officers attending the Durham session.

An ACS committee first suggested that the conference should replace its emphasis on council meetings in subdistricts rather than on regular, rally-type programs.

After reaching an agreement upon the proposal, the council decided that the Louisburg and ACS meetings should stress the subdistrict officers' meeting.

Also decided at Durham were time schedules for Louisburg and ACS. Louisburg Assemblies are June 1-6 and 8-15 while ACS is slated Aug. 10-14.

Howard Garner presented the ACS slate; to Carole McDaniel, the Louisburg Assemblies schedule; and Thompson, the workshop report.

Thompson also told of his recent trip with Mary Louise Tyndall of Kinston to the New York-Washington United Nations seminar.

Al advocated a similar seminar in North Carolina for local MYF-ers.

"Such a seminar would be educational, enjoyable, practical, and a stimulus for world peace," Thompson said.

### Spring Arouses District Rallies

With picnic weather arriving, MYF-ers refused to miss out on the fun as they staged recent district rallies throughout the conference.

#### At Chapel Hill

Some 600 youths, adult counselors, and pastors representing over 85 churches in five counties gathered April 26 in Chapel

Hill for the Durham District Rally at University Methodist Church.

The Rev. Charles S. Hubbard, pastor of the University Church, highlighted the program with his talk on the rally theme, "In Word AND In Deed."

Ronnie Lewis of Durham presided over the meeting.

Other features of the rally were surprise stunt entertainment by Pete Range, Bill



REV. CHARLES F. HUBBARD

Graham, and Charles Hubbard, all of Chapel Hill; an act by Wendell Manuel, popular local humorist; and fellowship singing led by Anne Stuart Barnette of Roxboro and Rossie Henley of Pittsboro.

#### At Kinston

Some 400 young people representing 65 youth groups met at the Queen Street Methodist Church in Kinston April 3 for the New Bern District Spring Rally.

The group elected Nell Harris of Queen

Street as its president. Other officers chosen were Charles Taft, vice-president; Wanda Ballard, secretary; Don Mattocks, treasurer; and Bobby Mitchell, MY Fund treasurer.

"It Makes a Difference" was the theme of the New Bern meeting.

#### At Raleigh

A difficult theme well developed was the spark of the Raleigh District's Rally March 15 at the Hayes Barton Church in the Capital City.

More than 200 MYF-ers turned out to hear five speakers expand the topic, "Dare to Be Different." Each of the program participants spoke of daring to be different in the following areas:

"In high school," David Harper, conference vice-president; "In college," Dick Burgess, president of the Wesley Foundation of N. C. State College; "In church," Howard Garner, treasurer of the conference; "In your vocation," Jim Long, past conference president; and "In the world," the Rev. Bill Garrison, missionary on leave from Brazil.

District elections saw Don Zobel of Raleigh step into Leon Barber's seat as president of the group. Other officers won were vice-president, Barbara Harrison; secretary, Judy Weaver; treasurer, Dan Massey; and publicity chairman, Becky Chadwick.

Barber, past president from Raleigh, offered his thanks to the Rev. Troy Barrett, district director of youth work, after the rally ended.

"Everyone wants to express his gratitude for Mr. Barrett's much needed help and service to us during the past year," said Barber.

#### At Smithfield

Jack Edwards of Goldsboro swept the elections for president of his district at the Goldsboro District Rally March 12. Smithfield hosted the event.

### Call to Convocation

"In a day characterized by individual loneliness, timid conformity and loss of purpose in living; in a world experiencing a revolution made explosive by rising new nations and declining world powers; in a nation dissatisfied with traditional values and unsure of new; in an age when the sciences have extended and exalted man's place and power; the National Convocation of Methodist Youth calls a National Convocation of Methodist Youth to proclaim once more that the God who spoke in His creation, prophecy, Christ, and Church speaks in the personal, cultural, and international crises of this time. In the week of August 24-28, 1959, on the campus of Purdue University, through study, discussion, the arts, and the spoken word, the Convocation, its program, and six thousand participants will stretch sights, attempt perspective, approach the big questions, confident that in serious encounter, man's need can be understood and met by God's action."

By CHARLES H. BOYLES

Executive Staff, National Convocation of Methodist Youth



## Power Brings Responsibility

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

*Background Scripture:* I Kings 5; 9:1 through 11:8

*Lesson Scripture:* I Kings 9:1-9

In this lesson we consider one of the oldest and most persistent problems of human life—the proper use of power. All of us have some power; it may be only a little, but we have some. We have power as families, as communities, as nations and as groups of nations. When power is combined with wisdom and love great benefit results to humanity. But when power becomes divorced from wisdom and love, then terror fills the hearts of men and we wonder what will come. It is imperative that we learn anew the Christian use of power.

Power has been defined as “the ability to achieve purpose,” or “all the vitalities of life by which men seek to accomplish their ends.” Lord Acton’s famous statement that “power tends to corrupt and absolute power corrupts absolutely” is abundantly illustrated by history. Think of Alexander the Great, Napoleon or Hitler as examples of the wrong use of power. Or think of Disraeli, Washington, Lincoln or Churchill as examples of power used with a sense of responsibility.

The writer of our Biblical material was not writing a mere chronicle of events. He had a point to prove. That point was: The success of the nation is bound up with obedience to the covenant that had been made at the time of the Exodus between God and Israel. Whenever rulers were faithful to that covenant the well-being of their people was assured. When they forgot God and broke the covenant disaster inevitably followed. Solomon made a good start, but soon showed signs of moral weakness. However, at the dedication of the temple “the Lord appeared to Solomon a second time.” In other words, he was getting another chance and, at the same time, being reminded of the two roads he could take. One of these was the road of loyalty to the best traditions of his religion; the other was disobedience to that tradition which would mean failure for him and tragedy for his nation.


A study of the Biblical record shows that Solomon was what we would call in popular language “a big operator.” Not only was he successful in adding to the material glory of the kingdom, he made a great deal of money for himself. He was an importer and exporter of horses. Archaeologists have unearthed vast stables at Megiddo to prove this. Also he opened copper mines at Ezion-Geber on the gulf of Akaba and used a fleet of ships to sell his products in various countries. He made alliances with some of these countries by marrying the daughters of their rulers. These wives were allowed to build shrines to their gods in the City of Jerusalem. No doubt a considerable number of Hebrews were led away from their faith by this practice. Visitors are said to have come from near and far to see the splendor of the royal establishment (the palace was larger than the temple) and to hear the “wisdom” which fell from the lips of the brilliant Solomon. All in all, things seemed to be going well—at least on the surface.

But Solomon was not making this show without its costing the common people of his country immense labor and even privation. There was being built up in them feelings of resentment which were destined to bring rebellion and division, as we shall see in the next lesson.

“Power,” says Hamilton, “may be compared to a great river. While kept within its bounds it is both beautiful and useful, but when it overflows its banks it is then too impetuous to be stemmed; it

bears down all before it, and brings destruction and desolation wherever it comes. Let us do our duty and, like wise men who value freedom, use our utmost to support liberty, the only bul-

wark against lawless power.” We are, therefore, not to renounce power, but to use it for good ends.

**Church Furniture**  **Southern Desk Company**

*Write for information*

**Hickory, North Carolina**

### STRATFORD COLLEGE

#### EDUCATES IN ART OF LIVING

Accredited Junior College and High School. Liberal Arts and Terminal Courses. Speech, drama, music, art, merchandising, secretarial, pre-nursing, medical secretarial, medical techn., etc. Social and Sports programs.

Write for Catalog and “Intimate Glimpses”  
**JOHN C. SIMPSON, Pres.**  
 Box R-P Danville, Va.



Pictured on the *Together* cover is the Detweiler family, 1958 Methodist Family of the Year. They, too, along with over 900,000 other Methodist families throughout the country read *Together* every month.

## This is **Together**...

It is an official publication of The Methodist Church written especially to serve Methodist families. Your interests . . . your happiness . . . your ideas . . . and your problems are the concern of *Together*.

A magazine? Yes, one with a heart. An entertaining and inspirational publication that reveals for you and other Methodists the relevance of our Church's message to modern family living. Each month you'll find over eighty pages filled with interesting features by famous authors, personal experience stories, stimulating religious discussions, historical events, local and worldwide news, answers to questions on faith plus dozens of other features—many of them in beautiful full color.

Add this new Christian publication to your reading list now. Grow and enrich your daily living. Send \$4.00 for one year's subscription or \$7.00 for two years to:

**Together** 740 North Rush Street, Chicago 11, Illinois



## LETTERS TO THE EDITOR

### He Doesn't Agree

To the Editor:

The April 2 issue of the *Advocate* contains an article by W. W. Reid on the devotional page, entitled "As If You Are Going to Live Forever." We agree with much of it, but take vigorous exception to the next to the last paragraph. We quote part of one sentence: "it is not a sudden dropping of all spiritual liabilities and the sudden assumption of a spiritual glory." Here are two verses of Scripture which completely refute that entire paragraph: 1st John 3:2 and Philippians 3:21. To say we enter Heaven with spiritual liabilities is to say there will be sin there, and that we cannot believe.

In similar vein the lesson writer in the "Adult Student" for the lesson of Feb. 8th stated that "death isn't the end of our need of redemption."

When will writers in our religious press engage less in speculation and devote more time and valuable space to expounding the Word? All true believers have eternal life NOW. We are assured of that in God's Word. But as surely as we believe that, we also believe the promises in the two passages referred to in the first paragraph. Except for the nail prints, believers will have bodies in Heaven like their blessed Lord, eternally sinless.

Weaverville, N. C.

A. D. Closson

### Announcement

Ministers and lay delegates who expect to attend the N. C. Annual Conference June 22-25, to be held at Grace Church, Wilmington, should mail their information card in AT ONCE. As of May 2, a total of 469 had not mailed their card to the host church. Housing will be provided ONLY for those who request it. Those not expecting to attend the conference should return the card anyway, stating same on it. If the card has been misplaced please use a post card to give us the needed information.



The Boats Come In

### FISH ABOARD THIS GREAT FISH FINDING FLEET

DOLPHIN I—Capt. George Bedsworth, Mate Ed Purifoy  
DOLPHIN II—Capt. Jack Lewis, Mate Ottie Russell  
DOLPHIN III—Capt. Wallace Guthrie, Mate Gilbert Russell  
DOLPHIN IV—Capt. Harrison Guthrie, Mate A. Guthrie  
SEA RAVEN—Capt. Francis Purifoy, Mate Leo McIntosh  
SHEARWATER—Capt. Donnie Mason, Mate Ben Day  
GULF BREEZE—Capt. Willie Bedsworth, Mate Jerry Guthrie  
LITTLE SISTER—Capt. Gillikin, Mate Harold Willis

### TOTAL CATCH FOR 1957 BY 6,162 PEOPLE

Total pounds 324,771; Catch per boat 316 Lbs. each trip; 1,027 trips made by 8 boats.

### CAPT. OTTIS PURIFOY'S SPORT FISHING FLEET

Phones: 6-4020 & 6-4600

MOREHEAD CITY, N. C.

Write or Telephone for Reservations



MINNIE TURRENTINE BLACKWOOD

### A GREAT SOUL HAS COME TO REST

By Louise Blackwood Tinnin

She didn't run the Woman's Club, head the Missionary Society, or preside over the P.T.A., but she fed the preachers when they were tired, weary, and hungry.

Probably more Methodist preachers and Trinity divinity students were fed in her home than any other home in Orange County. She was a mother to the students away from home. She was a great friend to the teachers.

The old Blackwood Estate where she spent her life was deeded to the family in 1729 by Lord Granville, the original title never having been changed.

A county telephone switchboard was operated in her home, with lines running from Durham, Chapel Hill, Hillsboro and small communities. She spent hours and hours calling doctors and nurses during the flu epidemic of 1917 to save lives. She would go for as many as three nights without going to bed.

Her heart was in her home with her husband, children and friends. She was noted for her cheerful personality, and could be found in the middle of any group of young boys and girls, leading the group in fun and laughter.

She never did more than reprimand her children with loving advice. She was always at her husband's side as a help-mate and loving wife, and was a wonderful mother to her children.

She could often be found working with her flowers, as they were one of her hobbies.

She was born in Durham County in 1871, and moved to Orange County when she was three years old with her parents and five brothers and three sisters. She attended the Subscriptions Schools and mastered the "Blue Back" spelling book. From there she went to Kings Mountain School and lived with her brother, Dr. Samuel Turrentine, the late president of Greensboro College.

She attended "Old Salem Academy," now Salem College, and was in the class of 1897. From there she came back to marry her childhood sweetheart, Malcolm Craig Blackwood, September 21, 1889. To this union were born four children: William Clarence Blackwood, Malcolm Eugene Blackwood of the home, and twins, Louise Blackwood Tinnin (Mrs. George Tinnin of Fayetteville, N. C.), and Samuel Lawrence Blackwood. There were four grandchildren: Dorothy Tinnin Gochnauer, (Mrs. R. B. Gochnauer), Baltimore, Md.; Marie Tinnin Stewart, (Mrs. George Stewart) of Fayetteville, N. C.; Martha Blackwood and Lawrence Blackwood, Jr.; and seven

great grandchildren: Mary Craig Stewart, George Craig Stewart III, William Tinnin Stewart, John Patrick Stewart, Peter Blackwood Stewart, all of Fayetteville, and Catherine Bleakley Gochnauer and Richard Bleakley Gochnauer of Baltimore.

On a triumphant day, among the beautiful dogwood and redbuds she loved so well, Mrs. Blackwood was buried at Orange Church, her home church, on April 15, by her former pastor, the Rev. Virgil Queen, assisted by the Rev. Paul Alexander.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**RETIRE TO THE MOUNTAINS**—Log Cabin—Furnished—All electric. \$30 per month. Address: Route 1, Box 261-A, Candler, North Carolina.

**LET'S GO TO CUBA**—A non-profit, all expense tour for one week, June 16-23. Visiting historical places of interest, rural and social church center, going into one end of Cuba, and coming out the other. All expense tour for \$200.00. For reservations write: Garfield Evans, Foreign Student Advisor, Florida Southern College, Lakeland, Florida.

**WANTED:** Director of Christian Education. Attractive Salary. Piedmont Area. Address DRE, Box 508, Greensboro, N. C.

**FOR RENT** during June at Lake Junaluska, 3-bedroom cottage, furnished, near lake, pool, youth center. \$55 dollars weekly, \$200 monthly. Contact Rev. M. D. Hudnall, Clemson, S. C.

## CHURCH FURNITURE

WRITE FOR *free*

CONSULTATION  
DESIGNING  
ESTIMATES  
CATALOG

*Ossit*

CORP OF VIRGINIA  
BLUEFIELD, VA.

## CARLISLE MILITARY SCHOOL

Bamberg, S. C.

DEVELOPS MANLY MEN

Small Classes. Individual attention. Reasonable Rates, \$960.00, including uniform. Write for catalogue.

MAJOR W. R. RISHER, Headmaster  
COL. JAMES F. RISHER, President

## High Point Glass & Decorative Co.

For your church windows carefully consider what you get—rather than what you get off.

A. W. Klemme, Pres. & Mgr.  
Box 101 High Point, N. C.

## Brevard College

Owned by Western North Carolina Conference offers

Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.





### Mount Olivet Homecoming

Nearly 200 years ago George and Martha Rogers came to North Carolina. From where, we do not know, but somewhere along the way they had met up with the Methodists, and when they settled on their farm near the present towns of Kannapolis and Concord, they soon started services in their house. It is believed that Asbury stopped at this home and preached on several occasions. Before 1800 there was mention of "Rogers Church" but no proof that there was any church building until many years later.

Homecoming at Mount Olivet is always a great occasion and the guest preacher is invited months ahead. This was my second invitation, but my first visit, for I spent the time in the hospital two years ago when I had expected to have been at Mount Olivet. Mr. E. R. Lackey and Pastor Paul A. Bruton were kind enough to give me another chance.

This church is growing so rapidly that it has already burst its seams twice and two additions have been made to the building. Now plans are being made for a third.

I noticed immediately that many of the people at Mount Olivet had a trace of an accent which is not common in most parts of the state. Putting the question to Charles Wesley Murph, I found the answer. A long time ago the settlement seems to have been composed mainly of Germans who probably came down from Pennsylvania.

But I was considerably puzzled by the name "Murph." How in the world did you lose the "y," I asked the owner of it. He didn't know, and I am still wondering how

it happened. I never heard of Murph, but there are millions of Murphys. One thing I could easily understand, however, was how Mr. Murph got his other names, for "Charles Wesley" is always appropriate for a good Methodist.

"Ham biscuit," that triumph of North Carolina imagination and culinary art, were much in evidence along with succotash, fried chicken, chess pie, and other delicacies, as we spread our tables under the trees in the spacious church grounds. It was as hot as mid-summer, but nobody seemed to notice it until after dinner. I wish I had room to tell about all of the fine folk whom I met.

### Methodism's Oldest Church

On June 20 a group of American Methodist pilgrims will hold a service in the little octagon-shaped Methodist chapel on the brow of a mountain near Manchester, England, where John Wesley often preached and where he organized a Society in 1742. The chapel still stands and is the oldest Methodist house of worship still in active use in the world. It was built in 1764.

All of the Methodist Heritage Tours will stop here for a communion service and a typically English luncheon, and the ministers from nearby will be present to welcome them.

The congregation has dwindled from the high of more than 300 in the early 1800's to 32 persons, and the old chapel needs repairs which they are unable to afford. I am hoping that American friends will help in the restoration program. If you care to send a contribution for this fund, I will be happy to carry it to Heptonstall next month and place it on the communion rail. Your name will be entered on the roll of contributors to the fund.

Incidentally, there is still time to sign up for one of the Methodist Heritage Tours this summer. See the advertisement on this page.

# DEADLINE

to reach **WORLD SERVICE** apportionments

A world-wide ministry of preaching, teaching, healing, and saving—the **WORLD SERVICE** program of The Methodist Church—is dependent on remittances received from your church by

# MAY 31, 1959

**Commission on Promotion and Cultivation of  
The Methodist Church, 740 Rush Street, Chicago 11, Illinois**

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

# B·O·A·C

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



DS

NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

MAY 22 1959

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.

May 21, 1959

Volume 104

Number 21

—H. Armstrong Roberts Photo

## The Charm of Trees

*The hand of God has made the trees  
So beautiful and grand,  
That sway and murmur in the breeze  
O'er all the pleasant land,  
From mountain top to ocean brink,  
Through valley and o'er hill,  
That we may of their beauty drink  
As nature lovers will.*

*'Twould be a land of far less worth  
If all the trees were gone;  
So many charms would leave the earth  
Like flowers from the lawn  
When they are plucked by ruthless hands,  
Or Autumn's wind and frost  
Has scattered them across the sands  
Till all their beauty's lost.*

*How sweet to rest beneath the shade  
Of leafy, waving trees,  
And view the flowers in the glade  
And hear the hum of bees;  
Or sit beside a crystal stream  
With trees upon its brink,  
And of the future plan and dream,  
Or meditate and think!*

*Let poets write inspiring rhyme  
Of flowers in the dell,  
Or sing the glory of each clime  
Wherever man may dwell;  
Let artists paint the landscape grand  
And picture lakes and seas;  
'Twould fail to be a homelike land  
Without the charm of trees.*

REV. WALTER E. ISENHOUR  
Taylorsville, N. C.





# Carolina Briefs

The Rev. and Mrs. L. E. Barden of the Hiddenite Charge, announce the birth of a son, John Witherspoon, on April 23, at Davis Hospital, Statesville. They have another son, Mark L. Barden.

The Rev. David L. Swain, missionary to Japan, now home on furlough, was guest preacher at the morning service of Jarvis Memorial Church, Greenville, on Sunday, May 17.

J. Rodney Fulcher of Plainsboro, New Jersey, and formerly of Greenville, North Carolina, is one of six Methodist seminary graduates to be awarded Dempster Graduate Fellowships. Mr. Fulcher is a student in the department of religion of Princeton University, Princeton, N. J., and plans to continue studies at the Princeton graduate school. He has A.B. and B.D. degrees from Duke University. He has been admitted on trial as a ministerial member of the North Carolina Annual Conference.

Dr. James L. Price, Jr., head of the department of Bible and Religion in the undergraduate school of Duke University, was guest minister at First Church, Gastonia, on Sunday, May 10.

The Rev. and Mrs. Walter P. Weaver, pastor of Pleasant Green Church, Durham District, announce the birth of a daughter, Kathryn Ann, on May 8. They also have a two-year-old son. These are grandchildren of L. Stacy Weaver, president of Methodist College, Fayetteville.

An eventful week at Pleasant Green Church, Durham District, included a spring revival conducted from May 3 through May 8, with Dr. John Carlton, associate professor of Religion at Duke University, doing the preaching. Also, on Mother's Day, May 10, a group of children who had attended a church membership class, were received into full membership.

The Rev. K. E. Beane of Swepsonville is serving a fifteen-day period of active duty with the U. S. Air Force. Chaplain Beane is a reserve chaplain for Langley Air Force Base, Virginia.

Edwin L. Jones, lay leader of the WNC Conference, was recently honored by "The Methodist Recorder," British Methodist weekly, for his contributions to the life of the church in the U. S. and abroad. In a sketch written by Dr. T. Otto Nall, editor of the "New Christian Advocate," Dr. Nall told of his career as a business man with interests all over the world, but remarked that one of his biggest jobs was in the Methodist Church where "he is an imaginative and energetic member of the Church at all levels, who is never too busy to help in any worthwhile task."

The Rev. C. C. Herbert, pastor of Wesley Memorial Church, High Point, will exchange pulpits this summer with the Rev. Arthur R. Ankers of Wolverhampton, England. While in Europe, Dr. Herbert will also preach at the American Church in Paris.

Dr. J. D. E. Earnhardt of Durham was the guest minister at revival services at Whiteville Methodist Church the week of May 3-10.

Each morning at 7:30 Dr. Earnhardt led a devotional service for the young people, with between sixty and seventy in attendance. This was followed by a light breakfast prepared by the youth counselors. The largest revival attendance in several years was noted at the evening services.

Dr. Stacy Weaver, president of the new Methodist College at Fayetteville, will speak at the morning worship service of the Plymouth Methodist Church on Sunday, May 24. Dr. Weaver will also preach the baccalaureate sermon at 8 p.m. the same evening to the graduating class of the Plymouth High School.

## CORRECTION

The announcement in last week's Advocate regarding the Minister's Wives Luncheon of the Western North Carolina Annual Conference should have stated that tickets may be purchased at the "Stuart" Auditorium instead of Page Auditorium.

## News Notes

About 140 Methodist churches in the United States will be served by Methodist Youth Caravans this summer. A total of 92 college students and 23 adult counselors will work as members of the caravan teams.

For the first time in its two and a half years of publication, "The Methodist Story" is issuing its annual program-planning number in June. The 64-page number is also the largest ever issued by the Commission on Promotion and Cultivation, which publishes The Methodist Church's monthly program journal.

Methodists in Elisabethville, the second largest city in the Belgian Congo, are evaluating the results of a three-month evangelistic campaign, in which more than 2,000 persons made "decisions for Christ" for the first time. The campaign, which was a project of the Southern Congo Annual Conference, was climaxed on Easter Sunday, March 29, by a mass Protestant rally attended by more than 9,000 persons.

## Capsule Comment

The Ugly Russian: Americans who were appalled by the picture of inept and corrupt U. S. representatives abroad in the book, "The Ugly American," may be somewhat encouraged by the news that in Rangoon, Burma, newsmen staged a demonstration against the Soviet Embassy to protest rough treatment accorded them when they sought to report the forced leave-taking of a military attache who had been accused of wishing to defect (get away) from the Russians . . . The "Ugly American" isn't alone in unpopularity abroad.

Revolt in China: Peiping has admitted that revolts have broken out in several provinces . . . The Tibetan affair seems to have affected the Chinese peasants in nearby provinces. The attempt to crush Tibet has backfired not only among neutral nations, but in China, as well.

Postoffice Department Fights Obscenity: Postmaster General Arthur E. Summerfield

has announced that the Post Office Department will crack down on senders of obscene literature through the mails. Recent legislation now makes it possible to prosecute dealers in mail order filth in local area courts, where, formerly, they could only be prosecuted at the point of origin of the mailing, usually a few big cities where prosecution has been almost impossible because of legal technicalities . . . See editorial in this issue.

Good Sense Wins Out in Diplomacy: Following the unseemly hassle between Clare Booth Luce and Senator Wayne Morse over Mrs. Luce's appointment as ambassador to Brazil, a career diplomat, John Moors Cabot, has been appointed to the post. Mr. Cabot, who speaks fluent Spanish and some Portuguese, has made a record of goodwill and good sense during his term as ambassador to Sweden.

State Spending Soars: The much-advertised plight of Michigan, which is bankrupt and unable to pay state salaries, illustrates the growing problem of soaring budgets among the states. Spending by state and local governments has risen by 28% over 1946 and the income deficit has gone up 211%, leaving these states and cities with a deficit of \$4.8 billion. According to figures in U. S. News and World Report, 32 states this year spent more than they collected.

Bible in Russian: The British and Foreign Bible Society has announced the publication of a new translation of the Four Gospels in colloquial Russian . . . Translations of the Bible are allowed in the Soviet Union but their sale is restricted.

♦ ♦ ♦

## Pfeiffer College Announces Commencement Speakers

Pfeiffer College commencement exercises are scheduled for May 31 and June 1. The Baccalaureate service will be held at 11 a.m. on Sunday, May 31, with Mrs. Frank G. Brooks, immediate past president of the Woman's Division of Christian Service, as speaker.

Graduation exercises are set for Monday, June 1, at 10 a.m., with Mr. Dallas Herring as speaker. On this occasion Pfeiffer will confer upon him an honorary degree.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation  
Henry E. Gibat ..... Manager, Piedmont Press  
Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

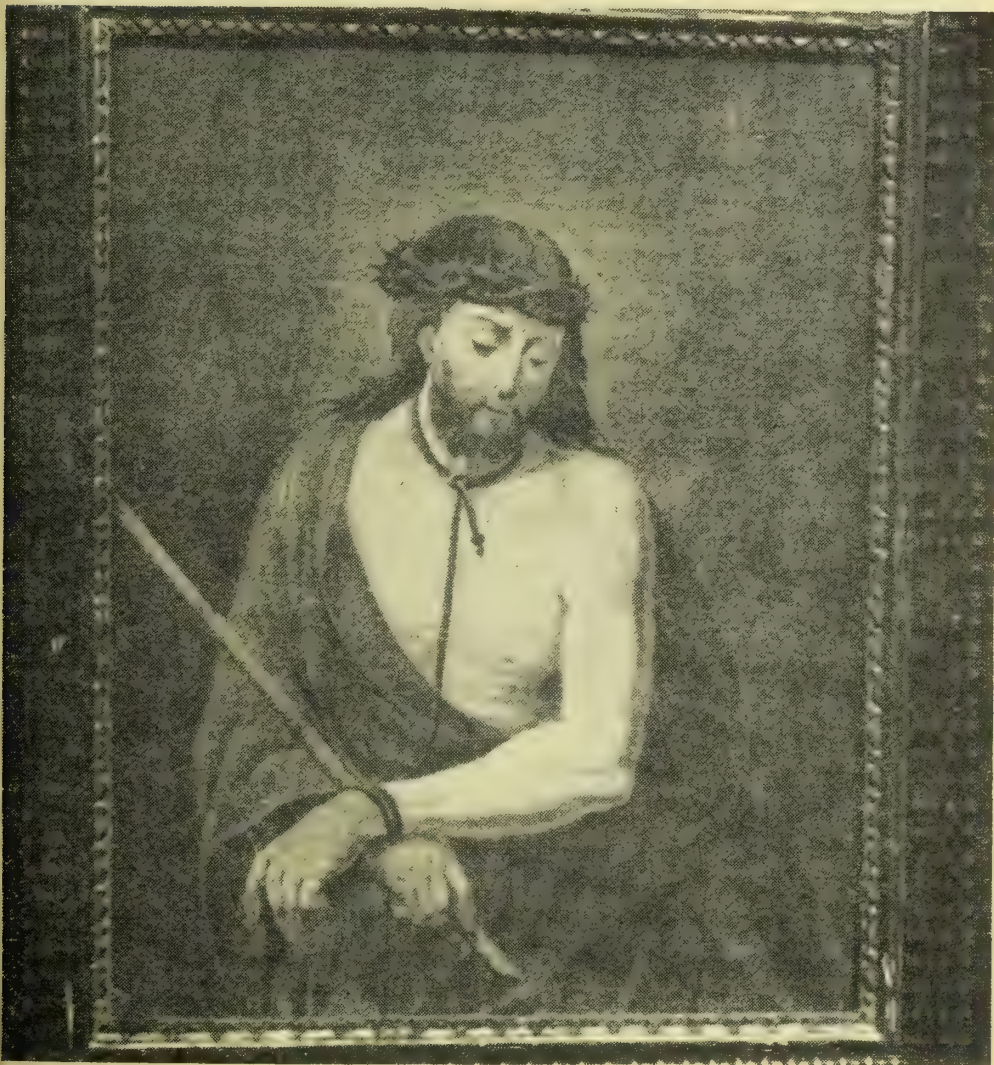
C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Drawing of Christ's Head at Wilmington Church

By LOUIS T. MOORE, *Chairman*  
*New Hanover Historical Commission*



*For more than two centuries this painting has been on the walls of St. James Episcopal Church, in Wilmington, North Carolina. Strange as it may seem, it was taken from the captain's cabin of a pirate ship, which attacked the Town of Brunswick, a few miles below Wilmington on the Cape Fear River, in 1748. It was given to the Church by the General Assembly in 1751. This painting is believed to be more than four hundred years old and attracts the interested attention of all visitors to Wilmington.*

Among many invaluable articles and relics in and near Wilmington, North Carolina, dating from earliest Colonial periods, it is not generally known in this state and elsewhere that there hangs on the walls of venerable and historic Saint James' Episcopal Church, a painting of the head of Christ, an "Ecce Homo," (Behold The Man), estimated to be from four to five hundred years old. It was captured from a Spanish buccaneer, or pirate ship, in 1748, during an assault on the town of Brunswick.

This venerable and sacred portrait is open for inspection by all visitors and tourists who come to Wilmington.

The painting is approximately thirty by forty inches in size. It shows the head and

body from the waist. The left arm and side are undraped. Over the right shoulder and down the right side a crimson robe is shown. Crushed around the temples, the crown of thorns appears, with drops of blood flowing over the face and body. Around the neck a rope is tied, the ends hanging down and knotted over the folded hands. The name of the artist is not known.

The story of the picture is connected with the invasion of the Cape Fear region by a Spanish fleet of buccaneers. On November 20, 1740, a considerable force enlisted on the Cape Fear, left Wilmington under the command of Captain James Innes to fight the Spanish at Cartagena, in Colombia. The next year the Spanish, in retaliation, seized Ocracoke inlet, and com-

mitted tremendous depredations. And, again, in 1744, they scoured the coast. Four years later they made another foray.

In July 1748, the Spaniards entered the Cape Fear, but the militia were prompt in meeting them, taking some prisoners. Then the marauders went north, entered Beaufort harbor, and on August 26, after several days fighting, gained possession of the town. Emboldened by this victory, they returned to the Cape Fear region, and on September 4, 1748, began to ascend the river.

New Hanover County then included what has since become Brunswick County. The people from Duplin to Lockwood's Folly sprang to their horses and hurried to Brunswick Town. On the 6th the Spaniards possessed themselves of Brunswick, and for four days the battle raged.

At length, on September 10, one of the Spanish vessels was sunk in the harbor and the others were driven off.

It was from the sunken vessel referred to that the painting, "Ecce Homo," was taken. It was found hanging on the walls of the captain's cabin.

In the year 1751, Mr. Lewis Henry de-Bosset, a member of Governor Gabriel Johnston's Council, and subsequently a recognized Royalist, introduced a Bill in the General Assembly, appropriating to St. Philip's and St. James' Churches, on an equal basis, a fund that was realized from the capture and destruction of the pirate vessel.

Thus it can be deduced that for two hundred years and longer, the painting has been in continuous possession of Saint James' Episcopal Church, which edifice has an honored and sacred history dating from earliest Colonial periods. During The War Between the States when Federal troops occupied Wilmington, Saint James' Church was used as a hospital for the treatment of Union wounded soldiers, the pews having been removed from the edifice so as to provide space for beds and cots.

Of ancient and sacred Saint Philip's Church, located at the former town of Brunswick, (where the assault by the Spaniards occurred), only the four stately walls remain to tell the appealing story that here, devout and religious-minded Colonists gathered to return thanks to a kindly Heavenly Father for blessings bestowed and received. The ruins of this old church are about twenty miles south of Wilmington, and a half mile southeast of Orton mansion, a Colonial plantation house now occupied and used by the present owners.

There have been many queries throughout past years as to the source from which the Spanish pirates originally secured possession of the "Ecce Homo" portrait.

Because of the impenetrable veil which surrounds the early ownership of this famous "Ecce Homo," and of the manner in which it finally was handed down to present generations, the painting constitutes a sacred relic of value.

Mr. Stephen Bourgeois, a well known art critic and expert of New York City, saw the portrait several years ago. He expressed his belief that the artist was a very rare Spanish painter who played an important role in Spain during the 16th century. His name was Francisco Pacheco.



# To Mold or to Emancipate?

By G. RAY JORDAN

"Do not bring into this country the divisions of the Church, which are the result of sectarian disagreements in America. Above all, do not bring racial prejudice, if you expect to do anything effective for Christianity." This was the earnest appeal of one of the clearest thinkers and most ardent Christian workers in the Far East. He was addressing a group of men and women composing the Christian World Seminar, for which the writer served as Educational Advisor and Host. These men and women came from twelve states, represented nine denominations, and were ministers, educators, lawyers, business executives, teachers, and lay leaders of churches.

What this consecrated missionary was saying to us was underscored by the majority of officials of both church and state who addressed, or conferred with, our group as we traveled around the world. In fact, most of the more than one hundred national and religious leaders we had the privilege of hearing, or consulting, concurred either specifically or by implication in this affirmation.

Fortunately, more people than ever before are beginning to see that the purpose of Christian missions is not to mold people in any sectarian form of organization, or precise pattern of belief. It is not to proselyte individuals, but to set them free. Indeed, as we were reminded so many times, if Christianity is to become a force in the world, we must not merely take seriously the ethical teachings of Christ which involve respect for all persons—as well as respect for their racial and national history—but, what is much deeper, we must literally dramatize the message and meaning of the Lord's Prayer, which begins, "Our Father."

In Benares, India, an educator, who is a friend of Christianity, insisted that the

Church, as now organized, is not meeting the deepest needs of his country. He declared that missions have missed the reality of Christ's religion by building too complex an organization, by insisting that Western forms of culture and patterns of worship must be substituted for those native to India, and also by making the mistake of trying to acquire power with money. Christianity, he declared, should return to the simplicity suggested by the New Testament.

As prejudiced as some may think these assertions, the fact is that they were made in varying degrees of insistence, and of even more calm objectivity, by many different people, representing church and state, in various countries of the East.

One of the most challenging statements was made by a representative of a large denomination, a man both by training and nature markedly evangelical, who pointed out that in the section of the Middle East in which he lived "we do not now refer to church people as Christians, but as believers." The reason? The stigma attached to organized Christianity, because of its past history in the Middle East, especially as it is related to national and military leaders who were determined to force Christianity on people, at the cost of intense suffering and of the loss of lives of tens of thousands, is too pronounced for us to ignore.

Although it is hardly fair to try to summarize the messages of so many speakers who addressed us concerning this problem, it is in order to say that, in substance, the scores of leaders we met in India, in Japan, and elsewhere in the Far East emphasized the imperative need for practical Christianity.

This came to me with added force, as I gratefully recalled that two of the churches I had served in my Conference—The Western North Carolina—were once at the top of the list in missionary giving.

In Pakistan the strength of the Muslim



Dr. G. Ray Jordan thanking Dr. Kagawa for his address to the Christian World Seminar in Tokyo, Japan.

religion is so great that Christianity must prove its worth in economics, in social and racial relationships, if it is going to have any chance. I recall the words of a Roman Catholic priest who spoke to me personally on a previous trip: "It is practically impossible to convert a Muslim!" Certainly if we win the friendship of the Muslim world, it will be because of a demonstration of a "practical and practicing faith" and not by means of argument with reference to various sectarian divisions or in debating the finer points of racial discrimination.

In Thailand, where fundamental Buddhism has such a powerful hold, again we faced the same three main relevant problems: 1. Sectarian disagreements among Christians; 2. the race issue; 3. the desperate need of economic and practical aid of the modern skills of agriculture and industry.

In one of the cities we visited, where Buddhism is not merely the dominant religion, but practically the one controlling force of the natives, a missionary pointed out that the one major way the missionaries working with him were able to win "converts" to Christianity, was by permitting those who were not Christians to live in fellowship with a group of Christians. It is easy to see that here is an acid test which could become the pattern which other places and Christian workers might well emulate.

The fear of communism is not so great in Thailand, in India, or in Japan as it is in America. There the great fear is of being unemployed. There the pronounced dread is in not being respected.

Again and again it was necessary to accept the fact that the world is confused and frustrated, mentally, morally and spiritually. It is sick economically and religiously. Revolutionary forces are tearing it apart politically. Everywhere conditions underscore the fact that ours is a distraught and revolutionary world. This is the constantly recurring impression which came to me as I traveled with members of the Christian World Seminar, as we circled the globe for the purpose of getting first-



Mrs. Lakshmi Menon (Nehru's right hand man) second from left, between Mrs. and Dr. G. Ray Jordan, at a special dinner given in her honor by the Christian World Seminar.



hand information concerning the influence exerted by our Christian faith on the political and economic, as well as religious problems facing mankind. All our experiences pointed to the imperative need of emancipating mankind from religious bigotry, the stigma of caste, the oppressiveness of colonialism and social injustices.

Because the members of our group were seeking definite help from the leaders with whom we conferred, there was one question which we asked again and again: "What suggestions have you to make to us who are deeply concerned about Christianity's contribution to countries and races other than our own?" In one way or another the answer came with unmistakable clarity: It is too late for sectarianism. If you in America want to indulge in this, you may; but that is not for export. You have no right as Christians to place your schisms on the already burdened shoulders of other people. To shape others in some sectarian mold is not the purpose of Christianity. Furthermore, as Christian representatives of America, you must do something positively now about your attitude concerning other races. The incidents of race tensions in America are put on the front pages of Asian papers. This costs America too much in prestige and influence.

This is specifically the affirmation of one of the dedicated missionaries who worked since 1945 without a single convert to Christianity until last year when his first two converts were made. When asked if he were discouraged, he immediately replied: "No, to the contrary, I am greatly encouraged." Certainly as he has shown, if we win others and help emancipate them, it will be by incarnating love so that both the Christian individual and the community speaks for itself. Then, and only then, will people either pay much attention to our religion or seriously consider committing themselves to its purpose.

Christianity must offer a better way of life if it competes either with communism, secularism or other religions. Christianity must offer more than a philosophy or a theology—as important as these are. Rather, its theology must be expressed in every practical relationship of life, fulfilling what Jesus meant when he declared: "I am come that they might have life, and that they might have it more abundantly" (John 11:10).

For one who has walked the streets of Calcutta, where thousands sleep on the sidewalks—a city of five million with more than one million unemployed; who has climbed to the tops of buildings in Hong Kong to see families huddled together like animals; who has watched thousands bathing in the Ganges at Benares, hoping for some divine blessing, and who has watched—through dim eyes, and on numbers of visits—the thousands of refugees of the Middle East—for such a person, the phrase "teeming millions" is not a cliché. It suggests an alarming fact. Any religion that wins these people must be characterized by the spirit of the Good Samaritan. It must have the courage to face the acid judgment test to which Christ referred—"Inasmuch as ye did it not to one of the least of these, ye did it not to me." It must make life worth living *now*.

## W.N.C. Conference Reports Over \$20 Million Building Program

An unprecedented building program of more than 20 million dollars has been reported in the Western North Carolina Conference by the district superintendents, and compiled by the Rev. Horace McSwain upon the request of Bishop Nolan B. Harmon. This tremendous building program shown on the accompanying chart is in all stages of development, from the early preliminary plans, sketches, studies of needs, fund raising campaigns, etc., to the final construction and finish work in preparation for the formal opening and use of the facilities.

To suggest the magnitude of this building program, six of the eleven districts of the Conference, Asheville, Charlotte, Gastonia, Greensboro, Thomasville and Winston-Salem, report more in their current programs than all eleven districts paid for buildings and improvements in the 1946-47 conference year. Three of these districts report more in building programs than the whole Conference paid to buildings and improvements last year (1957-58). These are, Charlotte, \$3,206,360, Greensboro, \$3,524,000 and Winston-Salem, \$4,320,700. The Conference reported only \$2,496,936 for buildings and improvements last year, the smallest amount reported since 1950, except for the 8-month year, 1956-57.

The \$4,320,700 building program of the Winston-Salem District is larger than the Western North Carolina Conference has ever reported in the amount paid to building and improvements in any year—the highest amount reported being \$3,822,067 in 1956.

According to the May issue of THE METHODIST STORY (page 25), only two conferences in Methodism—North-East Ohio (\$7,535,000) and Ohio (\$6,415,000)—paid as much on buildings and improvements in the year 1957-58 as the Winston-Salem District reports. Only three conferences report more than Greensboro District has planned, and only four conferences report more than the Charlotte District's report.

All of this will, of course, not be paid for in one year, but it will suggest the relative size of this tremendous building program. That it is far more than "future planning" is indicated by the fact that of the 322 projects reported, 143, or nearly half of them are under actual construction, with \$7,995,760 of the twenty million dollars in projects under actual construction.

The building programs include all size churches and congregations. Of the 322 projects, 120 are \$25,000 or less. Only 24 are \$175,000 and above, which leaves the greatest number of the projects in average sized churches and congregations.

These building programs cover the full range of projects, from the important addition of three classrooms to the New Hope Church on the Farmer Charge in the Thomasville District, estimated to cost \$1,600, to the relocation of the Wesley Memorial Church in High Point and the building of an educational building and chapel to cost a million and a half dollars. (The sanctuary of the Wesley Memorial Church to be built later is not included in this report, even though it is planned for the future.)

This building program included 30 parsonage projects running in cost from \$12,000 to \$42,000, most of them running in the neighborhood of \$18,000 to \$20,000 in cost. Those running very much below this average cost usually have considerable donated labor to make them more adequate than the price suggests.

Sixty churches including both the sanctuary and the educational space were reported. These were, for the most part, smaller churches in rural areas or population areas not showing rapid growth. For the most part, the buildings being planned or constructed were more of the unit type construction. This newly recommended type construction of building in units—an educational unit to house the children's division, or the sanctuary, or the fellowship

(Continued on page 7)

### Church Building Programs in Western North Carolina Conference

(As Reported by the District Superintendents)

DISTRICTS	I In Preliminary Planning Stage	II In Final Planning Stage	III Under Actual Construction	TOTALS
Asheville	\$ 908,000	\$ 435,000	\$ 338,000	\$ 1,681,000
Charlotte	1,154,900	1,203,500	1,047,960	3,406,360
Gastonia	1,595,000	150,000	80,000	1,825,000
Greensboro		1,163,000	2,361,000	3,524,000
Marion	185,000	308,000	262,500	755,500
North Wilkesboro	146,000	13,000	233,000	392,000
Salisbury	211,000	572,000	202,000	985,000
Statesville	829,000	268,000	222,000	1,319,000
Thomasville	390,500	234,500	935,600	1,560,600
Winston-Salem	1,930,000	296,000	2,094,700	4,320,700
Waynesville	269,000	216,000	219,000	704,000
TOTALS	\$7,068,400	\$4,859,000	\$7,995,760	\$20,473,160





DR. HARRELL

## Brevard Announces Commencement Plans

Commencement activities at Brevard College will begin on Saturday, May 30, at 12:30 p.m., with the annual Alumni Luncheon and business meeting in the college cafeteria. Members of the 1959 graduating class will be special guests and will be officially welcomed into the Alumni Association.

At 8:00 p.m., the annual concert by the Music Department will be presented in the college auditorium. Featured on the program will be the 49-voice glee club, under the direction of Professor Nelson F. Adams, singing both sacred and secular selections, and Brevard College Symphonette, with 17 members, under the direction of Professor Ralph Reed. The public is invited for this final concert of the school year.

On Sunday morning at 11:00 o'clock the Commencement sermon will be delivered in the Brevard Methodist Church by the Rev. Philip L. Shore, Jr., minister of the First Methodist Church, Hendersonville.

A Carillon recital will be heard beginning at 3:30 o'clock on Sunday afternoon.

The graduation exercises will begin at 4:00 o'clock in the college auditorium. The commencement speaker will be Dr. George T. Harrell, Dean, College of Medicine, University of Florida.

There are 60 prospective graduates in the class of 1959.

## Louisburg College Announces Commencement Plans

LOUISBURG COLLEGE, April 30, 1959—Plans for the 1959 commencement at Louisburg College, May 29-31, have been announced by President Cecil W. Robbins. Speakers for the occasion are Dr. Robert E. Cushman of Durham, the Rev. Leon Couch of Goldsboro, and Miss Miriam Russell, member of the college faculty.

The commencement events will get under way on Friday evening, May 29, at

eight o'clock, with the annual music recital given by students of Miss Sarah Foster of the Music Department.

Dr. Cushman, dean of the Divinity School of Duke University, will speak to the graduating class at the commencement exercises to be held Sunday, May 31, at 2:30 p.m., in the college auditorium.

Mr. Couch, pastor of St. Paul Church, Goldsboro, will deliver the baccalaureate sermon on Sunday morning at eleven o'clock at the Louisburg Methodist Church.

The Alumni Banquet is set for Saturday evening at seven o'clock in the Benjamin N. Duke College Union. Miss Russell will give an address on "The History of Louisburg College."

Reunions for the classes of 1909, 1927, 1928, and 1934 are scheduled to be held in connection with the alumni banquet.

It is expected also that the portrait of Mr. Benjamin N. Duke, for whom the new college union is named, will be unveiled during the commencement occasion.



DR. CUSHMAN

## High Point College Commencement Set for May 31

Commencement exercises will be held at High Point College on Sunday, May 31, according to the announcement by Dr. Dennis H. Cooke, president.

The baccalaureate service will be at 11 o'clock and the sermon will be given by the Rev. Charles White of Trinity Church, Kannapolis, who is secretary of the Western North Carolina Conference.

The speaker at the commencement program, which will be held at 3:30, will be Dr. Wilson O. Weldon, pastor of Myers Park Methodist Church, Charlotte, and chairman of the WNC Commission on Higher Education.

This year's commencement will bring to a climax a ten-year program of expansion and improvement under the administration of President Cooke, who is leaving his

## Stanley Church Observing 100th Anniversary

Stanley Methodist Church will observe its 100th Anniversary on Homecoming day, May 24, with Bishop Nolan B. Harmon, of the Charlotte Area, bringing the message, and laying the cornerstone for the new education building and other additions, assisted by Dr. Eugene C. Few, superintendent of the Gastonia District, and the pastor, the Rev. J. Leonard Rayle.

The church was organized in 1859, and rebuilt in 1892 on College Street. The present church was built in 1941 during the pastorate of the Rev. A. Layton Rayle, on the three-acre lot on Main Street.

Construction began May 1 on the education building and the enlargement of the sanctuary, with a new arrangement of the altar and choir. The estimated cost is \$89,000.

During the 100th-Anniversary celebration there will be a Week of Preaching, from May 17th through 24th. The following ministers will preach each evening at 7:30. May 17, Mr. Clyde White and his hymn singers. Mr. White will lead the singing throughout the week. May 18, Dr. Eugene C. Few, superintendent of the Gastonia District; May 19, Dr. James G. Huggin, Jr., pastor of First Methodist Church, Gastonia; May 20, Charlie Richard, pastor of First Methodist Church, Lincoln; May 21, Dr. Kenneth Goodson, pastor of First Methodist Church, Charlotte; May 22, Jack Cooke, pastor of Cherryville Methodist Church; May 24, Bishop Nolan B. Harmon, of the Charlotte Area.

All former pastors and members are invited to be present on May 24 for Homecoming and the celebration of the 100th Anniversary.

post in September to become director of Teacher Education for the college.



DR. WELDON

♦ ♦ ♦

Many shall run to and fro, and knowledge shall be increased.—Daniel 12:4.





Shown above is the new education building of the Green Street Methodist Church, Winston-Salem, which was formally opened on Sunday, May 17. It stands at the corner of Green and West Streets, only a few blocks from the heart of Old Salem. The Rev. Horace E. Bolick is pastor.

The story regarding the building appeared in a recent issue of the *ADVOCATE*.

## First Alaska University Building This Summer

The first building of the Alaska Methodist University will rise on the campus in Anchorage this summer and fall. The cornerstone-laying for the building has been set for July 12 during a Methodist laymen's tour to Alaska.

Erection of the first building was assured when the university board of trustees, meeting in Anchorage April 11-12, let a construction contract. It was awarded to C & R Builders of Seattle, Wash., in the amount of \$1,071,000. The building, which eventually is to house the science department, will serve at first as an all-purpose unit, housing classrooms, administrative offices and the library. An additional contract for \$150,000 went to C & R Builders for construction of a smaller, auditorium-type building to be joined to the main unit by a hallway.

The Alaska Methodist University, a project of the National Division, will be the first four-year, church-related liberal arts college in Alaska. The president, Dr. Donald F. Ebright, is at work in Anchorage, and by mid-summer the academic dean and the business manager will be on duty.

## Ecumenical Institute to Meet at Blue Ridge

The Fourth Ecumenical Institute for Christian leaders in the Southern states, sponsored by the Southern office of the National Council of Churches, will be held at Blue Ridge Assembly, Black Mountain, N. C., July 19-24, 1959.

The institute is interdenominational and interracial, and is planned for leaders engaged in church and council work.

A Bible Hymn Festival, directed by Allan Guy of Montreat College, Montreat, N. C., will launch the institute when it convenes Sunday evening, July 19.

The program includes the following workshops: "Use and Understanding of the Bible," "Christian Responsibility on a Changing Planet," "Public Schools and Religion," "Educational Evangelism," "Youth Fellowship—A Gallery of Witnesses," "Christian Co-operation in the Community," "Christian Missions in Tomorrow's World," and "Town and Country Churches."

For registration blanks and general information write to the Rev. J. Edward Lantz, Director, Ecumenical Institute, 63 Augurn Ave., N.E., Atlanta 3, Georgia.

## W.N.C. Conference Reports

(Continued from page 5)

hall—makes possible more adequate facilities, planned over a longer period of time, and paid for over a longer period. In many instances this "unit" type construction was not a deliberately planned choice, but one made necessary by rapid growth in the neighborhood of the church, and the high cost of construction.

By far the largest number of projects listed was the 140 educational units, or building programs. These programs ran all the way from the addition of 2 or 3 Sunday school rooms to a one-room church to the half-million to three-quarter-million-dollar educational unit of Centenary Church in Winston-Salem, and the educational unit and chapel of Wesley Memorial in High Point.

Ten fellowship halls or huts were reported, but it is probable that most of the



Shown above is the new parsonage recently purchased by St. John's Methodist Church in Gastonia. It is located at 519 Eastwood Drive in the Gardner Park section of the city.

The house is of yellow brick construction with outside brown trim. It contains living room, den, large kitchen, dining room, three bedrooms and two baths. Although the house is not completely furnished, the pastor, the Rev. Reginald J. Cooke, and his family have moved in, and furniture is being purchased as funds become available.

St. John's Church was organized August 13, 1956, with 20 members, and its membership has grown to 165. Last August the first unit of a \$325,000 building program was completed.

140 educational units above include some provision for fellowship space for the members of the local church. Most of our churches are now providing this space for their members.

Sanctuary construction was given as the building program in 39 of these situations. Often this included some additional church school space or renovation of the educational building.

With the rapidly expanding population we see that Christian education and Christian fellowship is being provided for the growing church membership. Often the sanctuary is the last unit to be built in these building programs, or rebuilt, since it is the most permanent in size and most expensive. It must be planned in terms of the permanent membership that the community will have in the church. Of the building programs given, 10 were either relocation of churches, or projects of churches that have been relocated. These churches, taking a close look at their community membership, find that their ministry can best reach the most people by moving with the population movements. More and more of our churches will have to face this possibility of the need to study their location in relation to the moving population.

A large number of the building programs were in newly organized congregations. These new congregations usually face a ten to fifteen year building program to catch up with their needs for educational, sanctuary and fellowship space. Some 50 or 60 new congregations have been organized in the Western North Carolina Conference in the past 15 years, and only a few of them are now coming near the completion of their needed space. Their needs far outrun their ability to provide that space for a number of years.

With this large building program the Western North Carolina Conference will move back up among the top leaders of Methodism in amount paid to building and improvements.



Recently the Rev. Paul Cassell and family occupied the spacious new parsonage (shown above) which has been erected on the Caroleen Charge, Marion District, at a cost of \$25,000. The house is of brick ranch style construction, with three bedrooms, dining room, living room, den, kitchen and breakfast nook, two baths, and overall basement with oil heating system. It is completely furnished with new furniture for the most part.

Open House was observed on Sunday, April 19, when a large number of members and friends called to see the beautiful new home.

This is the fourth parsonage which has been erected on charges served by Mr. Cassell. He is in his second year on the Caroleen Charge.



## A Question on Missions

Dr. G. Ray Jordan, preacher, teacher and world traveler, in this issue of the *Advocate* reports on the reactions of representatives in other countries toward our missionary efforts. We believe that this is one of the most important articles to be published in any Methodist magazine this year.

Dr. Jordan has reported faithfully what was said to him on his recent trip around the world. He knows, as few men do, what is going on in the non-Christian world, and his story does not make encouraging reading, for it shows that much of the good work of our missionary enterprise is being handicapped and almost nullified by the actions of our statesmen and the representatives of our nation abroad.

Note especially his quotation from a Middle-Eastern Christian. "*We do not now refer to church people as Christians, but as believers.*" The word "Christian" has become synonymous with Western culture—or lack of it; it has become tied up with power politics, hamstrung by the failure of so-called Christian nations to exhibit any real Christ-like quality.

What is the answer? Our missionary leaders are grappling with the problem. Some of the solutions are described by Dr. Jordan in his article. We must not do less in missionary work; we must do more. But our evangelization must be the outgrowth of loving service by individuals; it cannot be carried on in the old manner, by sending out missionaries who attempt to convert the "heathen" to a Western style of living. We need more men and women who will go out to live with the people, and help them to know Christ through daily living.

## What Is a Conference?

Most Methodists in North Carolina are thinking about the forthcoming Annual Conferences. Did you ever wonder about the name "Conference"? You will note that sometimes we use the word to mean a body of ministers and laymen assembled together for a meeting, and at other times we are referring to a semi-legal organization in Methodism. We "hold a Conference" and we "belong to a Conference." It's a bit confusing.

Actually the use of the word originally meant the annual meeting of Wesley and his assistants, most of whom were lay preachers. After a time the ministers and laymen who attended the annual meetings began to speak of belonging to a Conference or "joining Conference."

Then there is the matter of the various kinds of Conferences: General, Jurisdictional, Annual, District, Quarterly and

Church. There is another variety, the Central Conference, which doesn't quite fit into the series, but which is a meeting or group of ministers and delegates in a mission territory.

The first Methodist Conference was called by John Wesley in 1744, and was attended by a group of "priests" of the Church of England (that is, ordained clergymen) of the Established Church. At the suggestion of some of these men, Wesley invited a number of lay preachers to attend.

## Look in Your Mailbox

The mother of an eight-year-old boy sent to Postmaster General Arthur E. Summerfield the contents of an envelope which came to him. She wrote, "The enclosed material was received by my son, aged eight years, a few days ago. Is there anything that can be done to stop this?"

The enclosed letter began, "I am writing you as a person interested in collecting all types of art photography of nudes."

The material enclosed was obscene.

"Last years," says General Summerfield, "our Postal Inspection Service investigated 14,000 complaints about obscenity in the mails. Nearly two-thirds of these complaints were from parents objecting to the receipt of lewd material by their adolescent children . . . On the basis of all the facts we have, our Inspection Service estimates that probably 700,000 to one million children this year will receive such invitations to depravity through the mails."

Can't the Government stop this tide of filth? It can, with your help, thanks to new laws which make it possible to prosecute the senders in local courts. Formerly they could be prosecuted only at the point of origin, and as General Summerfield points out, most of the filth comes from the big cities where it is easy to hire lawyers to invent legal loopholes.

Parents must co-operate by keeping an eye on the mail which their children receive. These lewd pictures and booklets are sent unsolicited to children of all ages whose names are bought up from other mail-order firms. If your child orders a harmless toy from a firm advertising in popular children's magazines, he may soon receive a letter offering samples of nude pictures and an offer to send "more interesting" material. The curiosity of youth does the rest.

What harm is done? General Summerfield points out that juvenile delinquency stems in measurable part from the "demoralizing influence of exposure to obscenity and pornography." He says, "Consider this, if you will, in the light of a

recent report by a Senate sub-committee. The report states that *one out of every five boys in this country, of ages 10-17, has a court record, charged with breaking the law. Again and again, in the investigation of armed robbery, extortion, embezzlement and forgery, authorities find that those guilty of these crimes were early collectors of obscene pictures and films.*"

And, if any readers are still unconvinced, let them see for themselves some of the samples of obscenity which are being peddled in our schools. One minister collected a few samples and took them to the local chief of police. The chief, a hard-boiled ex-Navy man, was inclined to laugh at the whole thing until he took a look. Startled, he said, "This is worse than anything I ever saw in all my travels." And those pictures and descriptions of perverse sex acts were received by 12-year-old boys and girls in the minister's Sunday school!

The traffic in obscene literature and films has doubled in the last five years, because of the huge profits realized from a small investment. Boys and girls have stolen money to obtain small, cheaply printed booklets of 24 pages at a cost of \$3.50. So brazen has the traffic become in some sections that there is a modern, brilliantly lighted and tastefully decorated bookstore in New York City which sells nothing but erotic literature, although there is nothing to indicate that it is not a normal and respectable business until one takes a look at the material on sale. Searching for second-hand books one night, a minister found a large number of teen-age youths and elderly men congregated in the store and wondered why the combination until he looked over the titles of the books.

The only way, says General Summerfield, that the government can take action against the mailers of filth is through the co-operation of parents and others who make complaints and send to the Post Office Department the material received, complete with mailing envelope. Postal inspectors cannot open mail addressed to private citizens, and unless they can have proof of such mailings, they can take no action.

Unless something is done, the already depraved and vicious business of purveying filth will be taken over by organized crime to a greater extent than at the present, and will become a gigantic organized racket with millions of children at its victims, sex crimes will increase, and there will be a moral breakdown which will endanger the life of the nation.

When Hitler sought to destroy Poland he encouraged the dissemination of obscene literature and the showing of pornographic movies in the theaters. Perhaps there is no outside influence using this method of destroying us, but there is the danger that we shall destroy ourselves.





The May luncheon meeting of the Asheville District Ministers' Wives, held at the S & W Cafeteria in Asheville, was one of special interest. The highlight of the meeting was the presentation of a bride's basket of gifts to the only bride joining the group during the current conference year. She is Joy Lee Witter, wife of the Rev. Hamilton Witter, pastor of Bethel-Azalea Charge.

Shown in picture are (standing, left to right): Mrs. M. M. Workman, Mrs. Courtney B. Ross, Mrs. J. L. McWhorter, Mrs. J. M. Thurman, Mrs. C. K. Myrick, Mrs. R. P. Waugh, Mrs. J. P. Hornbuckle, Jr., Mrs. J. S. Williams, Mrs. Walter B. West, Mrs. E. H. Blackard; (seated, left to right): Mrs. C. V. Hall, Mrs. R. F. Hilliard, little Miss Margaret Hall, Mrs. Robert G. Tuttle, Mrs. A. J. Cox, Mrs. W. T. Ratchford, Mrs. J. A.

Lowder, Mrs. W. T. Hawkins, and the honoree, Mrs. Hamilton Witter.

Programs presented at the monthly meetings are geared to interest ministers' wives, and much interest and enthusiasm are shown by the group. Programs this year included news of vacation trips, slides taken on a Mediterranean cruise, a panel discussion on parsonage problems, and inspirational devotional thoughts.

Special occasions included a Christmas banquet to which the husbands were invited, and two covered dish suppers planned for the entire parsonage families.

Officers for the present conference year are: Mrs. A. J. Cox, president; Mrs. Glenn McCulley, vice-president; Mrs. Marvin Hoyle, corresponding secretary; Mrs. W. T. Hawkins, recording secretary; and Mrs. R. F. Hilliard, treasurer.

Conference, the final amount being raised on Easter Sunday. Plans are now being drawn for badly needed educational facilities.

During the week preceding Dedication Sunday, the church held a successful revival, with the Rev. James Miller of Westford Methodist Church in Concord as guest evangelist.

◆ ◆ ◆

Courage is knowing the worst—and discovering that, in God's world, the very worst can't really hurt you.

## Bishop Harmon Dedicates Lexington Church

On Sunday afternoon, May 10, Trinity Methodist Church in Lexington was dedicated by Bishop Nolan B. Harmon, assisted by the Rev. J. H. Carper, district superintendent. Bishop Harmon preached the dedicatory sermon. Others taking part in the service, in addition to the minister, the Rev. Roy Grant, were the Rev. Ralph Taylor, minister of First Church, Lexington; the Rev. Paul A. Bruton, minister of Mt. Olivet Church, Concord, who was pastor at Trinity during construction of the church; and the Rev. Kenneth M. Crouse of Lebanon Church in High Point, who is a ministerial by-product of Trinity.

Special music for the occasion was furnished by the High Point College choir under the direction of Mr. J. Fryhouer. Prior to the act of dedication by Bishop Harmon, the mortgage was burned by Mr. Arvil Walser, who was Chairman of the Building Committee; Mr. Conrad Penninger, Chairman of the Board of Trustees; and Mr. Joe W. Dancy, Chairman of the Official Board. After the service the Women's Society of Christian Service and the Wesleyan Service Guild were hosts at an informal reception.

Trinity Church was completed in November of 1952 at a cost of \$53,000, with an unpaid balance of \$15,000 at that time. The last \$5,200 has been paid since last

## High Point Church Reports Outstanding Progress

Main Street Church, High Point, recently conducted an every member canvass in connection with the church budget and building fund. This effort was climaxed on Victory Sunday, May 10, when \$45,000 in pledges was reported. This figure compares with pledges of \$16,000 last year on a budget of \$24,000 or close to a 100% increase.

The chairman of the Commission on Stewardship and Finance states that this is the first time in the history of the church that the budget has been subscribed before the beginning of the conference year.

During the past year Main Street purchased a parsonage and lot adjoining the church property, at a cost of \$48,000. This indebtedness has been reduced to \$25,000.

A successful series of evangelistic services was held in March, with a capacity audience present each evening.

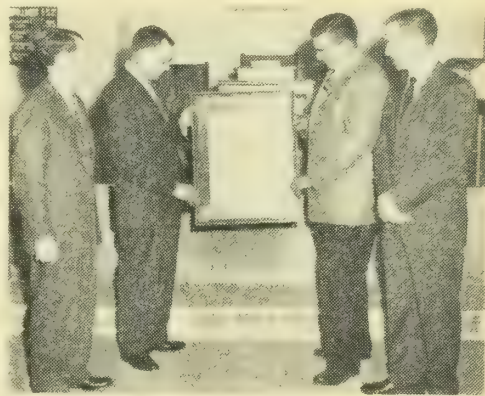
The Rev. Robert H. Stamey is the pastor.

◆ ◆ ◆

Joy multiplies as we divide it with others.

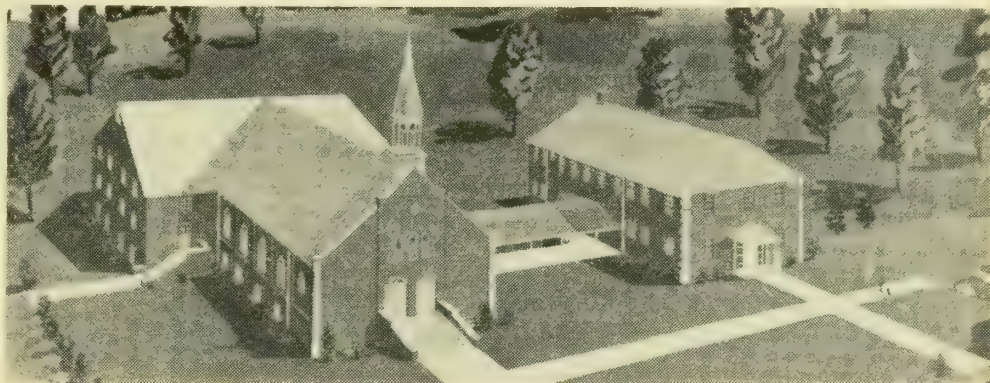
◆ ◆ ◆

That which keeps us from resting in Christ is unbelief.



On April 19, Trinity Church on the Trinity Charge, Statesville District, observed Charter Night for the newly organized Men's Club. The club was organized with 22 charter members. Mr. Ralph Jones of Newton presented the charter.

Shown in picture (left to right) are: the Rev. William C. Cockman, pastor; Mr. Ralph Jones; Mr. Paul Watt, president of the club; Mr. Bill Drury, secretary.



Seen above is the architect's drawing of the new education building of Hinshaw Memorial Church, Greensboro, which will be added to the present structure by means of a covered walk-way and will house three departments, a fellowship hall and kitchen. The Rev. E. O. Peeler is the pastor.





# Boys and Girls

ELIZABETH WHISNER, Editor



## WHAT DO YOU KNOW ABOUT MONEY?

"Skin Money"

Skins were used as money for a long time. "Skin Notes" were issued in China during the Wu-Ti reign in 140 B.C. The notes were made of white stag skin, were about a foot square and worth 40,000 "cash." Nearly three centuries previous to this date coins covered with leather or parchment were used as money in Carthage. While some speak of this type of money as the first paper money, we are inclined to believe with others that these were the evolution steps to paper money.

Skins were commonly used as money in our own country following the Revolutionary War; and Tennessee even used them to pay official salaries. The Governor's salary was 100 deer skins per annum, while a Justice received one mink skin (not mink coat) for serving a warrant. Beaver skins were worth approximately fifty cents apiece during this period, and a good gun could be purchased for a pile of beaver skins as high as the gun was long.

—By RUBY LEE ADAMS  
in *The World's Greatest Traveler*



## CHUCKLES

A father had taken his youngest son to the pet shop to pick out a puppy as a birthday present, and the lad had spent a half hour looking over the assortment of pooches in the window.

"Decided which one you want?" asked his father.

"Yes," replied the boy, pointing to a certain puppy that was wagging its tail enthusiastically. "I want the one with the happy ending."—*Exchange*

• • •

"If you wash your face, I'll give you a piece of candy," said Grandpa; "and if you wash behind your ears, I'll give you two pieces."

"Grandpa," said the small boy, hopefully, "what'll I get if I take a bath?"—*Exchange*



## Bible Quiz

In which book of the Bible do we read of these men?

1. Samson .....
2. Jonah .....
3. Abraham .....
4. Stephen .....
5. The Good Samaritan .....

## Answers to Last Week's Quiz

1. The Temple—Matthew 21:12.
2. Salt.
3. Jesus—John 10:7-9.
4. The serpent in the Garden of Eden said to Eve, "Thou shalt not surely die."—Genesis 3:1-4.
5. Adam—Genesis 3:9-10.

## The Singing Bell

"Ding, Dong," the church bells were saying, "Come to church! Come! Come! Come!"

Linda Lou, in her bed near the window, looked out at the bright sunshine. Then she turned her head away.

"What's the matter, darling?" her mother asked as she saw two tears trickling down her face.

"I want to go to Sunday school," said the little girl.

"I'm sorry, Linda Lou. You will have to wait a while longer." Then her mother brushed her curls and tied a pink ribbon on them. She put a pink jacket over her pajamas. "My, you look pretty," she said. "Now try to sleep a little."

Linda Lou closed her eyes, but she did not sleep. She kept seeing the bell in the steeple swinging back and forth, and the children hurrying along to Sunday school.

Suddenly she heard voices, and there was a light tap on her door.

"Come in," she called, rubbing her eyes.

The door opened and the boys and girls in her Sunday school class followed their teacher, Miss Landon, into the room.

Jim handed Linda Lou one of the class-books they had brought, and Ruth placed a bouquet of flowers and a Bible on her table.

After the children found places to sit, Miss Landon said, "We are going to have our Sunday school class here this morning with you, Linda Lou."

As the boys and girls looked at the picture Miss Landon told the story of Jesus healing the sick man. Then she prayed, "Dear God, we thank Thee for making Linda Lou well again. Please take care of all of our children and help them to do what Thou wouldst have them do. Amen."

When the prayer was finished, Miss Landon said, "It is such a beautiful morning. Shall we all sing a happy song?"

So the children sang about the spring time.

"Our memory verse today is, 'Pray for one another,'" said Miss Landon.

The children repeated the verse, and learned to say it very quickly. It was exactly what Miss Landon had done. She had prayed for Linda Lou.

"What would you like to sing, Linda Lou?" asked Miss Landon.

"Let's sing about the church bells," suggested Linda Lou.

This was the song the children liked best, and they sang it, ending with the "Come, come, come" of the bells.

Just then they heard the bells ringing in the distance.

Linda Lou was sitting up in bed smiling. "I will try to come to Sunday school next time the bells call," she said happily.

Her mother had just come into the room.

"Thank you, boys and girls, for coming to see Linda Lou," she said. "Today the church bells did not bring Linda Lou to Sunday school, but they brought the Sunday school to Linda Lou."

—Author Unknown



## GRANDMOTHER'S CHAIR

*Our Grandmother's chair's kind o' old and some worn;*

*There's a place on one arm where it's raggy and torn.*

*The chairs Mother bought look so prim and so new,*

*But Grandmother's chair holds its arms out to you.*

*Since Grandmother's left us and gone far away,*

*We've left it right there where she rocked every day.*

*Once Mother sat still in its deep arms so wide,*

*And laid her dear head on the pillows and cried.*

*Our Grandmother's chair is so friendly and warm,*

*When gray days hang heavy or wintry winds storm.*

*I curl in its arms where I dream fancy free,*

*And it seems the old chair's telling stories to me.*

—SHIRLEY RODMAN WILLIAMS



## THE CHILD'S TOUCH

There is an Eastern legend that runs thus:

In a forest near a great city a golden ball was let down out of heaven every day at noontime, and whoever could touch the ball, it was said, would receive certain wonderful virtues. Many tried to reach it, but always it was lifted just above their hands.

One day there were in the crowd waiting for the descent of the ball an old man and a little boy. And the old man said to the others, "If today none of us can touch the ball, let us lift up this child so that he may touch it and receive the blessing."

Acting on this counsel, when the tallest of them could not reach the ball, they stood together and lifted the boy until his tiny hand touched the golden ball, and lo, each person forming the living pyramid felt the thrill and received the magic gift.

It is through the child that God's greatest gifts to man have always come. It is the touch of the child upon unseen reality that keeps alive our faith in spiritual values. In lifting up the child we save ourselves; in magnifying his value we increase our own.

—LUCIUS H. BUGBEE





# Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor  
Weaverville, N. C.

## Thomasville District

The women of the Thomasville District had a very interesting skit presented at their annual District meeting held at Brower's Chapel in Asheboro late in April. It was a medical clinic, with a nurse in a big white apron in charge.

The secretary of each department of the Woman's Society of Christian Service came to the nurse to describe the "ills" that beset her. Each "patient" wore a big white apron on which were printed the purposes of her department of work.

After each "patient" described her troubles, the nurse offered suggestions of how to relieve the pain and suffering and gave information that would be helpful in effecting a "cure."

The skit proved to be a highlight of the meeting in presenting the lines of work and how they might be improved. The play was written by Mrs. Ned Gibbs of Thomasville.

The outstanding speakers of the day's program included Miss Elizabeth Callis, missionary to Burma, Mrs. Clarence Cranford, president of the W.S.C.S. of the Western North Carolina Conference, and Mrs. Garland Stafford, Conference Secretary of Missionary Personnel.

## Clothing for Cherokee Center

Our Cherokee Indian Clothing Exchange sends an appeal for more used clothing. The supplies are very low. This is especially true in children's clothing, children's shoes and women's cotton dresses.

The appeal comes with an expression of sincere gratitude for the wonderful way our woman's societies and local churches have continually kept used clothing supplied for this ministry to our Cherokee Indian friends.

These gifts have made possible many additional services through the two churches at Cherokee to many families on the reservation. The project gives good used clothing at a nominal cost to all who need it, including the exchange of clothing for baskets and other craft work. Provisions are made for families who cannot afford to pay. The income from the sale of the clothing is used on the cost of transportation in the bus and station wagon to church services.

The funds also help provide literature, heat, electricity and other necessities for the church schools, and helps make possible the services of four additional workers with the Daily Vacation Bible Schools and Youth Emphasis Week. The money also helped build the new Big Cove Church, the apartment for the deaconess, and other buildings.

Our women are asked to make a collection of garments and send them to the Cherokee Center as soon as possible. The ministers of the Conference will be going to Lake Junaluska on June 9th, and the women will attend the Annual Meeting of the W.S.C.S. on June 17th. Clothing may

be sent this far, and then taken to Cherokee.

The shipping address is The Cherokee Center, Cherokee, N. C.. If sent by mail, it goes by Whittier, N. C.—REV. HORACE McSWAIN, Board of Missions and Church Extension, W.N.C. Conference

## Love Offering

The 1959 Love Offering, given each year at the Annual Meeting of the Woman's Society of Christian Service at Lake Junaluska, will be used to purchase a practice organ for the Music Department of Pfeiffer College at Misenheimer.

Miss Una Edwards, Conference treasurer, announced that the Conference Finance Committee had chosen this worthy project because of the critical need of an organ in the growing department.

The Love Offering will be given at the Communion Service to be held on Thursday evening, June 18th. The delegates attending the meeting will place their gifts on the altar. Others may send an offering directly to Miss Una Edwards, Rutherfordton, N. C.

Miss Edwards says, "It is hoped that our offering this year will be generous and help to equip the Music Department for training young people who go out from Pfeiffer College to represent us in varied lines of service."

## Wesleyan Service Guild

The Wesleyan Service Guild of the Western North Carolina Conference will hold its annual Guild Weekend at Lambuth Inn, Lake Junaluska, June 19th to 21st.

Their theme will be "The Challenge of Our Tasks to Face!" Mrs. M. H. White of

Charlotte, Conference secretary of W.S.G., will be in charge of the meeting.

Outstanding speakers for the program will be Miss Louise Nichols, field worker of the Woman's Division of Christian Service, Mrs. E. V. Ennis of Norfolk, Va., secretary W.S.G. of the Southeastern Jurisdiction, Dr. Gaston B. Foote, pastor of the First Methodist Church of Fort Worth, Texas, and some of our missionaries.

The Guild Love Offering will be used for two projects, \$250 for the girls who work in Daily Vacation Bible Schools this summer, and the balance to be applied on the Guild's beloved project, the support of Marlene Harmon, missionary in the Belgian Congo.

## School of Missions, Southeastern Jurisdiction

Outstanding leaders of Methodism will gather at Lake Junaluska July 1st through 8th, for the annual School of Missions of the Southeastern Jurisdiction.

Here the studies for the coming year will be presented to the officers of the 16 conferences.

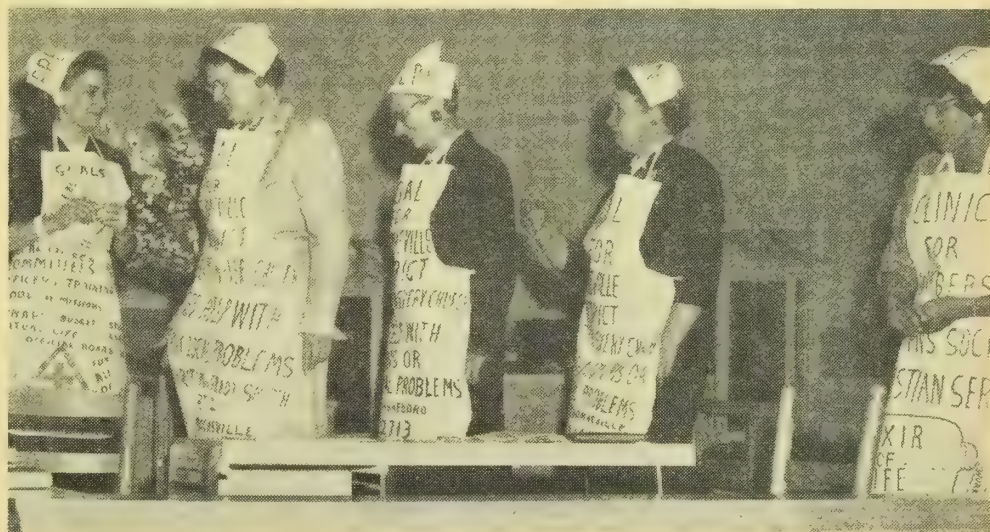
Speakers will include Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service, Dr. Charles M. Laymon, and Dr. Edward P. Blair, for the Bible study; Mrs. Clifford A. Bender and Miss Dorothy McConnell for United Nations; Dr. Rhoda C. Edmeston for Town and Country; Mrs. Ralph Dodge and Mrs. Emory Ross on Africa.

## New Society

A new society was organized recently in the Matthews Chapel Church of the Greensboro District. Thirteen members and five officers make up the new group.

The officers are Mrs. Mable Ferguson, president, Miss Carol Craddock, secretary of promotion and recording secretary, Mrs. Dillard Manuel, treasurer, and Mrs. Mack Kallam, secretary of Spiritual Life. All live near Stoneville, N. C.

The new society is being sponsored by the Hodgin Memorial Society in Stoneville.



The Thomasville women present their problems to a Nurse at the Clinic in a skit presented at the District Meeting. The Nurse suggests effective methods of treatment, and for each she prescribes, "The Elixir of Life." Shown above are Mrs. Walter Gibson of Randleman, district president; the three sub-district chairmen, Mrs. Grady Smith of Davie County, Mrs. E. N. Burns of Randolph County and Miss Helen Fouts of Davidson County, as they take the advice of the Nurse in charge of the Clinic.



# Christian Education at Work

in the WESTERN N. C. CONFERENCE

CARL H. KING, Executive Secretary  
Office: 404 Wachovia Bank Building  
P. O. Box 828, Salisbury, N. C.



## Report on Adult Work

By GEORGE W. RUDISILL

There are more adults enrolled in the church schools in the Western North Carolina Conference than any other conference in Methodism. This should make us aware of the tremendous opportunity that we have in Christian adult education.

The progress that we make each year is largely due to volunteer leadership. Our district and subdistrict directors have given much time to improve adult work in local churches. Credit also belongs to the officers of our Conference Young Adult Fellowship. Teachers in our training schools and leaders of teaching clinics have given excellent guidance to many workers also.

During the year, we have had many training opportunities for adult leadership. Some of these opportunities are listed below to acquaint you with the general trend of our efforts.

### The Church and Family Life

The WNC Conference had one of the larger delegations at the Third National Family Life Conference, Chicago, October 17-19, 1958. Most of these delegates have made reports to various churches and district groups. They will have a part in future planning and activities. Our own bishop was one of the leaders at this conference. We were fortunate to have persons attending from most of our districts.

### District Conferences on Christian Education

For adult workers in these conferences, we offered guidance to churches in the area of family life. We gave help to small churches as well as larger ones. We gave suggestions for the organization of the family life committee for churches without this committee.

We also brought together the ministers for discussions on the new marriage manuals, *The Pastor's Manual for Premarital Counseling* and *In Holy Matrimony*. Our attendance was as follows:

District	Ministers and Family Life Leaders
Asheville	49
Charlotte	63
Gastonia	44
Greensboro	68
Marion	41
North Wilkesboro	37
Salisbury	51
Statesville	63
Thomasville	66
Waynesville	20
Winston-Salem	60

562

### Young Adult Assembly Brevard, July 1958

We had around one hundred young adults to attend this Assembly at Brevard College. Dr. Clyde Manschreck did an excellent job in guiding the delegates' thinking on the theme, "The Mission of the Church."

The Assembly is designed to provide motivation, inspiration, and insights for delegates of young adult classes. In fellowship, it brings our young adults into an appreciation of a larger view of the church. The 1959 Assembly will be held at Lake Junaluska on June 19-21, this year.

The officers of the Conference Young Adult Fellowship are: President, William Ward, (Greensboro); Vice Presidents, Glenn Hardesty (Brevard), Bill Earnhardt (Mooresville), Jim Barker (Gastonia), Bob Parrish (High Point); Secretary, Miss Frances Scott Troutman (Catawba); Treasurer, George S. McLelland (Statesville); Director of Social Action, Mrs. Max G. Erwin (Lenoir).

### Young Adult Subdistricts

We now have twenty active young adult subdistricts. These subdistricts provide a year-round guidance and training program for local church groups and classes. All subdistricts have active councils which meet around four times each year to plan educational programs according to the needs. At each quarterly meeting we average around seventy young adults. This means we have around 1,400 young adults each quarter in our meetings. In addition to the following subdistricts, we are organizing in Randolph County now.

Subdistrict	President
Asheville	Bill Pearson
Burke	Morgan Harbison
Caldwell	Ralph Fowler
Catawba	Kenneth Powell
Davie	Rev. P. H. Gibbs
Gaston	Jim Barker
Greensboro	Marceline Burton
Haywood	Claude Walker
Hickory	Rev. J. T. Melton
High Point	Mrs. W. J. Kizer
Kannapolis	George Daniels
Upper Cleveland	Dr. R. M. Maybin
Lincoln	Carol Whitesides
McDowell	Mrs. Ray Simmons
Mooresville	Clyde Brawley
Rowan	Rev. E. R. Freeman
Rutherfordton	Rev. I. P. Rutledge
Stokes	Jack Duncan
Statesville	Powell Wilkins
Thomasville	Jack Grayson

### Teaching Clinics

Clinics for teachers of adults are our best means to provide guidance and information

for teachers regarding Methodist literature and its use. This year we planned this type of training activity on district levels. For the Winston-Salem District 171 teachers from 49 churches participated in clinics, as follows:

Clinic and Leaders	Teachers Attending
Central Terrace	15
J. C. Cochran, A. Wayne Cagle	
Trinity	31
Frank B. Cook, Will Hanes	
Hamptonville	25
N. H. Pusey, Mrs. Clyde Wishon	
New Hope	31
J. R. Sills, R. L. Blevins	
Rural Hall	18
G. H. Little, Mrs. James Tuttle	
Crews	18
C. J. Caudill, Mrs. Ralph Woodall	
Upper Stokes	17
B. V. Hunter, Mrs. W. C. White	
Boonville	16
N. H. Pusey, Mrs. Clyde Wishon	

### Local Church Consultation

Both district and conference directors of adult work are making a number of visits to local churches to consult with leaders about the adult organization. Such matters as building plans, organization of new groups, and selection of literature are requiring personal consultation. Perhaps, some of our best guidance is made in these meetings.

### Objectives for 1959-60

The Adult Council is interested in the following objectives:

1. To continue work with young adults by providing better guidance through conference and subdistrict young adult fellowships.
  - a. Organize more young adult subdistricts.
  - b. Increase the attendance of the Assembly at Lake Junaluska.
2. To continue to help teachers of adults use Methodist literature by providing teaching clinics in more of our districts and courses on "Helping Adults Learn" in our Christian Workers' Schools.
3. To continue to conduct adult rallies on a subdistrict level to give guidance for Adult Division Superintendents, teachers of adults, and officers of classes annually.

### The 1959 Young Adult Assembly Lake Junaluska—June 19-21

Every young adult class in our conference should send delegates to this important assembly. Many classes send a couple and pay \$25.00 for their expenses. The classes figure that it is enough to ask a couple to leave work on Friday, arrange for baby sitters, and drive to the assembly. For information and registration forms, write George S. McLelland, Box 1584, Statesville, N. C. Arrangements can be made for young adults to take their families to Lake Junaluska by staying in one of the Junaluska Apartments.

Dr. D. D. Holt of Nashville, Tennessee, and many other well selected leaders will help delegates explore the Christian implications for daily occupations. There will be outstanding recreation, skits, projects, fellowship and worship experiences.





# Youth in Action

in the WESTERN NORTH CAROLINA CONFERENCE

## National UN-Washington Seminar

This is a report given jointly by Miss Martha Turnipseed, President of the Western North Carolina Conference Methodist Youth Fellowship and Mr. Al Thompson, Christian Citizenship Chairman of the North Carolina Conference Methodist Youth Fellowship. These two young people, both students of High Point College, attended in February the United Nations-Washington Seminar for the Methodist Youth Fellowship, which is sponsored by the General Board of Education and the Board of World Peace of the Methodist Church.

### United Nations

Following an exciting train trip to New York City we checked in at the Sheraton-McAlpin Hotel, became acquainted with our roommates, and then met together for a get acquainted time with the entire group. Thirty-three annual conferences were represented by high school and college students from 23 states. Also there was a delegate from Germany. Our week together actually began by attending vespers at Christ Methodist Church, followed by supper with the congregation. That night, Dr. Charles Boss of the Board of World Peace of the Methodist Church, briefed us on some of the issues before the United Nations. The Rev. Herman Will of the Board of World Peace spoke to us on "The World We Live In," to give us a clearer perspective of the total situation of our modern life.

Following our daily morning worship period on Monday we spent the day at the United Nations Building. We had a guided tour to acquaint us with the building and the organization. There are three Councils in the United Nations—the Security Council, the Trusteeship Council, and the Economic and Social Council. These rooms were furnished by Norway, Denmark, and Sweden, respectively. Of course, we visited the General Assembly room. This is the heart of the United Nations. Any world problem may be discussed by the United Nations. The main objective of the organization is to work and maintain world peace. Everything given to furnish this room is anonymous. Just before lunch, we left the United Nations Building and went across the street to the World Affairs Center Building. No business concern is allowed to rent an office in this building. Only those who are working for International Peace have their offices here. Dr. Boss spoke to us again.

After eating dinner in the United Nations and browsing through the bookstore and gift shop, we heard Mr. Bogoljub Jovanovic, Second Secretary—Mission of Yugoslavia to the U. N. That afternoon, we were able to sit in a Trusteeship Committee meeting of the General Assembly. Our last conference for the day was with Mr. Usmon Ahmad Ansari of Pakistan, who spoke to us about his country, its changes, its needs, and its main source of economy.

Following dinner in a Japanese restaurant we saw the Broadway play, *J.B.*, written by Archibald MacLeish, with Raymond Massey starring in one of the leading roles. This play is a modern version of the story of Job in the Bible. This has been quite a controversial play. For many of us, this was our first experience with the theatre, and it was very enjoyable, as well as the play being thought provoking.

### Board of Missions

Tuesday morning was spent at the Board of Missions of the Methodist Church. Miss Clara French spoke to us on the *Relations of the Church to the U.N. and Foreign World Affairs*. This was followed by a discussion of the play *J.B.* Two questions were raised concerning the play, "What is the author trying to tell us and how well did he say it?" and "Why was the play written?" No definite conclusions were reached, but each person was stimulated to think for himself on these questions.

We had lunch in the Delegates' Dining Room of the United Nations Building. After lunch, Mr. Lubio Bera of Argentina spoke to us about the Technical Assistance Program of the United Nations. This program gives aid to undeveloped countries and countries who need guidance in such fields as economics and agriculture. Experts are sent to study the situation in view of background and culture.

The last speaker at the U. N. was Mr. Stephen Lancaster, U. S. Mission to the U. N. He said, "The U. N. is an instrument of International Diplomacy. It is a center for maintaining an armed truce." It affords nations an opportunity to come together. Even though they may disagree, they do not want to annihilate each other. The main objective again is to maintain peace. It is something we must always be striving for.

Tuesday night was a free evening in which delegates could "do as they pleased." Some went to see another Broadway play, others visited Radio-City, Times Square, and the Empire State Building.

### Evaluation—New York Seminar

On Wednesday morning, we shared together our ideas of what the New York part of the seminar had meant to us. We discussed the part which a Christian plays in the mission of the U. S. to the U. N. We have the responsibility of sharing our new experiences with our local church, subdistrict, and conference in order that we might do our part in promoting peace.

Our last speaker of the New York phase was Mr. John Swomley of the Fellowship

of Reconciliation. He said that "War is no longer a reasonable strategy that can be used" for gaining peace. He said that the key to world peace is disarmament. "If Christianity is valid, it has application to all parts of life. Jesus accepted suffering rather than inflicting it." Suffering to some degree becomes inevitable. If we are really interested we will find another way for peace. We will find out what we ought to do.

### Washington

We arrived in Washington Wednesday evening in time for supper at the train terminal. We walked to the Hotel Plaza where we registered and soon found ourselves in the solemn chapel of the Methodist Building, which faced the Capitol. This first meeting in Washington involved a briefing on problems facing Congress today. We also were told of the Methodist Board of Temperance, which has its national office in the Methodist Building.

Thursday morning was set aside for either attending Committee Hearings or interviewing various Senators and Congressmen, including those from our own state. At noon we were able to attend the opening of either the Senate or House meetings. On this particular day all the senators were wearing carnations, because they were trying to establish the carnation as the national flower. At 2:30, the two of us and another delegate from the North Carolina Conference, Miss Mary Louise Tyndall, visited Senator Sam Erwin and talked with him on different national and international issues. We were very happy to be able to interview one of our Senators and to see the magnificent job he is doing. We left Senator Erwin's office and walked to observe a Supreme Court hearing, which gave us a profound idea of the operations of the Judicial branch of our National Government.

We rejoined many members of the Seminar and left to interview Senator John Sparkman of Alabama. We found Senator Sparkman to be an amiable and sincere man, dedicated to the tedious task to which he was elected.

### American University

That night we ate supper at the American University, which is a Methodist related college. We were privileged to hear Mr. Clarence Mitchell of the National Association for Advancement of Colored People and he talked on "Problems and Progress in Race Relations." We closed our meeting there by watching a film on Abraham Lincoln.

After leaving the college campus, we rode over to the Lincoln Memorial and held a closing meditation at the base of the statue of the Great Emancipator. Our hearts seemed to fill with a greater blessing than ever before as we paid respect to Mr. Lincoln, the task of freedom, peace and equality for which he gave his life, and to our Almighty God, from whom we feel assured that "Ole Abe" received his dedication.

Friday, we visited the State Department, and we were briefed on its stand in the Middle East, Far East, Berlin, and Red China issues. We were able to see first-hand the threat of war and Communism which

(Continued on page 16)

---

President: Martha Turnipseed  
High Point College, High Point  
Director of Youth Work: Paul H. Duckwall  
Box 828, Salisbury  
Publicity Chairman: Penny Niven  
Greensboro College, Greensboro

---



## The Blindness of Injustice

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Background Scripture: I Kings 11:9 through 12:33

Lesson Scripture: I Kings 12:12-20

In our lesson today we see the evil forces that had been started during Solomon's reign spring forth into rebellion and division. Edwin Markham has a line somewhere about the "long, long patience of the plundered poor." He says it is one of the miracles of history that these people will allow themselves to be exploited for so long a time. But sometimes they turn on their masters and then, to use another of Edwin Markham's phrases, "whirlwinds of rebellion shake the world."

For one who had such a reputation for "wisdom" as Solomon was supposed to have had, it is difficult to see how he could have been so blind regarding the almost certain results of his policies. Today we view with horror the practice of slave labor camps where men are forced to toil without any pay. Yet Biblical historians agree that this was precisely what King Solomon was doing. Moreover, ancient tax records show how the people of the Northern tribes, that is, Israel, were taxed much more heavily than those of Judah, the area where Jerusalem, and Solomon's main interests, were located.

It is worth noting that Jeroboam, a former supervisor of forced labor on the King's building enterprises, was the very man who led the revolt that divided the Kingdom. How did Jeroboam come to change from Solomon's hired man to the King's chief opponent? We have no way of knowing; but we may surmise that Jeroboam's constant association with the oppressed people awakened in him a sense of the injustice that was being done and a deep sympathy with them. In any case, he decided to cast his lot with them against Solomon.

Another interesting fact in connection with our story is the role played by the prophet Ahijah. He was actually the one who convinced Jeroboam that he was the man to help the people get rid of the heavy yoke their king was placing on their shoulders. The way Ahijah told Jeroboam that he was to be the deliverer of the people is typical of prophetic action. Ahijah appeared to Jeroboam in a new garment which he tore into twelve pieces, giving Jeroboam ten of them. Thus he symbolized the ten tribes over which Jeroboam was to rule when the Kingdom was divided.

A good question for discussion is this: when is the religious leader justified in taking sides in a political dispute? As everyone knows, this is a question upon which people differ. However, if the issue is clear and there is no doubt about the fact that injustice is being done on a wide scale, then the religious leader must take his stand with the victims of injustice and throw his influence into the scales to help correct it. A careful reading of the prophetic literature of the Old Testament, as well as the gospels, will leave little doubt as to where the great prophets of the eighth century B.C. and Jesus stood on these matters. Their sympathies were invariably with the oppressed.

There is an old proverb to the effect that "the mills of the gods grind slowly, but they grind exceedingly fine." This is another way of saying that injustices may persist for a long time and no one seems to be doing anything about them, but underneath the apparently hopeless situation there are good forces at work to remedy this. It sometimes is necessary, as Jeremiah said, "to root up and pull down, to wreck and to ruin" before we can "build and plant" (see Jeremiah 1:10). As Christians, we ought always to be working and praying for orderly and non-violent progress. We

need to try to see that the sort of conditions which breed costly strikes, revolutions and wars do not exist. Righteousness is the only bulwark against the disintegrating and painful results of blind injustice.

## People's Bible College Changes Name

At a recent meeting of the Board of Trustees it was voted to change the name of People's Bible College to John Wesley College. The reason for making the change, as stated by the board, was to make the name more distinctive of the doctrinal position which the college has held through the years. The action was not taken to align the school with any denomination as such, but to represent those in all denominations who hold to the doctrines emphasized by John Wesley.

John Wesley College will continue to be a Bible college and will still be un-denominationally operated by an independent board of trustees. It will still welcome students of all denominations, and will endeavor to respect the individual beliefs of those who attend. However, the emphasis in classroom and services will be, as always, upon the Arminian and John Wesleyan doctrines of freedom of will, justification by faith upon repentance, sanctification of believers by faith upon complete consecration, accomplished by the Baptism of the Holy Spirit, resulting in a Spirit-filled life, the danger of backsliding, the imminent return of our Lord Jesus Christ to rapture the saints and later to take over the kingdoms of the world and reign in righteousness.

John Wesley College (formerly People's Bible College) was founded in 1932 by the Rev. Jim H. Green, and was located on Silver Avenue in Greensboro. In September, 1936, the school was moved to its present location on Boulevard Street off the High Point Road. From a beginning of 18 students and four teachers in one rented building, it now occupies seven buildings on a 15-acre campus, with an enrollment of 140 students and a faculty of 19 in three departments: Elementary, 1-8, High School, 9-12, and four year college leading to Bachelor of Theology and Bachelor of Arts degrees with major in Bible. The school is ap-

proved by Selective Service in Washington and by the Veterans Division of N. C. Department of Public Instruction at Raleigh, for ministerial students.

The purpose of the college is to train all Christian young people in a Christian atmosphere, and especially to provide training for ministers, evangelists, missionaries, and other Christian workers. All credit given by this school is of high standard and is transferable to other institutions of learning.

—John W. Groce, Pres.

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

## CHURCH, CLASSROOM

## FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.  
P. O. Box 586 Siler City, N. C.

## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two years high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports. Catalog.

WILLIAM C. PRESSLY, Pres.

Box J

Raleigh, N. C.

## CAMDEN MILITARY ACADEMY

Camden, S. C.

Small classes. Individual attention. 9th through 12th grades. Athletic Program. Rate \$1,100.00 includes all uniforms. Write for information.

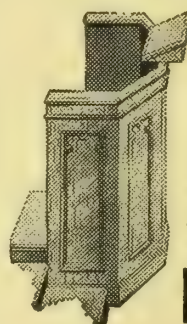
MAJOR LANNING P. RISHER, Headmaster  
COL. JAMES F. RISHER, President

## Brevard College

Owned by Western North Carolina Conference  
offers

Business  
Music  
Liberal Arts  
Pre-professional  
Pre-engineering  
Co-educational  
Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.



## Page

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY  
MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF FEWS AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO.  
ALBEMARLE, N. C.

## HARGRAVE MILITARY ACADEMY

"The School where character counts"

A Christian Military Preparatory School to which you can safely send your boy!  
Your boy's needs are our opportunity; his interests, our obligation.

Fully accredited College Prep and Junior School. Grades 6-12. Summer school June 15-August 9  
Write

Box 97

REV. JOSEPH H. COSBY

Chatham, Virginia



## Letters to the Editor

### Why Not Junior Camps?

To the Editor:

After moving to Greensboro last year from Sanford, N. C., and the North Carolina Conference, I was very much surprised to find out that there were no camping facilities available for the boys and girls in the junior department on a conference basis in the Western N. C. Conference.

During the three years my second son was in the junior department in Sanford, he and many of the other junior age children enjoyed and benefited very much from their camping experiences at Camp Don-Lee, Arapahoe, N. C. Now, I understand a new camp is being opened for that age group near Hillsboro, N. C. (I do not know if this camp belongs to one or more districts or to the conference).

For some six or more years our Presbyterian friends have recognized the benefits to be gained in camping for this age, and at Camp New Hope near Chapel Hill several week-long periods are given to them. This takes care of the boys and girls at the same time. At nine years of age my Methodist son attended this camp (he wasn't old enough for Don-Lee), and we consider it helped to make him more self-reliant as well as helping build his Christian foundation.

I, further, understand that the Baptists in this association here in Greensboro own a camp which is available to their junior age boys and girls separately. I believe they are members of their Royal Ambassadors for boys and Girls' Auxiliary for the girls.

Our Y. M. C. A. here in Greensboro owns a beautiful camp which admits boys of that age.

So, I am wondering if something can be done to start a camping program for juniors for our conference, either with two or more districts combining their efforts, or working on a conference-wide level. I realize that this entails much work and the expenditure of much money, but usually as a need is made known to our people, it is fulfilled. Once a piece of land is given or purchased, and work is started, possibly from the conference, many supplies are donated from individual churches.

Yours very truly,  
Mrs. R. B. Guthrie

### Lovely Ladies

To the Editor:

I want to tell you how much it thrilled me to see our much loved ladies from Sampson County, Miss Mary Lamb and Mrs. Julia Wright, on the front cover of the *Advocate*. It was the sweetest picture, and your comment was just so fitting. Our Methodist Home is a dream come true.

I enjoy the paper very much and look forward to each week's new items of interest and spiritual strength.

Thank you for sharing with the world these lovely ladies. I just had to let you know. Miss Mary was our first Home Demonstration Agent in Sampson years ago.

Sincerely,  
Mrs. James E. Floyd

Clinton, N. C.

### From a Retired Missionary

To the Editor:

First of all, this letter brings an expression of thanks for the *Advocate*, which comes to me so regularly. As a retired missionary from Poland and North Africa, and later as a Supply Pastor in the N. C. Conference, it keeps me in touch with friends and movements of importance. Its articles-informative and inspirational, are of a high quality.

As Book Editor for many years in Poland, I have my own standards for publications. I like the name and format of the *Advocate*, and think the cover pictures as good as any I have seen. Your own "In Passing" has appealed to me too. When you were in the Potter's Bar Church, near London,

England, you were not far from a church I know well, in Hendon. Your pictures of English Methodist life in word or photograph are accurate and well informed.

To an elderly person, when activities are past, the life of contemplation and prayer is always possible. In this way one can keep in touch with the mighty work of the Kingdom around the world. The daily "Prayer Calendar," which lists the countless places and names some of the workers, is a great help. What a wide horizon it brings before us!

May you and your staff have much blessing in your work. And may the *Advocate* go from strength to strength, both in increasing demand, and in quality of leadership.

And may God's blessing rest on you all,

Yours sincerely,  
Edmund E. Chambers

### Make a Christian Will

To the Editor:

I know that occasionally you get letters urging you to put a particular charity in your will—and if you are like me, they don't register very well. This is another one to our church folks, but I think you will agree it has a wider appeal.

John Wesley has been quoted as saying, "make all you can, save all you can, give all you can." During our lifetime these precepts are our guideposts. Must our passing from the scene stop such support? It need not.

If we made a Christian will it can be a joyous occasion, a milestone marking a maturing point of view. It will bring peace of mind for the future; it emphasizes a sense of pride and satisfaction in having discharged a God-given responsibility in making a Christian will. Nearly six out of ten Americans are church members, and I suspect that an even larger proportion believe in the church. What I would like to do is to tell them to make a will and remember their church in their will, their own communion, obviously.

Out of about five billion dollars given annually to philanthropic causes (little enough, compared to the bill for cosmetics and liquor) half or more is religious giving, and about a billion and half is Protestant. This is not surprising really, for it is fair to say that the church is the mother of all philanthropy, as you look back in history at the development of our kind of altruism.

So, there was never a better time than now to make a will—remember the church in your will.

Ira G. Shamel, Chairman  
Christian Will Educational Program  
Western North Carolina Conference

## PRINTING

Piedmont Press is ready to serve your every need in printing

CARDS

BULLETINS

PROGRAMS

LETTERHEADS

OFFERING ENVELOPES

DIRECTORIES

The Piedmont Press

Box 508

Greensboro, N. C.

The Piedmont Press, subsidiary of the North Carolina Christian Advocate, operates under the auspices of both Methodist Conferences in N. C.

## Announcements

The annual Duke Alumni Banquet will be held during the Western North Carolina Annual Conference on Friday night, June 12, at 5:15 p.m., at the High School cafeteria in Waynesville, N. C. Dean Robert Cushman of the Duke Divinity School will be the principle speaker. All alumni of Duke who will be attending the Annual Conference are invited.

The Rev. Jim Rink of Memorial Methodist Church, Charlotte, is president of the group, and the Rev. Gene Little of Rural Hall is vice-president.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**WANTED:** Director of Christian Education. Attractive Salary. Piedmont Area. Address DRE, Box 508, Greensboro, N. C.

**LET'S GO TO CUBA**—A non-profit, all expense tour for one week, June 16-23. Visiting historical places of interest, rural and social church center, going into one end of Cuba, and coming out the other. All expense tour for \$200.00. For reservations write: Garfield Evans, Foreign Student Advisor, Florida Southern College, Lakeland, Florida.

**USED OAK CURVED Church Pews for Sale.** 45 approx. 15' long, Price \$1.00 per lineal foot. Contact B. G. Stowe, RE 4-3700, or First Baptist Church, RE 4-2794, 125 S. John Street, Goldsboro, N. C.

**WANTED:** Director of Christian Education. Suburban Church of 800 members. Contact: Pastor, 3544 Robin Hood Road, Winston-Salem, N. C.

**FOR RENT:** Three bedroom cottage at Yaupon Beach. Sleeps eight. June \$50.00 weekly. July-August \$60.00 weekly. Write Box 212, West End, N. C.

## ST. MARY'S JUNIOR COLLEGE

RALEIGH, N. C.

A Junior College preceded by two years' preparatory work. Member of the Southern Association for over thirty years. All courses in Art, Expression and Music included in one general fee.

RICHARD G. STONE, President

## People 60 to 80

If You Will Simply Send Us Your Name And Address . . .

. . . we will explain how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

You can handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation of any kind. No one will call on you.

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 1 West 9th, Dept. L1707C, Kansas City, Missouri.





### Christ Church, Greensboro

Not yet three years old, Christ Church in Greensboro has grown from nothing to one of the city's most important congregations. Like many other new churches, its success has been made possible by the shift of population from the downtown sections to the suburbs. As Greensboro has grown steadily out to the west, taking in whole blocks which were tree-covered or vacant a short time ago, more and more people have moved to the beautiful homes in that section.

Starting from scratch in July 1956, Christ Church now has a beautiful modern education building which will, for the time being, furnish space for a chapel, as well as classrooms. A Sunday at home gave me an opportunity to be present at the opening of the new building and to hear the sermon by District Superintendent J. Clay Madison.

The story of this church has been told several times in these columns, and I need not repeat it. Typical of many other new churches of its kind, its congregation is full of enthusiasm—an enthusiasm which is catching, for new members are being added nearly every week, not entirely from among those who had belonged to other Greensboro churches, but from the ranks of newcomers to the city and various states and many denominations.



### New Methodist College Announces Financing Plan

Trustees of the new Methodist College at Fayetteville took a giant step recently toward an early opening of the college by approving a million dollar financing plan and opening bids on a student union building to cost nearly half a million dollars.

The proposed date for the college opening is September 1, 1960, and progress reports all along the fund campaign and construction fronts indicate that it will be met, according to statements of Board President Terry Sanford and College President L. Stacy Weaver.

Subject to approval of the Methodist Board of Higher Education, the trustees voted unanimously to borrow upwards of \$1 million to keep the building program going. Sanford announced that the First-Citizens Bank and Trust Company of Smithfield, with branches in Fayetteville and numerous other eastern North Carolina cities, had agreed to advance the money.

Another important move by the trustees was approval of the appointment of Charles K. McAdams, now associate pastor of Raleigh's Edenton Street Methodist Church, as director of Public Relations and College Development. Mr. McAdams will assume his duties July 1, his principal work being the directing and co-ordinating of the fund campaign.

Mr. McAdams, prior to joining the staff of the Raleigh church nine years ago, had extensive experience working with college

students and with the YMCA. During his years of service in Raleigh he has worked closely with the fund-raising campaigns of the church, and especially with the recent \$1 million building campaign following the destruction of the sanctuary by fire.

### Ground Broken for New Church at Yaupon Village

On Sunday afternoon, May 3, ground was broken for the new sanctuary and education building of the Methodist Church of Yaupon Village in the Wilmington District. The pastor, the Rev. L. D. Hayman, presided at the groundbreaking ceremony, and the Rev. T. A. Collins, executive secretary of the Conference Board of Missions and Church Extension, was the speaker.

The occasion climaxed a two-year tireless effort on the part of the pastor and the congregation, and work on the new church is beginning immediately. When completed the sanctuary will have seating facilities for 200 persons. The education building will have seven classrooms, pastor's study, well-appointed kitchen, restrooms, and am-

### Youth in Action

(Continued from page 13)

was imposed here. After closing the briefings, we ate dinner at the State Department and departed to the Russian Embassy.

#### Russian Embassy

We were all tremendously anxious for this experience, wondering what type of reaction we would receive there. The building's facade was not very impressive; it was just an old dirty grey and ordinary looking edifice. Our impression changed quite differently as we entered. We stood agape noticing the ornate decoration of the reception room with its wall to wall carpeting. We ascended the extravagantly decorated stairways and entered one of the spacious and glittering rooms. A mixture of grey columns accented with golden indentures and heavy chandeliers made us wonder about the extravagance of this Socialist country. We were very comfortable, either sitting on the thick red carpet or in cushioned chairs, and it made us think of the pig being fattened before the kill. A Mr. Fedorine, dressed in a dark suit, appeared and began to talk to us of the Russian World Policy. It was rather pathetic to see this short, white-haired man speak of his country to a group of dedicated Methodist youth, each eager to argue any remark opposing their Christian and Democratic ideals. Many of us left with a great impression of Russia, in the sense that it impressed us as a shrewd, cold, and aggressive nation. The chilled feeling we had as we returned to the hotel was not a result of any cold weather.

There followed a supper, and evaluation session, and a dedication service at Mt. Vernon Place Methodist Church. Only a week had passed, yet we had received a tremendous amount of knowledge about the work of the United Nations and Congress. We returned home to share this knowledge with the youth of our respective conferences.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

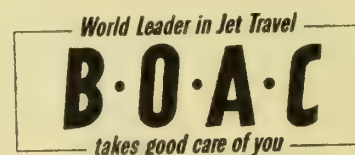
MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.



British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU. 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



DS

NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

MAY 29 1959

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.  
DEC 11 1958

May 28, 1959

Volume 104

Number 22

—H. Armstrong Roberts Photo

## *In This Issue*



### FEATURES

W.N.C. Conference

Program

*Page Three*

W.N.C. Conference

Speakers

*Pages Four and Five*

### EDITORIALS

The Jurisdictional System

Remember the Shut-ins

Carteret Ministers Oppose

Dog Tracks

We Salute the WNC

Conference

Is Methodism Losing

the Poor?





# Carolina Briefs

A meditation from the book, "By These Things Men Live," by the Rev. D. W. Charlton, pastor of the Enfield Methodist Church, was carried in a recent issue of the "International Journal of Religious Education," published by the National Council of Churches. The feature appeared under "Resources for Worship," and the title of the meditation is "Learning to Live Together," reprinted by permission of the publishers.

The Rev. William Stanley Potter, pastor of Steele Street Church, Sanford, N. C., will deliver the baccalaureate sermon at Central College, Fayette, Missouri, on Sunday, May 31. Mr. Potter received his A.B. degree from Central College in 1925.

Dr. C. P. Morris, executive secretary of the N. C. Conference Board of Education, Durham, was one of thirty-five Methodists from many states who were delegates to the Conference of Religious Leaders with the President's Committee on Government Contracts, on May 11, in Washington, D. C.

The Rhodhiss Methodist Church in the Statesville District conducted a series of revival services during the week beginning May 17. The Rev. Malcolm Reese, pastor of First Church, Granite Falls, was the guest preacher.

The Methodist Men's Club of First Church, Charlotte, had as guest speaker at its Ladies' Night program on May 18, Dr. Albert P. Shirkey, minister of Mount Vernon Place Methodist Church, Washington, D. C.

Salem Methodist Church (Farmer Charge) will hold its annual homecoming service on Sunday, May 31. The Rev. C. E. Rozzele of Winston-Salem will be guest speaker at the morning service.

The Rev. P. E. Bingham and the Rev. A. B. Pearce led a series of revival services at the Mountain View Church on the Creston-Green Valley Charge, during the week beginning May 24.

Garland S. Gammon, Greensboro District, has completed the Middler year at the Wesley Theological Seminary, Washington, D. C. Last year Mr. Gammon served as an assistant minister in one of the metropolitan churches. During this year he has traveled with the Wesley Seminary Singers, and has preached in Virginia, Washington, West Virginia and Maryland. He recently conducted a successful preaching mission in Three Springs, Pa. Mr. Gammon has also been recently appointed to serve as Chaplain for the Washington area Alumni Chapter of High Point College.

Miss Billy Jo Paisley, daughter of Mr. and Mrs. R. L. Paisley, Jr., of Ashboro, and a member of the West Bend Methodist Church of that city, will graduate from High Point College in the Class of 1959. Miss Paisley is the first person to enter full-time Christian service from West Bend since the church was organized 50 years ago. She has accepted a position as director of Christian Education with First Church, Lenoir, of which the Rev. Herman Duncan is pastor.

Miss Charlotte Anderson of Whitakers, N. C., is one of nineteen Methodist teen-

agers who will leave this country on July 29 to live in several European countries for a year as part of the program of the International Christian Youth Exchange. Miss Anderson will be assigned to Germany.

Dr. Carl H. King, executive secretary of the Board of Education, Western N. C. Conference, delivered the Pentecost Day message at the Lowell Methodist Church on Sunday, May 17.

The Rev. F. W. Dowd Bangle, pastor of the Lowell Methodist Church, united in marriage Mr. W. C. Broyhill, father of Mrs. Bangle, and Mrs. Rose Bowman of Lenoir, on Saturday, May 16, at the Lowell Church.

At the morning worship service of the Sandy Cross Methodist Church on Sunday, May 17, the Rev. Clarence R. Breedin, pastor, christened the following young people and added them to the preparatory church roll: Gary Ross Baker, son of Mr. and Mrs. Lacey Baker; Patsy Dean Baker, daughter of Mr. and Mrs. Percy Baker; Debora Joan and Ralph Derwood Batchelor, daughter and son of Mr. and Mrs. W. T. Batchelor, Jr.; Terry Allan Bone, infant son of Mr. and Mrs. Alvin Bone; Brenda Gail and Sherry Hope Lindsey, daughters of Mr. and Mrs. Hubert Lindsey; Gary Thorpe and Dan Gray Price, sons of Mr. and Mrs. Ollie T. Price; and John Fletcher Willey, Jr., son of Mr. and Mrs. John F. Willey.

The congregation of Purcell Church, Charlotte, was greatly blest during the week of May 10-15 by the preaching of the Rev. Harlan L. Creech, Jr., pastor of Dilworth Church, Charlotte. The attendance was good, and the sermons were strong and challenging. This was a real revival, and a time of many rededications.

Mrs. Ralph Ward, widow of the late Bishop Ralph A. Ward who served for many years as missionary and Bishop in China, was guest speaker at the memorial service and luncheon of the WSCS of Central Church, Asheville, on May 18.

Homecoming was observed at the Boger City Methodist Church on Sunday, May 17. The Rev. J. W. Combs, the associate pastor, was the speaker. Mr. Combs was the first pastor of the Boger City Church, and returned to serve as its fourth pastor. He is now in his fourth year as associate pastor.

Dr. G. Ray Jordan, a member of the WNC Conference, and professor in the Candler School of Theology of Emory University, was recently elected Educational Director of the new E. Stanley Jones Institute of Communicative Arts. Dr. Jordan is also educational director of the Radio-TV Seminar on "The Art of Preaching and Communications" to be

(Continued on Page 14)

## Capsule Comment

**Sunday Observance:** Nine young Philadelphia boys confessed burglarizing four schools, stealing property, and committing acts of vandalism. Their depredations took place in five days, one school each except for one day. When asked why they skipped that one, they replied that it was Sunday. "We don't do anything wrong on Sunday," they explained.

**Photographic Progress:** A new chemical solution promises to make amateur photography much quicker and easier. A one-shot combination developer, short-stop and fixing bath is now on the market which will do the job of three separate solutions in six minutes . . . It really works, as we have found out in the "Advocate" dark-room.

**New Car Rides on Air:** The latest invention in the automobile field is one which literally rides on air propelled toward the ground by a jet mechanism . . . That ought to take out some of the bumps, but the prospect is somewhat terrifying. It's hard enough as it is to stay on the ground and on the right side of the highway.

**The New Look in Robbery:** According to J. Edgar Hoover, banks are becoming more and more popular as objects of robbery. Criminals find that robbing a bank is easier than "sticking up" a commercial establishment. Also, says Mr. Hoover, bank embezzlement is on the increase.

**A Look at the Future:** Experts think that the next few months will bring a rise in employment in this country, easing of international tension, no war over Berlin, a slowdown in the growth of inflation, a good time all around. Only fly in the ointment is the fear that a failure to increase taxes and cut the national debt may have an adverse effect upon dollar value abroad.

**Ticker Tape for Kruschew?** Indications seem to point to an invitation in the offing for Premier Kruschew to visit the U. S. this year. Such an invitation may be withheld until after the Geneva Conference. If things go well there, and a Summit Conference is scheduled to meet in San Francisco, the Soviet top man may get a red-carpet tour of this country, complete with ticker-tape on Fifth Avenue . . . That's the rumor, at least.

**Who Pushed That Button?** With defense geared to atomic missiles controlled by automatic machinery the prospect looms that one day a lone survivor in a dead world might shake his throbbing head and mutter, "Who was it pushed the button?" . . . Chances are that the next (and possibly the last) war will start before anyone has time to think about it, perhaps by mistake or malfunction of some instrument which will send a deadly missile screaming its way toward another nation.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation  
Henry E. Gibat ..... Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# PROGRAM

## Western North Carolina Annual Conference

June 10-14, 1959

Bishop Nolan B. Harmon, presiding

Lake Junaluska, North Carolina

*Wednesday, June 10, 1959*

- 10:00 a.m. Registration opens  
3:00 p.m. Opening of Conference  
Devotions: Bishop Nolan B. Harmon  
3:20 p.m. Report of Board of Ministerial Training and Qualifications, W. D. Corriher, chairman; E. H. Nease, Jr., registrar.  
Report of Committee on Conference Relations, J. G. Wilkinson, chairman.  
7:30 p.m. Formal Opening of Conference  
Organization  
Reception of Class into Full Connection  
8:00 p.m. First Ballot for General and Jurisdictional Conference Delegates  
(After the report of the first ballot, subsequent ballots will be taken immediately following each report of tellers until the roster of delegates has been completed)  
8:30 p.m. Conference Historical Society, G. W. Bumgarner, president  
Address: Dr. A. J. Walton, Duke Divinity School, Durham

*Thursday, June 11, 1959*

- 9:00 a.m. Devotions: Bishop Harmon  
9:30 a.m. Conference Business  
10:00 a.m. Television, Radio, and Film Commission, Don A. Payne, chairman  
10:30 a.m. Conference Brotherhood, H. G. Allen, president  
10:45 a.m. Conference Business  
11:30 a.m. Board of Education, E. H. Blackard, chairman  
Commission on Christian Higher Education, Wilson O. Weldon, chairman  
Address: Dr. Robert E. Cushman, Duke Divinity School, Durham  
1:00 p.m. Adjournment  
3:00 p.m. Hour of Preaching  
Sermon: Dr. Paul Hardin, Jr., First Methodist Church, Birmingham, Alabama  
7:30 p.m. Ordination of Deacons  
Board of Missions, Kenneth Goodson, president  
Address: The Reverend Lester Griffith, missionary in North Africa

*Friday, June 12, 1959*

- 9:00 a.m. Memorial Service  
Memorial Address: Dr. Elmer T. Clark, Lake Junaluska  
9:45 a.m. Commission on Minimum Salary Report  
10:00 a.m. Commission on World Service and Finance, Herbert M. Wayne, chairman  
10:30 a.m. Commission on Christian Vocations, R. P. Gibbs, chairman  
Address: Dr. William F. Quillian, Randolph-Macon College, Lynchburg, Virginia  
11:15 a.m. Board of Pensions report, A. G. Lackey, chairman  
Recognition of Retiring Men  
11:30 a.m. Conference Business  
12:00 noon Commission on Town and Country Work, E. H. Lawman, chairman  
Sermon: Dr. Hardin  
1:00 p.m. Adjournment  
3:00 p.m. Hour of Preaching  
Sermon: Dr. Hardin  
7:30 p.m. Ordination of Elders  
Board of Evangelism, H. P. Myers, Jr., chairman  
Address: Dr. G. Ernest Thomas, General Board of Evangelism, Nashville, Tennessee

*Saturday, June 13, 1959*

- 9:00 a.m. Devotions: Bishop Harmon  
9:45 a.m. Deaconess Board, Miss Mary Floyd, chairman  
10:00 a.m. Conference Business  
10:30 a.m. Board of Hospitals and Homes, A. C. Waggoner, chairman  
11:00 a.m. Board of Lay Activities, Edwin L. Jones, Conference Lay Leader  
Addresses: Mr. Robert M. Smith, Mount Airy  
Mr. J. McNeill Smith, Greensboro  
12:00 noon Social Concern  
Board of Social and Economic Relations, C. H. Peace, chairman  
Board of Temperance, J. C. Stokes, chairman  
Committee on World Peace, A. M. Smith, chairman  
Address: Dr. R. Wright Spears, Columbia College, Columbia, S. C.  
1:00 p.m. Adjournment  
2:30 p.m. Conference Business  
Report of Statistician, E. Paul Hamilton  
Report of Treasurer, F. D. Russell  
Other Business  
7:30 p.m. Proposed General Conference Legislation  
Report and Recommendations of Committee on Memorials

*Sunday, June 14, 1959*

- 9:00 a.m. Holy Communion, Memorial Chapel  
10:30 a.m. Morning Worship  
Sermon: Bishop Harmon  
Reading of Appointments for 1959-1960  
Adjournment at will

## Special Events

*June 11, 1959*

- 1:15 p.m. Rural Fellowship Luncheon, Waynesville High School Cafeteria  
4:00-6:00 p.m. Pfeiffer College Tea at the Gibson Cottage  
5:30 p.m. High Point College Dinner, Waynesville High School Cafeteria  
6:30 p.m. Wesley Seminary Dinner, Town House, Waynesville

*June 12, 1959*

- 1:15 p.m. Brevard College Luncheon, Waynesville High School Cafeteria  
1:15 p.m. Emory Luncheon, Edwin L. Jones Cafeteria  
4:00-6:00 p.m. Asbury Club Fellowship Period, Paul B. Kern Youth Center  
5:30 p.m. Duke Banquet, Waynesville High School Cafeteria

*June 13, 1959*

- 8:00 a.m. Chaplain's Breakfast, Waynesville High School Cafeteria  
1:00 p.m. Ministers' Wives Luncheon, Hazelwood School  
1:15 p.m. Laymen's Luncheon, Waynesville High School Cafeteria  
5:30 p.m. Chicken Barbeque Supper for entire Conference, North Wilkesboro District, hosts





BISHOP HARMON



DR. PAUL HARDIN



DR. A. J. WALTON

## W.N.C. Conference at Lake Junaluska, June 10-14

For the third consecutive year the Lake Junaluska Assembly Grounds will be host to the Western North Carolina Annual Conference of The Methodist Church, June 10-14, 1959, with Bishop Nolan B. Harmon presiding.

While the sessions will be held at Lake Junaluska, the Gastonia and North Wilkesboro Districts will serve as host districts. Dr. Eugene C. Few and the Rev. Garland R. Stafford will be host superintendents and Dr. James G. Huggin, First Methodist Church, Gastonia, and the Rev. Roy E. Bell, First Methodist Church, North Wilkesboro, will be host pastors. On Saturday night of the Conference the North Wilkesboro District will serve a chicken barbeque supper for the delegates.

One of the chief items of business will be the election of delegates to the General and Jurisdictional Conferences. The Western North Carolina Conference will be entitled to elect nine ministers and nine laymen to the 1960 General Conference to be held in Denver, Colorado, and twenty-two ministers and twenty-two laymen to the Southeastern Jurisdictional Conference to be held at Lake Junaluska in 1960. Ballot-

ing will begin on Wednesday night at 8 p.m.

The Conference preacher will be Dr. Paul Hardin, Jr., formerly a member of this Conference and now pastor of the First Methodist Church of Birmingham, Alabama. Dr. Hardin will preach Thursday and Friday afternoon and Friday noon.

The Conference will open at 3 p.m. on Wednesday afternoon to hear the report of the Board of Ministerial Training and Qualifications given by the Rev. Douglas Corriher of Charlotte and the Rev. E. H. Nease, Jr., of Valdese. The Rev. J. G. Wilkinson of Concord will then present the report for the Committee on Conference Relations.

The formal opening will take place Wednesday night at 7:30 when the Conference is organized and the class of young ministers are received into full connection. Also on the night program will be the meeting of the Historical Society presided over by the Rev. G. W. Bumgarner of Albemarle, with an address by Dr. A. J. Walton of the Duke Divinity School.

Thursday's sessions will begin with devotions by Bishop Harmon. The feature of this morning will be the report of the Board

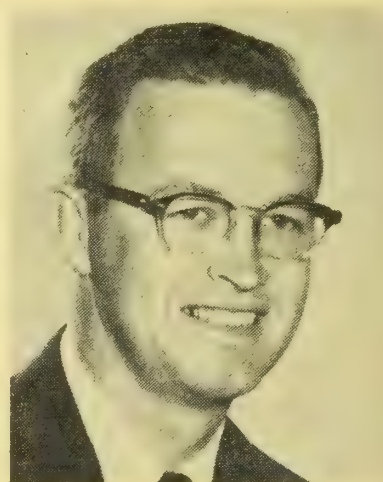
of Education, of which Dr. E. H. Blackard of Asheville is chairman, and the Commission on Christian Higher Education headed by Dr. Wilson O. Weldon of Charlotte as chairman and Dr. Fletcher Nelson of Morganton as director. Dean Robert E. Cushman of the Duke Divinity School will deliver the address of the morning as these two boards present the report of victory in the recent \$3,000,000 campaign for the colleges of the Conference. Other reports to be heard during the morning include those of the Television, Radio, and Film Commission to be given by the Rev. Don Payne of Liberty and the Conference Brotherhood by Dr. H. G. Allen of Statesville.

The Rev. Lester E. Griffith who was a captive of the Algerian rebels for forty days, and is a missionary in North Africa, will be the principal speaker Thursday night for the Board of Missions. Included on this program over which Dr. Kenneth Goodson of Charlotte will preside will be direct conversation with many of the mission points of the world.

Dr. Elmer T. Clark of Lake Junaluska will deliver the memorial address at the Memorial Service which will open Friday's



DR. ROBERT CUSHMAN



REV. LESTER GRIFFITH



DR. ELMER CLARK





DR. WM. QUILLIAN

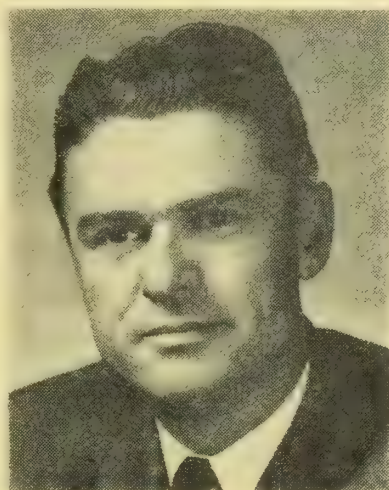
schedule. The following ministers have died during the past year: J. M. Varner and J. O. Cox of Concord, J. W. Moore of Lake Junaluska, J. G. W. Holloway of Granite Falls, J. E. Hipp of Charlotte, V. B. Harrison of Newton, A. F. Gordon of Terrell, W. B. Shinn of Kannapolis, A. C. Swofford of Ellenboro, B. A. York of Statesville and E. K. McLarty of Asheville. The wives of ministers who died were Mrs. J. H. Brendall, Sr., and Mrs. C. M. Campbell of Charlotte, Mrs. P. T. Durham of Richmond, Virginia, Mrs. E. W. Fox and Mrs. J. F. Matney of Statesville, and Mrs. A. J. Marr of Asheville.

During Friday morning Dr. William F. Quillian, president of Randolph-Macon Woman's College in Lynchburg, Virginia, will speak for the Commission on Christian Vocations, the Rev. R. P. Gibbs, Statesville, chairman. The men who will retire at this session will be presented certificates of retirement by Bishop Harmon after the Rev. Glenn Lackey of Charlotte gives the report of the Board of Pensions. Other commissions reporting during the morning will be the Commission on Minimum Salary, the Commission on World Service, Mr. Herbert M. Wayne of Charlotte, chairman, and the Commission on Town and Country Work, the Rev. E. H. Lowman of Boone, chairman.

Friday evening the Board of Evangelism will be in charge of the service, with the Rev. H. P. Myers, Jr., of Mooresville presiding. Dr. G. Ernest Thomas, director of the Spiritual Life Department of the General Board of Evangelism, will be the featured speaker.

The Board of Lay Activities will have their program Saturday morning with Edwin L. Jones of Charlotte, Conference lay leader, presiding. Appearing on the program will be Robert M. Smith of Mount Airy, associate lay leader, and J. McNeill Smith, Greensboro District lay leader.

Social Concern will also come in for major emphasis Saturday morning when three boards of the Conference combine to present Dr. R. Wright Spears, president of Columbia College, Columbia, South Carolina. The participating agencies giving this presentation are the Board of Social and Economic Relations, the Board of Temperance and the Committee on World Peace who are headed by the Rev. C. H. Peace of Winston-Salem, Dr. J. C. Stokes of Shelby and the Rev. A. M. Smith of Winston-Salem, respectively. The Rev. A. C. Waggoner of High Point will also present the report for the Board of Hospitals and



DR. R. W. SPEARS

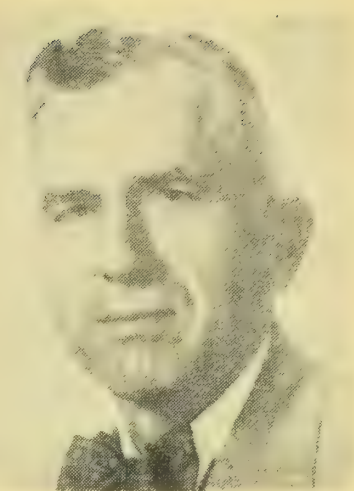
Homes on Saturday morning, and Miss Mary Floyd will speak for the Deaconess Board.

Saturday afternoon's session will be devoted to business and on Saturday evening the Committee on Memorials will present proposed General Conference legislation and make recommendations on it.

The traditional ordination services will be held on Thursday and Friday nights just prior to the evening services. Bishop Harmon will ordain the deacons on Thursday night and the elders on Friday night.

Holy Communion will be administered Sunday morning in the Memorial Chapel. Bishop Harmon will bring the Conference sermon in the George R. Stuart Auditorium, after which he will read the 1959-1960 appointments.

The music of the Conference will be under the direction of Glenn Draper of Pfeiffer College. Also appearing on the various programs will be the Conference Quartet, and on Sunday morning the choirs of the First Methodist Church of Gastonia and the First Methodist Church of North Wilkesboro will sing.



ROBERT M. SMITH

All of the facilities of the summer capital of Methodism, Lake Junaluska, will be at the disposal of the Conference. The Rev. J. W. Fowler, Jr., is superintendent.

The Rev. E. Paul Hamilton of Wadesboro is Conference Statistician, F. D. Russell of Charlotte is Conference Treasurer, George C. Smith of Salisbury is Conference Auditor, and Charles D. White of Kannapolis is Conference Secretary.

## Methodist Rural Fellowship Luncheon Scheduled

The Methodist Rural Fellowship luncheon during the Western N. C. Annual Conference will be held in the Waynesville High School Cafeteria on Thursday, June 11, at 1:15. Tickets will be on sale at the time of registration for Conference.

Guest speaker will be the Rev. Sam Varnell, Jr., pastor of Piney Flats Parish of the Methodist Church, Holston Conference. Mr. Varnell was extensively written up in the December 13 edition of *Saturday Evening Post*. He was educated at Emory and Henry College and the Candler School of Theology, and has studied widely in the field of Rural Sociology, Philosophy and Theology. Two years ago he was Rural Minister of the Year for Tennessee.



DR. G. E. THOMAS



J. McNEILL SMITH



## Lake Junaluska Announces 1959 Program

The 1959 program of The Methodist Church's Southeastern Jurisdiction summer assembly at Lake Junaluska, N. C., will begin June 7 and run through August. Principal events, as announced by the program director, Dr. D. Trigg James, are as follows:

- June: 7, Haywood County Day
- 10-14, Western N. C. Annual Conference
- 14-16, The Bishops' Players
- 17-19, WNC Woman's Society of Christian Service
- 19-21, WNC Wesleyan Service Guild
- 21-25, Deeper Life Conference
- 24-Aug. 6, Accredited Music School
- 26-28, Conference for Trustees of Church Colleges
- 29-July 1, Methodist Historical Society
- 28-July 3, Youth Activities Week
- July: 1-8, Jurisdiction School of Missions and Christian Service
- 4, Patriotic Program
- 10-12, Jurisdiction Wesleyan Service Guild
- 13-17, Conference for Pastors and District Superintendents
- 14-16, Methodist Writers Conference
- 16-19, Family Life Conference
- 17-23, Missionary Conference
- 17-23, Youth and Missions Conference
- 23-26, Jurisdiction Laymen's Conference
- 26-31, Institute of Church Music
- 26-31, Laboratory School
- 26-30, Bible Conference
- 30-Aug. 2, Regional Young Adult Workshop
- 31-Aug. 3, Conference for Directors of Christian Education
- Aug: 3-7, Conference for House Parents and Superintendents
- 3-14, Leadership School
- 3-14, Laboratory School
- 16-23, Candler Camp Meeting and Conference on Evangelism
- 17-19, Church Managers' Conference
- 24-31, Student Regional Conference

A briefing conference for the Methodist boards of temperance, World Peace, and social and economic relations will be held at Junaluska September 15-17.

In addition to the conferences, the summer program offers Sunday worship services, sight-seeing tours, golfing, boating and swimming.

## Missionary Improving on Brazil Mission Field

By REV. HORACE R. McSWAIN  
*Missionary Secretary, WNC Conference*

The Rev. William E. Andrews, missionary to Porto Alegre, Brazil, reports that his condition is improved. He says, "I am much better and have been walking about ten minutes a day inside the house. I am still weak, but feel that I am on the road to recovery. I could not make my first round on the District, but had a meeting of the pastors here in my bedroom. I am grateful to the many people in North Carolina who have expressed some concern for my health and who are surely praying for me."

Bill says futher, "They have said, out of kindness I am sure, that the school is going better than ever this year in spite of my illness." Bill is serving as head of our Porto Alegre Institute in Porto Alegre, Brazil, and also as District Superintendent.

## Our World in Miniature

A vivid picture of the relative shares of material prosperity as enjoyed by mankind around the world

By HENRY SMITH LEIPER

Note—The author is Executive Secretary of the Missions Council of the Congregational Christian Churches, and Secretary of the Friends of the World Council of Churches. He is also Director of the Department of Religion at Chataqua.—ED

If in our imagination we might compress the total population of the world, now more than two and a half billion persons, into a community of one thousand persons living in a single town, the following is a picture of the contrasts we would then vividly see.

Sixty persons would represent the present U. S. population; the rest of the world would be represented by 940 persons. The 60 Americans would be receiving half of the total income of the entire community; the 940 other persons would share the remaining half.

Of the Americans in the town, 36 would be members of Christian churches; and 24 would not. In the town as a whole about 330 people would be classified as Christians and 670 would not be so classified. Less than 100 in the whole community would be Protestant Christians and more than 230 would be Roman Catholics. At least 80 people in the town would be believing communists and 370 others would be under communist domination.

Classified as to skin color, 303 people would be white and 697 would be classified as colored. The 60 Americans would have an average life expectancy of 70 years; all the other 940 would average under 40 years.

The 60 Americans would possess 15% times as much goods per person as all the rest of the people. On an average they would produce 16% of the town's food supply, but would consume all but 1% of that and keep most of it for their own future use in expensive storage equipment. Since most of the 940 non-Americans in the community would always be hungry and never quite know when they would get enough to eat, the situation created by this disparity in food supply and the existence of vast food reserves, becomes readily apparent, particularly in view of the fact that Americans already eat 72% above the maximum food requirements. Because of the cost of storing their surplus food, they could actually save money by giving away any excess food; but many would regard that as the dangerous "give-away" program of soft headed "do-gooders."

Of the community's total supply of electric power, the 60 Americans would have 12 times as much as all the rest; 22 times as much coal; 21 times as much oil and gasoline; 50 times as much steel, and 50 times as much in general equipment of all kinds. Of the 60 Americans the lowest income groups would be better off than the average in much of the rest of the town.

With the exception of perhaps 200 persons representing Western Europe and a few favored classes in other areas, like South America, South Africa and Australia, and a few wealthy Japanese, literally most

of the non-American people in this imaginary compressed community would be ignorant, poor, hungry, and sick. Half of them would be unable to read or write.

Moreover, half of the people in this community would never have heard of Jesus Christ, or what he taught, and for what he lived and died. On the other hand, more than half would be hearing about Karl Marx, Nicolai Lenin, Joseph Stalin, Nikata Khrushchev and other communist leaders.

In view of these facts it is interesting to contemplate that the average Christian American family would be spending \$850 each year for military defense and less than \$3.50 a year to share their Christian faith with the rest of the people in the community.

Out of his average income of \$2,500 per year, the gift of each American person for all purposes other than private and personal gifts would average less than \$55 per year. This might raise a question as to how seriously he regards the Christian faith or the meaning of Christmas with its emphasis on peace on earth and good will among men.

## Duke Divinity School Sets Preaching Clinic

The third annual Clinic in Preaching will be held at Duke University, July 6-17.

The clinic, directed by Dr. James T. Cleland, James B. Duke Professor of Preaching, will accommodate 20 ministers of any Protestant denomination now in the active ministry, who graduated from theological school before 1955. Applications are currently being received.

A series of five lectures will be delivered each week. Dr. Cleland will give the first on "The Blessed Chore of Next Sunday's Sermon." The second series will be delivered by Dr. Waldo Beach, Professor of Christian Ethics at Duke, who is well-known in this country as lecturer, preacher and author. His topic will be "Amos in Suburbia; Problems in Prophetic Preaching."

Each member of the clinic will be required to preach two sermons: the first, one which he already has preached in his own pulpit; the second, on a subject to be assigned during the first week and to be prepared while in residence.

Morning and evening discussion sections will be directed by Dr. John Carlton, Assistant Professor of Preaching at Duke, and Dr. Van Bogard Dunn, Dean of The Methodist Theological School in Ohio, Columbus, Ohio. The afternoons will be open for recreation, study, and counseling. An informal meeting of the whole group to discuss pertinent questions, will complete each day's schedule.

Inquiries concerning registration fee and housing arrangements should be addressed to Dr. James T. Cleland, Dean of the Chapel, Duke University.

A registration fee of \$10 (not refundable unless application rejected) must accompany each application. Members will be housed in the University dormitories at \$4.50 per week or \$10 per week if linen is furnished.

◇ ◇ ◇

Mercy is love outrunning justice.



## New Armed Forces Hymnal in Distribution

Copies of the new Armed Forces Hymnal went into distribution recently in the Pentagon, marking the completion of more than eight years of research and editing of music and words.

President Eisenhower has received the first copy of the Hymnal with his name inscribed from the members of the Armed Forces Chaplains Board.

Revision of the Hymnal used by personnel of the Armed Forces was begun in 1952 by a committee of Chaplains of the three Services. The printing of the new Hymnal represents the first printing of any hymn book by the military since the early days of World War II. It replaces the Army-Navy Hymnal which was published in 1941.

This edition is composed of three sections—Catholic, Jewish and Protestant, and contains Scripture, Psalms, prayers and orders of worship, as well as hymns of the three faiths. Some hymns and scriptures are common to all three Traditions, such as "Faith of Our Fathers." Of course, the Psalms are shared by all three Traditions.

Among its outstanding features is the transposition of much of the music in a lower key, more suited for singing by predominantly male voices. Hymns include those which personnel of the Armed Forces are more accustomed to singing in their home churches, and also hymns which have been published since the previous edition.

Technical assistance, in addition to that given by members of the Hymnal Committee, was given by personnel of the Printing and Publishing Division, U. S. Navy, and Major Hugh Curry, director of the U. S. Army Band. Advice was also provided by civilian religious agencies to insure that the new Armed Forces Hymnal would conform to the general needs of the Protestant, Catholic and Jewish faiths.

The hymnal may be obtained from the Superintendent of Documents, Government Printing Office, Washington 25, D. C., at a cost of \$2.50 each.

## Methodist Women to Confer on Social Issues

About 140 Methodist women from all parts of the United States will gather in Greensboro, N. C., July 21-31 for a National Seminar on Christian Social Relations.

Sponsored by the Woman's Division of Christian Service of the Methodist Board of Missions, the seminar is held every four years to give Methodist women an opportunity so consider intensively some aspects of Christian social relations. The theme for the 1959 quadrennial seminar will be "The Family in a World of Rapid Social Change."

In speeches, panels and discussion groups, the effect of fast-moving social and technological changes on families around the world will be considered by the women. They will discuss the implications of the theme for the program of two Methodist women's groups, the Woman's Society of Christian Service and the Wesleyan Service Guild.

The place for the seminar will be the campus of Bennett College, a women's

college supported by the Woman's Division of Christian Service.

The delegates will include one representative from the Woman's Society in each of Methodism's 100 annual conferences; three officers from the Woman's Societies in the six Methodist jurisdictions (one of whom will be the jurisdiction secretary of Christian social relations) and one student and one youth delegate from each jurisdiction. Others in attendance will include missionaries, deaconesses, nationals from overseas, members and executive staff of the Woman's Division, and resource persons.

Two special resource leaders will be Mrs. Jonah Chitombo of Southern Rhodesia and Mrs. Ang Kim Kiat of Singapore. Both of these Methodist women have been brought to the United States by the Woman's Division to participate in the seminar and to meet with Methodist women throughout the United States during the fall, winter and spring of 1959-60.

Mrs. Chitombo is the wife of the Rev. Jonah Chitombo, a Methodist district superintendent in Rhodesia. A graduate of Methodist mission schools, she is a trained nurse and has served at Methodist hospitals at Mutambara and Nyadiri. At the latter hospital, she was in charge of the student nursing program.

Mrs. Ang is a teacher at the Fairfield Methodist Girls' School in Singapore and the wife of a social and recreational worker.

## Fair Grove Church Observes Centennial

The Fair Grove Methodist Church at Seagrove observed its centennial and homecoming memorial service on Sunday, May 17.

Principal speaker at the morning worship service was Mr. Carl Goerch, Raleigh lecturer, author and radio commentator. The devotional message was given by the Rev. W. L. Maness, former student of Why Not Academy. The service was closed by the Rev. E. G. Cowen, former pastor of the Why Not Charge. Dinner followed on the church grounds.

The church was organized in 1859, and was first called Mt. Moriah. The first log structure was erected near the historic plank road, leading from Winston-Salem to Fayetteville, near where the Seagrove High School now stands. It was burned during the Civil War, and for some time thereafter services were held under an arbor.

In 1870 Mr. and Mrs. William Tucker gave land on which to build a church, and the name was then changed to Fair Grove. The structure was completed in 1871, and pews added.

In 1893 a parsonage was built, during the pastorate of the Rev. J. H. Stowe.

The year 1900 marked the beginning of the larger church which is still in use. It is a neat frame structure, tastefully decorated. The old bell in the belfry is still operated by a rope in the vestibule.

The Rev. A. W. Wellons is the Fair Grove pastor.

## High Point Announces New Faculty Members

Five new faculty members will assume teaching duties at High Point College next fall, and two during the summer school, as announced by Dr. Dennis H. Cooke, college president.

Beginning in the summer school are Dr. Gerard P. Cleiss and Dr. Edwin H. Pleasants, both in the field of modern languages. Professor Cleiss comes to High Point from the University of Texas, and Associate Professor Pleasants from Rutgers University.

Beginning in September, Dr. Dan B. Cooke from the University of Tennessee, will become associate professor of education and psychology. Dr. William J. Sowder from the Tennessee Polytechnic Institute, will be associate professor of English. Dr. James C. Dixon from Georgia Tech, will be assistant professor of political science. Dr. Albert H. Woollett from Reed College, Portland, Oregon, will be associate professor of physics. Dr. Richard D. Poole from Indiana University, will be associate professor of physical education and health, and assistant head of the department of physical education, health and athletics.

## Best Seller

*It is worn where fond hands have carressed it,  
And dog-eared where hearts found new ease;  
Ah, no, it is not just the book-of-the-month—  
It's the Book-of-the-Centuries.*

*There are tears where souls shared its sorrow,  
And smiles where it lightened a load;  
There are faint names of dearly departed  
Who cherished it so on life's road.*

*I turn to it when I am happy,  
And it doubles the joy of the day.  
I lean on it when I am troubled,  
And its words bear my cares all away.*

*Its tale is as new as Tomorrow—  
Every land knows the story divine  
Of this quiet, eternal best seller—  
Dear little old Bible of mine.*

NICK KENNY



# EDITORIALS

## The Jurisdictional System

The 1960 General Conference will have before it the report of the special committee which was charged with the task of evaluating the Jurisdictional system of the Methodist Church. What they will recommend is not known at this time, but it is probable that they will suggest retaining the system, on the grounds that it is a part of the constitution of united Methodism. They may suggest some modifications, however.

There is no doubt that the Conferences which were formerly a part of the M.E. Church, South, are overwhelmingly in favor of retaining the present system. It is equally certain that some of the northern Conferences would vote to do away with it. The question is whether or not these opponents of the present plan can muster enough votes in the General Conference to make such a radical change in the setup of the Church.

Speaking as one who attended the last General Conference of the M.E. Church, South, and heard the eloquent speeches on the subject of unification, it is hard to see any justification in doing away with the Jurisdictional system, which was the one thing which made union possible. If there had been no such plan, there would have been no union. To unite three churches on the basis of such a plan and then, 21 years later, to do away with the plan seems unfair.

It is true that times have changed and that the old prejudices have in some degree been forgotten, but we are dealing with deep-seated problems which cannot be done away by the stroke of a pen. The last General Conference made it possible for the Central Jurisdiction to be absorbed, in time, but it retained that jurisdiction in the system because it was feared that doing away with it would raise insurmountable obstacles to continued unification. There are many leaders in the territory of the former M.E. Church, South, who would oppose to the last ditch such action.

There will be some plain speaking at the next General Conference. Some will say that the only way to get rid of segregation in the church is to abolish the Central Jurisdiction, and they will contend that no price is too high to pay for such an accomplishment. They will say, as some have already said, that those who do not wish to accept the abolishment of the Central Jurisdiction have no part in the Church and should get out.

But that is not the spirit of the leaders of the Church, in the North or in the South. Unification has worked; it is worthwhile; it is efficient. To go backward would be fatal and no one really wants or expects such a thing to happen.



### A PRAYER FOR THE CONFERENCE

*Eternal God, who in Thy providence hast brought together to another Conference those who represent Thy people called Methodists, grant, we beseech Thee, the blessing of Thy continued guidance and renewing grace. In every question let Thy answer be known, in every problem Thy solution, in every need Thy promise, in every weakness Thy strength. Inspired by the Holy Spirit may each of us, at this time, make a fresh beginning in Thee that faith may become all-powerful, hope invincible, and love all-conquering; to the end that Christ may be glorified increasingly throughout the Methodist and the universal Church on earth. So may Thy quickening power enable miracles of healing and salvation through the witness of Thy servants in this world of urgent need, and inspire in every member of the body of Christ a passionate desire to share in the travail of His soul. Amen.*

H. CECIL PAWSON, in  
The Methodist Recorder



The reason unification has worked as well as it has, at least in the South, is that both areas have, to a large degree, adapted the machinery to the situation. The writer has served churches in both sections and he has observed that most local congregations took a long time to change their way of doing things. Despite the change in the official setup of the local church organization, Southern churches continue to think of trustees as necessary legal representatives of the congregation which seldom function except when they are needed to care for some building problem. In the North, trustees are the important ones, and in many cases, meet every month and actually run the affairs of the church. These are small differences, but they illustrate how the average local church has retained its old machinery, despite the official rules.

In the North the Jurisdictional Conference has been a sort of fifth wheel. In most areas it is considered entirely unnecessary, and the quadrennial meetings do little beside electing bishops. In the South, the Jurisdictional Conferences have, in a sense, taken the place of the old General Conference of the Southern Church and preserved the feeling of brotherhood among those who have set such store by historical associations. They have become inspirational, promotional and efficient, holding that section together as a unity, while not detracting from the loyalty to the Methodist Church as a whole.

To destroy the Jurisdictional system might be fatal to unity. Let those who doubt its efficiency try, as some have tried, to utilize it as well as possible. If they find that it does not work, let them do as they have done for the past twenty-one

years, streamline its sessions, elect bishops and go home. But let those who can use it as a great promotional and inspirational occasion do so.

In other words, let us keep the Plan of Union.

## Remember the Shut-ins

A correspondent calls our attention to a special day which had escaped our notice. It is Shut-ins' Day, and is set for the first Sunday in June, according to the writer of the letter.

Normally we would not hail with joy any addition to the growing list of special days, but this one strikes our fancy. Let us hope that it may be observed.

Actually every Sunday should be shut-ins' day, when friends would call in person or by telephone, send flowers and gifts, and when one or two members of the church would bear messages of love and remembrance from the congregation. Of course, the minister will not have forgotten those who are unable to come to church, but it means a great deal more to the invalid to have a call from someone who "isn't just doing his duty," as one lady put it.

Here is an opportunity for service which many Church School classes have made a part of their activities. The sick and disabled member may easily come to think that he or she is forgotten, and a friendly visit may be the one thing needed to spur recovery, or merely to cheer the heart.

Too often we forget that one of the most important sayings in the Gospels is the word of Jesus, "I was sick and you visited me."

## Carteret County Ministers Oppose Dog Tracks

The Rev. William M. Jeffries of Marshallberg, chairman of the Carteret County Ministerial Association's Committee on Christian Social Relations, has sent to all the ministers of the county a resolution which they are asking their people to sign. It strongly opposes the legalization of betting at the proposed dog tracks in Carteret and Currituck Counties.

"Betting at dog races, and other forms of gambling, are detrimental to the economic health of the community," says the resolution. It declares that "a center of such gambling anywhere in the state would adversely affect the moral and economic condition of all counties," and calls upon the legislators and the governor to oppose the bill now pending in the legislature.

Mr. Jeffries suggests that pastors in other sections of the state aid in fighting the bill by sending similar resolutions to the legislature.



# We Salute the WNC Conference

In this issue the *ADVOCATE* presents material concerning the forthcoming Western North Carolina Annual Conference, and takes pleasure in doffing our editorial hat to the ministers and members of this great organization of the Methodist Church. Reports will show that this has been a good year in many ways. Last week's issue told of the progress made in Church Extension. Reports from other agencies will present similar pictures of progress. The campaign for Christian Higher Education was a success; thousands of new members have been received into the churches, missionary giving has reached a high peak.

Ministers and laymen attending the Conference session at Lake Junaluska will be encouraged by the progress of the year just ending.

In subsequent issues we will preview the meeting of the WNC Woman's Society and the session of the North Carolina Conference at Wilmington.

## Is Methodism Losing the Poor?

Ralph McGill, editor and columnist, recently called attention to the statement of Methodist leaders that the Christian churches may be in danger of declining if they do not move to serve the low income groups and the poor. He quotes Dr. Robert A. McKibben, director of the Board of Missions Department of City Work as saying, "No other denomination has as many churches in the city as the Methodists, yet the Methodist Church is not strong in the cities because these churches are not ministering to their areas."

Mr. McGill comments that "when an old downtown church closes up and moves away, it is not quitting a depopulated area; indeed, almost always it departs from a community crowded with poor people, perhaps slum people," and he thinks that the reason for such a step is the unwillingness of upper and middle class income members of the church to continue attending or supporting a church which ministers to these people.

In other words, we have become snobs. "The problem," says McGill, "is whether the Christian Church is going to move away from the poor and low income groups and erect new and noble edifices to serve only the upper and middle income congregations."

This is indeed a problem, but it would have been no problem to John Wesley or to Francis Asbury. Their ministry was to the poor. Wesley had little use for snobs and his most barbed remarks were always reserved for the wealthy who put their money and position above their love for God and His poor. He had many wealthy friends and supporters, but they only kept

his approval as long as they succeeded in forgetting their money and remembering God.

The upper and middle income groups need the Church and its ministry; to neglect them is to fail in our ministry; but when we desert the poor we have forgotten our calling.

Methodism has become prosperous and proud, too prosperous and too proud to properly carry on its mission of evangelization. If it is content to serve a group of religiously minded people who are still so lacking in true Christianity that they cannot be comfortable among those who lack education and money, it will die of dry rot.

Many great old downtown churches, which are beautiful and adequate to the needs of a congregation, are being sold

and torn down because of a desire of the congregation to move to "more suitable surroundings." Can we not find enough consecrated laymen and ministers to man these churches as lighthouses of evangelistic effort? Can we not be Christian enough to open our doors to the people of the city streets, the men and women which Methodism came to serve?

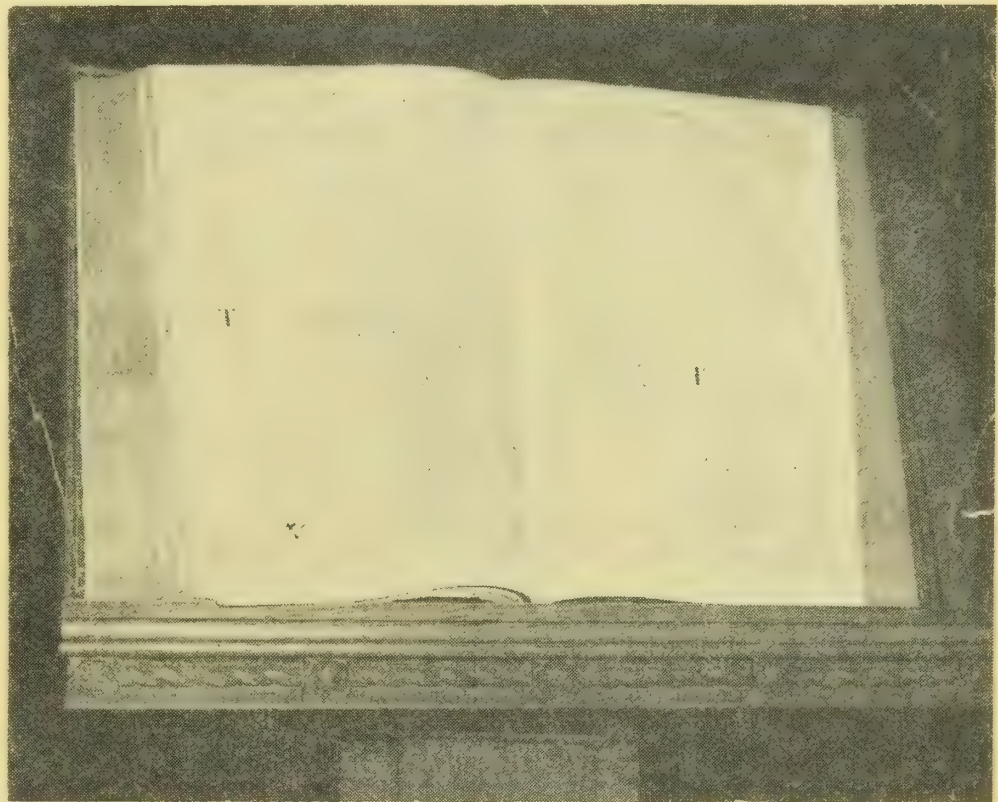
◇ ◇ ◇

It is so easy to say someone ought to do something, and then refuse to nominate ourselves for the job.

◇ ◇ ◇

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow.—*Lamentations 1:12*.

## The Bible That Came Back Home



Visitors to the N. C. Annual Conference in Grace Church, Wilmington, next month will have the opportunity of seeing the Bible pictured above in First Presbyterian Church.

This historic volume has an interesting story which has been told in "Stories Old and New of Cape Fear Region" by Louis T. Moore, chairman of the New Hanover Historical Commission and a member of Grace Methodist Church. According to Mr. Moore, the old Bible was stolen from old First Presbyterian Church in 1865, when the city was captured by Federal troops after the fall of Fort Fisher. "The Bible disappeared and was not heard of again until 1928," says Mr. Moore, when it was returned to the church by the son of the late Col. Sidney Grainger Cooke, a Federal officer. Col. Cooke had bought the Bible from a fellow-prisoner while in a camp in Maryland, and had learned that it had been taken from the Wilmington Church.

Remembering with gratitude the kindness shown him by a Confederate surgeon when he was wounded in 1864, Col. Cooke often told the story of the Bible, and when he died his son returned the book to the church from which it had been taken 63 years before.

When a photograph was taken of the Bible, some time ago, the pages were opened at random and Mr. Moore glanced down, wondering if any verse would "reflect the conditions of the Confederacy at the close of the great conflict."

Strangely enough, says Mr. Moore, his glance fell upon the third verse of the 50th Chapter of Isaiah, as shown in the above photograph, and to his utter amazement he read these words:

"For out of the North there cometh a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast."





# Boys and Girls

ELIZABETH WHISNER, Editor



## Learn When You Are Young

(Editor's Note: We are proud to present another special page of material written by or about our North Carolina children and young people).

Once upon a time Betty was in bed and wasn't going to get up when her mother called. She didn't like to work, so she didn't make her bed, and left her room a mess.

When her mother came upstairs and started to check her room, she saw what a mess it was. She said that Betty would have to learn not to be lazy.

When Betty came home from school that afternoon, her mother told her that she had a surprise for her. Betty started jumping up and down, saying, "Yea, yea!" And then she said, "When will I get it?" Her mother said, "Right now, so come with me."

When Betty saw what the surprise was, she felt awful. She had to clean up her room and mess it up again, until she was tired.

Do you think she learned? I do.  
And she did.

—MARILYN CALLISON—Age 9  
Children's Home, Winston-Salem

## THE CHRISTIAN'S VICTORY

Oh, I shout with a mighty  
Triumphant cry,  
As loud as I can to cheer them  
As they die.  
We Christians follow Christ, and  
Are not afraid,  
And our humble lives are not  
Filled with dread.

We face death willingly as our  
Time comes to go,  
For in Heaven there is peace and  
Endless joy we know.  
We will find peace forever  
In that golden land  
Where everywhere you see the  
Treasures of His hand.

We Christians do not hate those  
Who kill us in war,  
For they will learn the Gospel is  
What we're fighting for.  
In danger we feel close, in sorrow  
And heartache near  
To the dear Lord's grace; so  
Why, then, should we fear?

I shall hold my face high and my  
Shoulders straight,  
And look up to that burning road  
Which holds my fate.  
I may never see my wonderful  
Country again,  
But I shall feel safe with God,  
My blessed Friend.

Heaven will bring far more  
Happiness than earth,  
Far more of glory and of  
Enduring worth;  
So look ahead to the future,  
My newfound friend,  
When you'll be with God, and  
Joy without end.

—NANCIE ALLEN—Age 13  
Williamston, N. C.

## WHY WE SHOULD OBEY

I have often wondered why we should obey. Then I learned that to obey means I must follow rules and laws, and do as I am told. If I do as I am told, I am a much happier little girl.

The way I act now I will be when I grow up. So each time I do what is right, I am building a better life.

So, whenever you are doing wrong, remember that Jesus died for you, and it pleases Him when you are good.

I hope this little story will help all who read it to obey.

—PEGGY GRAVES—Age 9  
Children's Home

## GOD MADE THEM

God created heaven and earth,  
And made the flowers grow;  
If He had not done these things  
I wouldn't have told you so.

He made the birds up in the sky,  
The beautiful birds that fly so high;  
The birds that sing the pretty songs—  
That's what keeps me from doing wrong.

—LORRAINE GOULD  
Burgaw, N. C.

## GOD AND MY PRAYERS

When I wake up in the morning,  
And I say my morning prayer,  
I always know that God  
Is surely with me there.

I try to do what God would like,  
To be real good from morn 'till night;  
It's fun to share my games and toys  
With all the other girls and boys.

—FRANCES ROBERTSON—Age 9  
Children's Home

## SPRING

I love the season Spring,  
When all the little birdies sing.  
Everything is so pretty and new,  
And the sky is beautiful and blue.

The flowers are beginning to grow,  
And the grass will soon be ready to mow.  
The big bright sun, it seems to say  
"Come on out and play today."

The bees will soon be flying around,  
And never stop for coming down.  
Birdies, flowers, grass, sun and bee,  
All seem to like springtime just like me.

—JANDY MOONEY—Age 9  
Williamston, N. C.

## THE DAY BEFORE SCOUT CAMP

The day before Scout camp  
We're all in a dither,  
Running everywhere,  
Hither and thither.

There are bags to pack  
And money to earn,  
(And how much to take  
Is of strong concern.)

There is restless sleep,  
The departing night,  
And healing oil  
For mosquito bites.

There are farewells to say  
And kisses to give,  
For away at camp  
For a week you'll live.

—GAIL BRADSHAW—Age 14  
Roanoke Rapids

## A HAPPY DAY

I am skipping along,  
Singing a song;  
I've been happy and gay  
All through the day.

I've tried to be kind and good,  
Doing unto others as I should,  
Helping others in their work and play.  
I'm having a very happy day.

—FAY HELTON  
Children's Home

## SCOTTY GETS A SURPRISE

Scotty, a little fellow at the Children's Home in Winston-Salem, had received a record player for Christmas. His home-mother, in explaining to him how to take care of it, said, "If you take good care of your record player now, you will enjoy it a lot more when you get to be a teenager."

"What!" exclaimed Scotty. "Do boys get to be teenagers, too?"



## Bible Quiz

1. How old was Jesus when He began His public ministry? .....
2. Who superintended the building of the wall of Jerusalem? .....
3. Who used the jawbone of an ass to slay many of his enemies?
4. Who was chosen to fill Judas' place after he betrayed Jesus? .....
5. What trees gave the name to a famous hill overlooking Jerusalem? .....

## Answers to Last Week's Quiz

1. Book of Judges.
2. Book of Jonah.
3. Book of Genesis.
4. Book of Acts.
4. Gospel of Luke.





# Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St., Raleigh, N. C.

## Annual Guild Meeting Held

The 300 registrants representing the 67 Wesleyan Service Guild Units in the N. C. Conference, meeting in annual session at the First Methodist Church, Wilson, last month, had for their theme: "Myself I Give Thee." This theme is a portion of the last stanza of the Guild hymn.

Mrs. Harriett Fralix, Fayetteville, the Conference Guild's presiding officer, announced the special Guild interests for 1959-60. These are "Church in Town and Country," and "Children Around the World."

### Guest Speakers

A challenge for Wesleyan Service Guilders to increase their membership and to "reach out with a helping hand and loving heart to bring in world brotherhood" was sounded by Miss Lillian Johnson of New York City. Miss Johnson, secretary of the Wesleyan Service Guild, Woman's Division of Christian Service, gave graphic pictures of Methodist missions in Africa and South America, which mission fields she has recently visited. Miss Johnson cited five observations of her trip. These include: (1)—The magnificent work of the missionaries in spite of obstacles of lack of personnel, indifference to religion, superstition, pagan customs, spirit of nationalism, and poverty; (2)—A great urgency. "Time is running out for us as Christians," she asserted, "and we have to do what we do quickly. We are not doing as much as we should do to bring the Gospel around the world." (3)—The missionaries are training the natives as nurses, doctors, teachers, and leaders. (4)—The faith of missionaries. (5)—The mingling of Christians. "Our challenge is to love and understand other peoples of the world and to co-operate with the United Nations and other agencies," she said. "Some of us need to look into our lives and see if we should be going to the mission field. It is also a matter of living as missionaries where we are."

Miss Kate Cooper, former missionary to Korea for 50 years, gave the meditation at the Morning Watch on Sunday. Using as her topic "For Me to Live Is Christ," Miss Cooper declared: "Christ is all we need and our purpose is to know Christ and make Him known to all people everywhere and to glorify Him."

Miss Jean Griffith, rural worker in the Glendon Area, spoke briefly on her work. Miss Griffith is sponsored by the N. C. Conference Wesleyan Service Guild.

### Skits and Reports

The Saturday afternoon session featured two skits. "How NOT to Have a Meeting," presented by members of the Wesleyan Service Guild of the First Methodist Church, Rocky Mount, was a satire on an apparently unplanned Guild meeting. Participating were Mrs. Nannie Howard Osborn, Mrs.

W. G. Gupton, Mrs. Lena Gray, Miss June Denson, and Miss Nettie Daily, the latter of Burlington.

Participants in the skit, "A Model Meeting," were Mrs. Harriett Fralix, Miss Sarah Godfrey, Sanford; Miss Mary Lane, Rocky Mount, and Miss Louise Clement, Fayetteville, presiding.

Following the presentation to the two skits reports were made by the conference officers and chairmen of committees.

### Saturday Evening Banquet

The annual banquet on Saturday evening, held in the Asbury Hall of the host church, was highlighted by a presentation of the significance of the Guild emblem. Members of the Hay Street, Fayetteville, Wesleyan Service Guild "building" the emblem were Mrs. Stuart Hall, Mrs. D. D. Shuford, Mrs. W. M. Darden, Mrs. Jarvis Jones, Jr., Mrs. W. C. Gardner, and Miss Nell Duncan.

Roll call by districts, by Mrs. Fralix, and group singing led by Mrs. P. F. Newton, Weldon, were also featured during the banquet.

### Saturday Evening Session

During the evening session held in the church's sanctuary following the banquet, the Guilders heard Miss Johnson's challenging address, and witnessed the significant pledge service conducted by Mrs. Vereen and the nine district secretaries.

Pledges totaling \$13,500 were made to the Woman's Division of Christian Service for the ensuing year. The districts and their pledges are Burlington, \$1,075; Durham, \$1,550; Elizabeth City, \$1,025; Fayetteville, \$1,650; Goldsboro, \$1,125; New Bern, \$1,725; Raleigh, \$2,850; Rocky Mount, \$1,050; Wilmington, \$450.

### Sunday Program

On Sunday morning the Guilders gathered at 7:30 for a coffee time in the church parlor.

The Morning Watch was held in the church sanctuary at 8 o'clock, with the meditation by Miss Kate Cooper. Miss Corinna Sanders presided.

During the service of Holy Communion following the Morning Watch, love offerings totaling \$181.30 were laid on the altar for work in Korea. Dr. W. C. Ball, superintendent of the Rocky Mount District, and the Rev. R. Grady Dawson, pastor of the host church, administered the Sacrament.

The Guilders attended the eleven o'clock worship service at First Methodist Church. The topic of the sermon by the pastor was, appropriately enough, "My Life I Give—and Live."

During the closing luncheon session, in Asbury Hall, the district secretaries were installed by Mrs. Pierce Johnson, Weldon, president of N. C. Conference Woman's Society of Christian Service. These include: Burlington, Mrs. Monte Denson, Burlington; Durham, Miss Frances Parker, Durham;

Elizabeth City, Mrs. Ernest Harding, Washington; Fayetteville, Mrs. W. C. Gardner, Fayetteville; Goldsboro, Miss Elizabeth Young, Smithfield; New Bern, Mrs. R. L. Pugh, New Bern; Raleigh, Mrs. W. T. Cline, Raleigh; Rocky Mount, Miss Mary Lane, Rocky Mount; Wilmington, Miss Carol Sledge, Whiteville. Mrs. J. M. Carraway, Farmville, was also installed as newly elected chairman of Christian Social Relations.

### Honors Awarded

The attractive program was dedicated to Mrs. Norman C. Wood, of Burlington, immediate past Conference Guild Secretary. The dedication was read by Miss Sarah Godfrey.

Honorary Life Membership pins and certificates were presented to Miss Nettie Ruth Floyd, Fairmont; Mrs. Archie T. Lane, Hertford; Mrs. Fred Lemmond, Laurinburg; all out-going district secretaries; and Mrs. D. C. Fussell, Raleigh.

The 1960 Annual Meeting will be held in Centenary Methodist Church, New Bern.

## Officers' Training Day Held

N. C. Conference and district officers of all lines of work convened at the St. Paul Methodist Church, Goldsboro, on May 13 for Officers' Training. Mrs. R. L. Jerome, conference secretary of spiritual life led the opening devotional.

Following the brief period of worship and orientation, the various district officers met with their respective conference officers.

Lunch was served in the church's dining hall.

## Two New Societies Announced

Two newly organized Woman's Societies of Christian Service in the Burlington District bring the total number in the district to 82.

The new society at the Christ's Methodist Church in Graham, was organized under the leadership of Mrs. Frank Houser, district secretary of promotion; Mrs. George Ratterman, district president; the pastor, the Rev. W. L. Maness, and others.

Officers include Mrs. W. E. Petty, Jr., president; Mrs. Percy Smart, vice-president; Mrs. Naomi Catlett, secretary-treasurer; Mrs. C. B. Christopher, secretary of promotion; Mrs. W. R. Lindley, spiritual life; Mrs. W. F. Chilton, missionary education and service; Mrs. D. E. Lee, literature and publications. Also, Mrs. Moody Riddle, children's work; Mrs. S. E. Aldridge, supply work; Mrs. James A. Guthrie, Christian social relations; Mrs. Percy L. Smart, youth work; Mrs. Z. J. Thompson, status of women; Mrs. D. W. White, chairman local church activities.

The Woman's Society of Christian Service recently organized at the Jones Chapel Methodist Church on the Moncure Charge, has for its officers: president, Mrs. Ben Yarborough; vice-president, Mrs. D. G. Lawton; secretary-treasurer, Mrs. Moyle Johnson; secretary of promotion, Mrs. Gordon Burns; secretary of spiritual life, Mrs. Toddy Johnson.

♦ ♦ ♦

There aren't any rules for success that work unless you do.



# Exciting New Adventure in Camping

Something new and exciting will be happening in our camping program this summer. The fact that another new camp is being opened in June is news in itself, but the type facilities found at the camp will bring a real thrill to those who are privileged to attend.

Located on beautifully wooded and gently rolling terrain of Orange County is Camp Chestnut Ridge. The quiet, secluded, location of the camp will give our boys and girls the opportunity to escape from the rush of our mechanized world to another new exciting world—a world where the stillness brings to them a feeling of the vastness of God's universe—a world where the orderliness and beauty of God's creation is on every side—a world where there are new discoveries to be made at every turn—a world of new adventures. Here there will be an opportunity to "Be still and know that I am God," an opportunity to experience the pleasure of new friendships with counselor and fellow camper, and the opportunity of learning some camping skills.



*Home for Superintendent of Camps*

The camp is entered by a road which curves down through the woods. This road leaves the public road, passes back of the Chestnut Ridge Methodist Church and ends in a parking lot near the "Old Trading Post."

The first of the camp buildings to be seen upon entering the camp is that of the home of the Superintendent, Mr. Robert C. Reed. This house, pictured here, is constructed of vertical board and batten. The siding has been treated and will weather to a silvery gray. Every effort is being made to have all construction in keeping with

the natural environment. While belonging in its natural setting, the home has the conveniences to make it comfortable and pleasant.

Behind this house a large building will be constructed for use as a garage, a storage house, and a workshop. This, too, will be of vertical board and batten construction.

After leaving the parking lot the camper will approach the site of "Frontier Village." For the present this "Village" will consist of temporary structures. An old house, on the property when purchased, has been completely renovated and will be used as the "Frontier Store," place for distribution of food for cook-outs, and also storage for the dining hall.

Another of the buildings of "Frontier Village" is the dining hall. This building, also of board and batten construction, will be 80 ft. by 28 ft. It contains dining facilities and a modern kitchen for food preparation. The dining hall is connected to the "Frontier Store" by a breezeway. It is pictured here under construction.

Just below the "Frontier Store" is the bath house which contains separate shower and toilet facilities for boys and girls. It is conveniently located to all small camp sites.

In keeping with and adding to the early frontier atmosphere of the camp are the facilities at the small camp areas. The small camp areas are almost complete camps in themselves.

The sleeping facilities consisting of covered wagons, hogans, and teepees are pictured here. The covered wagons have been constructed to simulate the wagons in which the early settlers of our country traveled from the Atlantic to the Pacific. The hogans are similar in construction to the wagons except that they are on runners instead of wheels. Each hogan and covered wagon contains beds for four and storage space for suitcases and clothing.

Another part of the small camp area is the kitchen and dining area. Here there is a stone fireplace for cooking purposes, storage cabinets for cooking equipment, and a rustic table for food preparation, and a table for eating. This whole area will be covered by canvas for protection in event of rain. Campers will have the privilege of preparing their own meals as they wish.

In an effort to help our campers appreciate the multitude of beautiful things to be found in God's world, the crafts used will

be nature crafts, employing materials native to the camp environment. An area of the small camp will be provided with work table and necessary tools for this purpose.

Toilet facilities for boys and girls, and washing facilities are also in each small camp area.

Each small camp area will house four boys, four girls, and two counselors. This is the most ideal camper-counselor ratio to be found in any camp. This affords an unparalleled opportunity for counseling and guidance.



*Teepee in background; Hogan under construction in foreground*

Each week a minister of our Conference will serve as Director of the camp. He will have assisting him a carefully selected and trained staff. The kitchen and camp store will be under the supervision of Mrs. R. E. Reed. Mr. Robert Reed, Superintendent of Camps, will also serve on the staff. The Rev. Mr. Wesley G. Brogan, Conference Director of Children's Work, has responsibility for the total camping program for Junior boys and girls.

New adventures, busy yet relaxed days await the boy or girl who comes to Camp Chestnut Ridge this summer. There will be —A return to the days of long ago—Hiking —Quiet moments of worship—Study and discussion of God and His World—New friendships —New discoveries —Camping skills—Nature Crafts.



*Hogan and Covered Wagon in small camp area*



*Dining Hall under construction; Frontier Store in background*



## Another Call...

Has your church hopped aboard the bandwagon yet? Is it sending a delegate to the Annual Conference Session at Duke University, August 10-14? Each church is requested to represent itself with one youth. Applications are already flowing in to the Rev. Robert McKenzie. But everyone has not registered yet. "We are anxious to get as many of the local churches to send a delegate to ACS as possible," says Mr. McKenzie. "We urge each church to check and make sure that the name of a delegate has been mailed."

## To ACS!

## Youth in Action

IN THE NORTH CAROLINA CONFERENCE



## First Week Cancelled at Louisburg

North Carolina's Methodist Youth Conference has finally yielded to a chain reaction that brought submission from schools and vacation-planners several months ago.

During the months of December and January, winter blanketed much of the state with snow and ice, forcing postponements of several days in many schools.

These schools then decided to extend their schedules another week in June, postponing graduation dates one week.

Vacationers then called off early trips and made reservations later in the summer.

Now the N.C. M.Y.F. has given in. It has cancelled the first week of the Louisburg Assemblies June 1-6.

The Rev. Bob McKenzie, conference director of youth work, announced the move last week.

"We have found that many, many schools will still be open during the first few days of June because of the bad weather earlier in the year," said Mr. McKenzie.

"Because we have received fewer than 50 applications for the first week, we decided to eliminate it from our program this year. This is an unfortunate yet unavoidable situation. We have never cancelled the first week of the assemblies before."

Mr. McKenzie explained that the second week of the assemblies and the Louisburg Workshop have nearly completed their registration. Delegates to the originally planned first week, however, will have a chance to enter in the second two sessions.

Louisburg Assemblies will now begin with a session June 8-13 and conclude with the Workshop June 15-20.

## Appeal of the Older Youth Assembly

While the conference hit a snag in its Louisburg planning, it pointed a finger of enthusiasm at the summer assembly for Older Youth and Single Young Adults.

The conference will cater to the interests of post high school youth, working youth, college youth, service men, and single young adults.

Camp Don-Lee near Arapahoe will host the July 22-26 assembly. The Methodist Board of Education in the conference is sponsoring the event.

Assembly director, the Rev. Bob McKenzie, has signed an attractive list of leaders for the five-day session.

The Rev. Arthur Brandenburg, speaker and chaplain to Methodist students at Duke University, will take charge of the speaking duties.

Mr. Brandenburg's theme is "From Truth to Goodness."

"However, we expect that Art will probably try to place the emphasis on what problem the group considers its most crucial problem. We're going to attempt to discuss the "why" of many issues, moral and otherwise," said Mr. McKenzie last week.

Conference director of adult work, the Rev. Harold Minon, will lead the discussion groups. Co-ordinating the worship will be Miss Mamie Chandler, director of the Wesley Foundation at East Carolina College in Greenville.

Other discussion leaders are the Rev. Conrad Glass, Miss Charity Holland, and the Rev. Harmon L. Smith, Jr.

The assembly has four avowed purposes: "To think deeply about Christian Faith and Life.

"To think through the problem, 'Why Should a Christian be Moral?'

"To practice Christian group living and study.

"To aid in the search for a Christian life partner."

Addresses, discussion groups, vesper services, study, and recreation will feature the program. "We have a relaxed and enjoyable schedule, one that we're all able to appreciate," said Mr. McKenzie.

Cost of the assembly is \$15 including a three dollar pre-registration fee to be sent in with one's registration blank. Delegates should make checks and money orders payable to the Methodist Youth Assemblies.

Mr. McKenzie expects that 60-70 delegates will attend the assembly.

A planning committee met last Friday in Raleigh to discuss the schedule for the assembly. Members of the planning committee are chairman Jim Long, Francis Bradshaw, David Harper, Joyce Tyndall, and Mr. McKenzie.

### News Tidbits

#### Co-ordinating Council Meets

The Co-ordinating Council of the conference met at Edenton Street Methodist Church in Raleigh, May 20. Members of the M.Y.F. council received invitations from Bishop Paul N. Garber to attend the meeting and a luncheon afterwards at Edenton St. Church.

#### Olivia Hammond Nominated

The conference council has voted to nominate Miss Olivia Hammond as its delegate to a seminar on family life sponsored by the Woman's Society of Christian Service. The seminar will be in Greensboro, July 21-31.

#### Rossie Henley Steps Onto Beauty Throne

Methodists have received recent note for work outside the church. Miss Rossie Henley, secretary of the conference council, last week was crowned "Miss Pittsboro of 1959." Rossie, an 18-year old honor student at Pittsboro High, will compete in the Miss North Carolina contest in Durham in July.

#### Trinity, Duke-Memorial Groups in Durham

More than 20 young people returned with sun burns and tans after retreating to Camp Don-Lee May 15-17 with groups from Duke Memorial and Trinity Methodist churches in Durham.

The planning committee for the joint retreat included Vidy Coffin, Judy Cooke, Dora Jeffreys, Sam McMillan, Beebe Nance, Peggy Postlethwait, Russell Richey, Cliff Shoaf, Allston Stubbs, Bob Thompson, and Jack Turner.

Trinity Church in Durham is still grinning after a successful spaghetti dinner to raise money for a delegate to be sent to National Convocation. With Merle Umstead in charge, the Trinity group pulled in approximately \$75.



## We Are Not Alone

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: I Kings 16:29 through 19:18  
Lesson Scripture: I Kings 19:9-18

This lesson shows us that even the mightiest among us sometimes falls victim to discouragement and fear. It was so with Elijah. One might think that, after such victory over Baalism as he experienced on Mount Carmel, he would be in a mood of elation. Perhaps the exertions of this crucial contest left him exhausted. Sometimes when we become discouraged all we need is a good night's sleep. Tomorrow things may look better.

Then, too, Elijah had aroused the anger of Jezebel, the pagan wife of Ahab, the King of Israel. She was determined to get revenge for the defeat of her Baal prophets. Elijah no doubt believed the queen's agents were following him and would do him to death if they found him. It was not like this old prophet to quail before the threats of anyone. He who had more than once been God's agent in miraculous ways was now running away.

Notice where Elijah went. We are told he first went a day's journey into the desert. He wanted to "get away from it all," not only for fear of Jezebel, but to have time to re-organize his life. However, he went about it in the wrong way at first. He began to indulge in self-pity. This is one of the most destructive of all emotions. As long as we spend our time sitting down feeling sorry for "poor little me" we will be very little good to ourselves or to anyone else. Elijah even went so far as to plead for God to take his life away. It is worth noticing that God had a special program for reviving his discouraged messenger. This therapy consisted, first of all, of sleep and rest. Then he was commanded to eat. "Hope deferred makes the heart sick," the proverb says. But it makes the stomach sick, too. There are people who are depressed because they are starving themselves. They are starving themselves because they want to "get thin." We are on the verge of making weight reducing a national religion!

We notice that Elijah had allowed himself to get into this depressed state partly because he felt he was about the only good person left. When we get to the point when we feel we are the only force that is keeping the world from collapsing, we, like Elijah, need to get a new vision of reality. Like self-pity, this is a dangerous emotion. Then too, when we stop to analyze it, it is an example of colossal egotism on the part of anyone who feels he is that important!

When the prophet had gathered enough strength to travel he went down to Horeb, the Mount of God. Why did he go there? We have been taught to believe God is everywhere. But Elijah felt he was present at Mount Sinai (or Horeb) in a peculiar and powerful way; hence he betook himself to this ancient shrine. He hoped for a renewal of power by this contact, and he was not disappointed.

Note carefully that Elijah was not restored to creative fellowship with his God by the mighty wind that swept over the mountain, nor by the earthquake which shook the foundations, nor by the fire. It was "the sound of a gentle whisper," or according to some translators "the sound of a deep silence" that prepared him for the re-commissioning command of God. We have all heard of silences which are so deep one can hear them. In Elijah's case, it was when he had become still that God could speak to him.

Is there any lesson we noisy and busy Americans need more to learn than that of being quiet? A. N. Whitehead wrote: "Religion is what a man does

with his solitariness; if we are never alone, we are never religious." The art of meditation is one of the ways the great souls of all ages have found to make the spiritual real. Who are we that we can forego this and yet expect to find a good life? We may be lonely in the largest crowd. Yet we may have fellowship with the "blessed company of apostles, saints and martyrs" when we are alone in prayer—yet not alone.

## Announcement

Bishop Nolan B. Harmon has appointed the Rev. F. E. Brown of Kannapolis to the new Methodist Church on Poplar Tent Road, Concord. Mr. Brown is an approved supply pastor, and a member of Memorial Methodist Church, Kannapolis. The first service in the new church was held on Sunday afternoon, April 26. The name of the church will be chosen and announced later.—Paul W. Townsend, D.S.

## News Notes

Hollywood, Calif.—long publicized for its divorces and family splits—paid tribute May 3 to 45 couples who have been married 50 years or more. The occasion was the third annual golden wedding service in the First Methodist Church. "We feel there is no more significant way to emphasize the durability of the American home than to bring together couples who have lived together 50 years or longer," said the Rev. Dr. Charles S. Kendall, pastor.

A 1958 station wagon, paid for by boys and girls in hundreds of Vacation Bible Schools in Illinois, has been presented to the Migrant Ministry of the Illinois Council of Churches. It will be used this summer by trained young people who will assist migrant families in agricultural areas.

A longtime Methodist missionary, Mrs. Nell Proffitt Moore, 72, died May 8 at her home in Washington, D. C. She and her husband, the Rev. Walter H. Moore, who survives, were missionaries to Brazil for 37 years. Mrs. Moore was a sister of Mrs. Annie Wakefield of Lenoir, N. C.

Abingdon Press, New York and Nashville, has announced the winner of the new Abingdon Award—"The Riddle of Roman Catholicism" by Dr. Jaroslav Pelikan. It will be published Sept. 14. The winner has received a cash prize of \$10,000 plus \$2,500 advanced against royalties. Dr. Pelikan is professor of historical theology on the Federated Theological Faculty of the University of Chicago, and is co-author of the motion picture, "Martin Luther." A panel of six scholars picked Dr. Pelikan's book from more than 150 manuscripts submitted for the award.

Chaplain Francis L. Garrett, a member of the Virginia Methodist Conference, will be the sole U.S. Navy chaplain in England when he begins a new tour of

duty this summer. He is due to leave here July 1 for his new billet in London as the chaplain for Naval Support Activities. In his new position Chaplain Garrett also will be in charge of Sunday worship services in the famed old King's Weigh House Church, a Protestant center for military personnel and other members of London's American community.

The Methodist Church in Finland is celebrating the 100th anniversary of Methodism in that country where it was transplanted from the United States by a converted Finnish sailor. Although the republic's official religion is Lutheranism, other faiths are legally recognized. As in several other European lands, Methodist work in Finland was started by a returning seaman. Gustaf Lervik, after becoming a Methodist in the U.S., came back to his native country in 1859 to preach.

Discovery of a "Gospel of Thomas" containing 114 sayings attributed to Jesus was described in a lecture by Dr. Oscar Cullman, visiting professor at Union Theological Seminary, New York. Found in 1946 in Egypt but still unpublished, the document is comparable in importance to the Dead Sea Scrolls and of even greater significance to students of the New Testament, Dr. Cullman claims. It was found among 44 treatises written in the Coptic language, dating back to the third or fourth century, which were discovered by peasants in an old tomb in upper Egypt, about 60 miles from Luxor.

The fourth annual National Methodist Drama Workshop will be held June 13-20 at Scarrrrit College, in Nashville, Tenn.

Methodist laymen of the Southeastern United States are hoping to have 1,000 of their number attend a laymen's conference for the Southeastern Jurisdiction of The Methodist Church July 23-26 at Lake Junaluska, N. C.

## Carolina Briefs

(Continued from page 2)

held at Emory and the Protestant Radio and Television Center June 15-July. The announcement of this workshop appeared in a recent issue of the "Advocate."

The annual revival of the Middleburg Methodist Church was held during the week of May 18. The Rev. Warren Pette-way, pastor of First Church, Henderson, was the guest evangelist.

The J. M. Odell Memorial Methodist Church, Bessemer City, celebrated its 56th anniversary and its 17th annual homecoming on Sunday, May 24. Guest speaker was the Rev. A. Frank Phibbs, pastor of the Draper Methodist Church. A picnic lunch was served following the service. The original church building has been newly redecorated. In the near future a dedication service will be held for the new altar furniture and other furnishings which have been given as memorials.

Alumni Day at Pfeiffer College, Misenheimer, will be observed on Saturday, May 30. Reunion classes this year are 1937-38-39; 1947-48-49; and 1957-58-59. All others are equally welcome.



## LETTERS TO THE EDITOR

### A Lonely Heart

To the Editor:

To me there is nothing more sad than the cry of a lonely heart.

After reading on your Devotional page the article, "It's People I Want, Not Things," written by S. L. Morgan, in the *Advocate* of May 7, I feel that I want to share with you and others by quoting from a letter that I received today from a dear old lady at Peachland, N. C., who is 72 years of age. This letter is typical of many that come to me.

"I do appreciate your letter that was printed in the *Advocate* some time ago. All that you wrote about shut-ins wanting to feel that they belong to the church is so true. I am 72 years old. For many years I have been unable to attend church. I never see anyone only members of my family. I never see any of our 'brothers and sisters in the Lord.' How happy I would be if members of my church had time to come to see me, and not let me feel so forgotten."

I know and understand the loneliness of one who is shut in. In my letter to you that is referred to by this dear lady, I told you that recent X-rays showed no cancer. How I do wish that were true! No amount of faith or number of prayers can change God's will or plans for us. In August, 1958, I was operated on, and cancer in advanced stage was found. I had faith that the power of God through Christ would heal me. But His ways are not our ways. Examination now shows that I am not healed, and another tumor has developed.

I shall appreciate your printing my letter in the *Advocate*. There may be others, too, who have prayed and believed that they will be healed, but found that it is not in God's plan.

St. Paul, the apostle, whom we all love through his letters in the New Testament, prayed that God would heal him of his affliction. God's answer was "my grace is sufficient for thee." So, it was through St. Paul's suffering that he found a deeper meaning of life, and through his letters has given comfort and inspiration through the years. The Son of God prayed that He would not suffer and die on the cross. He, too, was alone, but through His agony and aloneness found strength to pray "not my will, but Thine be done." Through His suffering, His was the gift of salvation to all people.

To others who are sick and lonely, and whose faith and courage have become weak, I say that we, too, can find strength to pray "Thy will be done."

Our State Shut-Ins' Day is the first Sunday in June, and I hope that not one shut-in will be alone or feel forgotten on this, their day.

Wadesboro, N. C. Mrs. Nina Wood

P. C. C. E. A.

To the Editor:

A group of Pfeiffer College Christian Education graduates met on Wednesday, May 6, to organize the Pfeiffer College Christian Education Association. The purpose of this Association is to promote Christian Education through discussion, programs, and work in the local church.

Prospective members of this Association must be graduates of Pfeiffer College who have assumed full-time responsibilities in the field of Christian Education. The officers are: Jerry Faulkner, president; Carolyn McCarter, secretary; Jacky Ledford, editor; Jo Albertson, program chairman.

The Association will meet several times a year and will be under the guidance of Dr. George Schreyer and Dr. Mary Anderson. A quarterly publication will be published, concerning the work of the Directors.

The following are charter members of the Association: Jerry Faulkner, Pauline Wilhelm, Shirley Huddleston, Mrs. T. R. Burnett, Martha Ann Cronkite, Betty Jean Coile, Jo Albertson, Jackie Ledford, Carolyn McCarter, Mary White, Shirley Pegram, Odessa Benbow, Sylvia Yarborough, Gail Bunn, Anita Benoy, Helen Overcash, Barbara Ann Leonard.

Carolyn McCarter

Asheboro, N. C.

## Book Reviews

**The Church Mothers Civilization.** By David English Camak. Published by D. E. Camak, Greer, S. C. (Summer address, Lake Junaluska, N. C.) Order direct from the publisher at either address. Price, \$1.00 postpaid. Five copies to one address, \$4.00.

In the depths of the economic depression I was guest in the home of a Methodist minister. He was pastor of a large congregation, one with a heavy building debt. The minister, Dr. David English Camak, showed me the first draft of a drama he was writing, "The Church Mothers Civilization." I read it with interest and with profit. I was not surprised to learn shortly thereafter that the pageant had been presented in the church and that its presentation had brought new life and hope where there had been discouragement, and that the financial campaign which followed its production was remarkably successful for depression times. (This drama has now been published in book form and can be purchased from the author.)

But lest one suppose that "The Church Mothers Civilization" is designed solely as a booster shot for discouraged official boards, let me hasten to say that it carries a distinctive message for all the folk in the church and out of the church in these crucial days.

Again I can bear personal testimony, for I have been privileged to see it presented on a college campus to a large assembly of various ages and interests. A hush and manifest reverence marked the audience, and at the close the words of the Master's high commission were bidding for response in every heart.

The author and publisher is eminently qualified to write such a book. Dr. David English Camak is a Christian minister, educator, and author of note. He founded the Textile Industrial Institute, now the Spartanburg (S. C.) Junior College, with its alternating study-work program; and he was for eleven years its president. He has written broadly in the field of Christian literature, notably "June of the Hills," prize story Junaluska Novel Writers contest. He has ministered as pastor of some of the more influential churches of the Carolinas.

The reader of "The Church Mothers Civilization" will appreciate its Shakespearean artistry with its extraordinary Christian insights and challenge.

It is a book to prize, a pageant to present, a devotional to inspire.

—John Marvin Rast

## Notice

Ministers and lay delegates who expect to attend the N. C. Annual Conference June 22-25, to be held at Grace Church, Wilmington, should mail their information card in AT ONCE. As of May 19, a total of 400 had not mailed their card to the host church. Housing will be provided ONLY for those who request it. Those not expecting to attend the conference should return the card anyway, stating that they do not plan to attend. If the card has been misplaced, please use a post card to give us the needed information.

## Notice

To All Pastors in the Western N. C. Conference

Table No. I of the Pastor's Reports should be mailed to your District Statistician not later than May 27. Table No. II of the Pastor's Reports should be sent to your District Statistician to reach him not later than May 31.

E. Paul Hamilton  
WNC Conference Statistician

## Announcement

Attention is called to the information sent to the ministers and lay members of the Western North Carolina Annual Conference. "A lay delegate or reserve must have been elected by the Quarterly Conference to be eligible for entertainment." Please see that the duly elected person is the one who registers and requests entertainment. This will avoid delay in the process of registration as well as misunderstandings.

J. J. Powell  
Secretary of Credentials  
and Roll Call

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

### FOR SALE AT LAKE JUNALUSKA:

Small lot on Siler Circle Extension with attractive view. Write or call Olin T. Mouzon after June 1.

### FOR RENT at Lake Junaluska, North Carolina:

Completely furnished modern apartments; also rooms with private bath. Breakfast if desired. Write Mrs. Mary E. Meares, Box 536, Lake Junaluska, N. C.

### WANTED: Director of Christian Education.

Suburban Church of 800 members. Contact: Pastor, 3544 Robin Hood Road, Winston-Salem, N. C.

### FOR RENT: Three bedroom cottage at

Yaupon Beach. Sleeps eight. June \$50.00 weekly. July-August \$60.00 weekly. Write Box 212, West End, N. C.

**Church Furniture**  **Southern Desk Company**

Write for information

Hickory, North Carolina

## CARLISLE MILITARY SCHOOL

Bamberg, S. C.

### DEVELOPS MANLY MEN

Small Classes. Individual attention. Reasonable Rates, \$960.00, including uniform. Write for catalogue.

MAJOR W. R. RISHER, Headmaster  
COL. JAMES F. RISHER, President

## Brevard College

Owned by Western North Carolina Conference offers

Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.





## It Was Worth It

It's a long way from Greensboro to Wingate, but the trip down there on a recent Wednesday night was worth all the time and trouble. Mr. P. E. Green had made elaborate plans for a three-church meeting of Methodist Men and their wives, and visitors from Center and Morrisville sat down to a wonderful home-cooked supper with their neighbors at Wingate. The only pastor present was Fred Shinn of Marshville, for the Wingate preacher, O. L. Hancock, Jr., was busy finishing up his work at Duke Divinity School, where he has studied for several years, in addition to carrying on a very successful pastorate.

As Mr. Green took me for a hurried trip over the little town and showed me the growing Baptist college which seems to be Wingate's largest "industry," he told me some things about the small congregation of around 150 members, who have showed such enthusiasm and foresight in building a new church and parsonage. It was about sundown when we came back to the church, and the lights were lit in the sanctuary. It was then that I felt like kicking myself for forgetting my camera. This is one of the most beautiful churches in the state, a modern-style sanctuary which manages to combine wood and brick in a manner which is extraordinarily effective. I can't describe it; you'll have to wait until I go back and take a picture.

O. L. Hancock has been there four years and according to the members of his congregation, they are looking for him back. Nearly everyone there seemed to be an "In Passing" reader, and I got a few more angles on the "Whatchamaycallit" and "Whingwhanwhamadiddle." (Those who didn't read previous columns will just have to wonder, I haven't time to explain.)

Nearly everyone in Wingate seems to work in Concord and Monroe, or, at least, I got that impression. Monroe is just about six miles down the highway. Methodists are outnumbered in this Baptist stronghold, but they seem to be doing exceedingly well; they are proud of the rapidly growing Baptist college and there is a very kindly feeling between the two denominations.

## We Get Letters

Perry Como isn't the only one to get letters. We get them, too, and we love to read them. Some correspondents are like old friends, although we have never seen them. Sometimes they write for publication and, more often, just to have a chat by mail. Usually they are kind enough to say nice things, but once in a while they have a bone to pick. These are always welcome, for they keep us on our toes.

Perhaps the most enjoyable are from the elderly people who write to share with us some of their problems and joys. They tell us how they like to read about the old days and how they love their ministers and their church. You'd be surprised how happy most of them are, and how proud they are of their local churches.

Getting such letters helps fill the void in a former pastor's life, for I have missed the hours of visiting with elderly friends and shut-ins. That's why such letters always get an answer, and why those answers sometimes turn into long discussions between us. It takes time, but it's a pleasure to carry on such a correspondence.

That reminds me to tell you that it would help a great deal if our minister friends who send in news notes would put them on a sheet of paper separate from their personal letter.

And don't forget, we'd like to have more Letters to the Editor on various subjects.

## Do You Want to Write?

Someone asked us why we didn't use more articles from North Carolina writers. That raised a question in the editor's mind and he set to work to count up the number of Tar Heel contributors during the last five months. The result was rather surprising. During that time, despite the fact that we have very little space for articles, we have used approximately seventy signed articles from North Carolina writers.

There is one point, however, that bothers us. We know of many ministers and laymen who can write interestingly, but who never do.

This is an invitation to send in your contribution in the form of a short meditation for the devotional page (350 words), or an equally short discussion of some church problem. We will be glad to use as many of these as we can.

And don't forget that we are anxious to get letters to the editor, pro or con.

## Spare the Rod

A TV comedian gave a new twist to the old saying, "Spare the rod and spoil the child." He made it, "Spare the hot rod and spoil the child." He might have paraphrased another one, "Give a child his head and then watch him lose it."

Educators these days are debating whether or not to go back to administering corporal punishment. Some are afraid of the parents and others fear the children; still others are ready to try most anything. But one thing is sure, teachers would welcome a little co-operation from the parents and more discipline in the home.

A returned traveler was telling about his stay in a home where there was a houseful of children. "Didn't they nearly drive you crazy?" he was asked.

"Not at all," he said. "I hardly knew they were around. European children are taught to be quiet and not speak until spoken to."

Which reminds me that I just received a letter from a little English girl whom I met two years ago when she was eleven. Her letter might be a model for college students, and she can spell!

And that reminds me that our young people are improving. If you read the article in a recent issue ("Forty Days") by the son of one of our ministers you would hardly think that it was the work of a 20-year-old college sophomore. Charles Price has the gift of using words that sing—and he is a talented artist, also. There are more like him in Methodist homes and parsonages, we are happy to know.

# Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

## Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation

Dept. MH 107

530 Fifth Avenue, New York 36, N. Y.

MU 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



NORTH CAROLINA

# Christian Advocate

UNIVERSITY LIBRARY

JUN 4 1959

DURHAM, N. C.

DUKE UNIVERSITY  
LIBRARY

June 4, 1959

Volume 104

Number 23

## *In This Issue*

Greensboro College

Page 3

Nineteenth Annual  
Meeting WSCS

Page 4

Fifteenth Annual Meeting  
Wesleyan Service Guild

Page 6

Editorials

Dulles—Man of Faith

Moving Day

Shall We Shoot Them?

→  
Doorway to the Greensboro Building,  
Greensboro College, erected in 1956  
through the United College Appeal and  
Gifts from the City of Greensboro.





# Carolina Briefs

The Rev. and Mrs. Ben F. Stamey of the Rockford Street Methodist Church, Mount Airy, announce the birth of a daughter, Anne Suzette, on February 11, 1959.

Central Methodist Church, Clyde, North Carolina, held its Annual Spring Picnic at Camp Hope on May 20, honoring the 42 members who had been received into the church during the past conference year. Twenty of these were received by profession of faith. Mr. Frank Chambers is Chairman of the Commission on Membership and Evangelism, and the Rev. Clyde L. Collins is the pastor.

Miss Hulda Ruth Whitely of High Point, who is currently director of Christian education at Wesley Memorial Methodist Church of that city, is one of five young women recently awarded \$1000 John Q. Schisler graduate scholarships for the 1959-1960 school year. These scholarships are pointed primarily toward service in Christian education in the local church. Miss Whitely plans to attend Boston University School of Theology to study for a master of religious education degree.

Love's Methodist Church, Walkertown, observed its annual homecoming on Sunday, May 24, with the Rev. Clyde Auman, associate pastor of Centenary Church, Winston-Salem, as guest speaker. Picnic dinner was served on the church grounds.

Word comes from Pfeiffer College, Misenheimer, that six members of this year's graduating class have been awarded fellowships for graduate study in the amount of \$8,500. Also that five faculty members have received study grants for the summer quarter.

Charles Vaughn of High Point, who attended High Point College and Duke University, has been employed by Central Church, Mount Airy, as its director of Christian Education, and assumed his duties June 1. Mr. Vaughn has had considerable experience in this field, and is also an accomplished musician. His versatility will make him valuable to the total church program.

On April 15 High Point College was host to the College Board of Visitors of the North Carolina Conference. The visiting group annually inspects the institutions of higher education which are financially supported by the Methodist Church. Last year the N. C. Conference contributed \$35,000 to High Point College.

The Rev. J. F. Herbert, pastor of First Church, Morehead City, was in the pulpit on Sunday morning, May 24, for the first time following a seven-month illness. The Rev. John Cline, pastor of Ann Street Church, Beaufort, was guest minister for the evening service.

Howard Powell, Jr., son of Dr. and Mrs. Howard P. Powell of Edenton Street Methodist Church, Raleigh, has been selected by a committee of citizens of that city as "Raleigh's Community Ambassador" to visit abroad this summer.

The Charlotte District Ministers' Wives Association recently entertained the wives of retired ministers and widows at a tea given at the District Parsonage. Mrs. Nolan B. Harmon presided at the punch bowl, and

Mrs. Douglas Corriher, president, and Mrs. S. B. Moss greeted the guests at the door as they came to meet the honorees.

Announcement is made of the engagement of Miss Mary Odessa Benbow, director of Christian Education at St. John's Church, Charlotte, to the Rev. Norwood P. Montgomery, who will be graduated from Duke Divinity School on June 7, and will receive appointment in the Western N. C. Conference. Miss Benbow is the daughter of Mrs. Jay L. Benbow of Oak Ridge, N. C., and the late Mr. Benbow. Mr. Montgomery is the son of Mr. and Mrs. G. L. Montgomery of Seaford, Virginia.

The well-known Leet-McCullar Stewardship-Evangelism team conducted a successful crusade at St. Paul's Methodist Church, Carolina Beach, May 20-31. The Rev. L. O. Leet and Mrs. Idalee McCullar are both ordained ministers and national stewardship evangelists for the Christian Churches of America.

The Rev. William Brantley who has served for three years as Director of Education at Myers Park Church in Charlotte, and the Rev. James Burnett who has served for a year as Youth Director at this church, have resigned these positions to take pastoral appointments at the Western N. C. Annual Conference.

Mr. and Mrs. G. W. Evans announce the birth of a son, Gerald Wilbert Evans, Jr., in the Summerville Hospital, on May 23. Mrs. Evans is the former Mary Elizabeth Edwards, daughter of Mrs. Edwards and the late Rev. John R. Edwards of the North Carolina Conference.

Miss Peggy Davis, a rising senior at High Point College, has been engaged as director of Christian Education at Covenant Methodist Church, Gastonia, for ten weeks during the summer vacation period. She began her duties June 1, is in charge of the Daily Vacation Church School and will have charge of the Methodist Student Day service on Sunday morning, June 14. Miss Davis has previously served two summers as director at the Boger City Methodist Church, and comes to Covenant with a high recommendation from the pastor of that church.

## Seminar for Young Adults Set for New York and Washington

A United Nations-Washington seminar for Methodist young adults will be held June 21-26 in New York City and Washington, D. C.

While in New York, the group will tour the UN building, attend sessions of UN committees and councils, be briefed by UN delegates and personnel, and confer with leaders of the Methodist boards of missions and world peace.

In Washington, the members of the seminar will have interviews with senators and representatives, be briefed at the U. S. Department of State, and visit the School of International Service of American University, the embassies of the Soviet Union and Ghana, and other points of interest. The seminar will close with worship at the Lincoln Memorial.

Sponsors of the seminar are the Department of Christian Education of Adults of the Methodist Board of Education and the Methodist Interboard Committee on Missionary Education. Leadership will be provided by these agencies and the Methodist

boards of missions, world peace, and temperance and the National Council of Churches.

## Minister Speaks Regarding Dog Racing

The Rev. J. F. Herbert, pastor of First Church, Morehead City, on Sunday, May 24, made the following statement in reference to the proposed return of Dog Racing with legalized betting, to that city and county:

"I am grateful to God for the opportunity to make my testimony in reference to this matter. I look upon the proposed return of dog racing, with legalized betting, to this county as an appalling thing whose hurt we cannot measure.

"A high school boy has been quoted as having said, 'I know it is wrong, but this is a poor county. Our county needs the money. It will give us more money for welfare work.'

"Son, it is true that we need more money for the poor, but the main thing is to be right, and this thing is wrong. Who can deny the statement of Attorney General Seawell that the 'return of dog racing track to North Carolina would be an invitation to organized crime and crime syndicates. It's a mighty sorry way to make revenue in North Carolina, in my opinion.'

Mr. Herbert used as his text, "Make straight paths for your feet, lest that which is lame be turned out of the way." (Hebrews 12:13)

◇ ◇ ◇

## SING WHILE YOU DRIVE

At 45 miles per hour, sing—  
 "Highways are happy ways."  
 At 55 miles, sing—  
 "I'm but a stranger here, heaven is my home."  
 At 65 miles, sing—  
 "Nearer, my God, to Thee."  
 At 75 miles, sing—  
 "When the Roll is Called Up Yonder, I'll Be There."  
 At 85 miles, sing—  
 "Lord, I'm Coming Home."

—Selected

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western

North Carolina Conferences of

The Methodist Church

ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
 O. D. Park ..... Managing Editor  
 Elizabeth Whisner ..... News Editor  
 Betty Dean ..... Circulation  
 Henry E. Gibat ..... Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Greensboro College

Three items stand out in the long history of Greensboro College

- (1) Its charter in 1838 as Greensboro Female College makes it, together with Duke University's Trinity College, the oldest educational institution of North Carolina Methodism.
- (2) The union of Greensboro and Davenport Colleges in 1938 represented North Carolina Methodism's decision to have a few strong educational institutions rather than many weak ones.
- (3) The college's decision to become fully coeducational in 1956 opened a new era of service to young men as well as young women.

Greensboro College has steadily emphasized quality rather than size. This year the enrollment reached 470 (plus part-time students), the largest in the institution's history. A study by the Methodist University Senate in 1957 showed that our maximum, for academic efficiency, should be 625 students during the next few years. A ratio of one instructor per twelve students gives the personal relationship so necessary for good education.

The college's instructional program is geared to its facilities and its philosophy of Christian higher education. We have offered solid major studies in the humanities, the sciences, and the social sciences. These majors have represented the central emphases of each subject rather than highly specialized courses which are correctly offered only at the graduate level.

Religion and philosophy have been strong items in the college curriculum. The nationally accredited School of Music gives the only professional degrees offered by the college. Within the last few years the college has developed North Carolina's only



*The Hannah Brown Finch Memorial Chapel  
Erected In 1954 through the Generosity of George D. Finch*

undergraduate curriculum to prepare teachers of the mentally-retarded and the speech-handicapped. With the coming of men students, the college has developed a program in economics and business administration plus strengthening its curriculum for pre-professional study (pre-medical, pre-dental, pre-ministerial, pre-law).

A high degree of self-analysis is always helpful to the instructional program of a college. For fifteen years entrance to the college has hinged, in part, upon a satisfactory score on nationally standardized tests (ACE, CAT, "College Boards"). To test what the faculty and students do at this college, Graduate Record comprehensives are given each senior shortly before graduation. The faculty has been gratified to see the scores on this national norm rise far above what would be anticipated from the level of entering scores.

A college is its faculty. To make of Greensboro College a top-flight institution during the next three years will require continually increasing sustaining funds from North Carolina Methodists. In addition, the college will carry forward its own intensive cultivation of every possible source for gifts

to current operations. Careful analysis shows that by 1962 Greensboro College must have additional income of \$125,000 per year, beyond student fees and all present income, merely to keep pace with rising instructional costs. During many years the faculty and staff have been called upon for too great a financial sacrifice to teach in our church's college. We are grateful for the fine support which has made this a good college—even to hold our own during the next few years will call for sacrificial giving.

During recent years our building program has brought several fine structures to the campus through the efforts of our church in the Methodist College Advance and the United College Appeal. Last fall saw the successful campaign of the Western North Carolina Conference through which \$850,000 was pledged to the erection of a physical education building and a men's residence hall. This will complete the building program of the college for the present and will permit us to concentrate even more upon the improvement of instruction. The college expresses its heartfelt thanks to its Board of Trustees and to the Methodists of North Carolina for enabling Greensboro College to put quality into education since 1838.

## Lacours to Lead Mission to Japan

Forty-two Americans, under the leadership of Dr. and Mrs. Lawrence L. Lacour, Nashville, will participate in an evangelistic mission to Japan this summer.

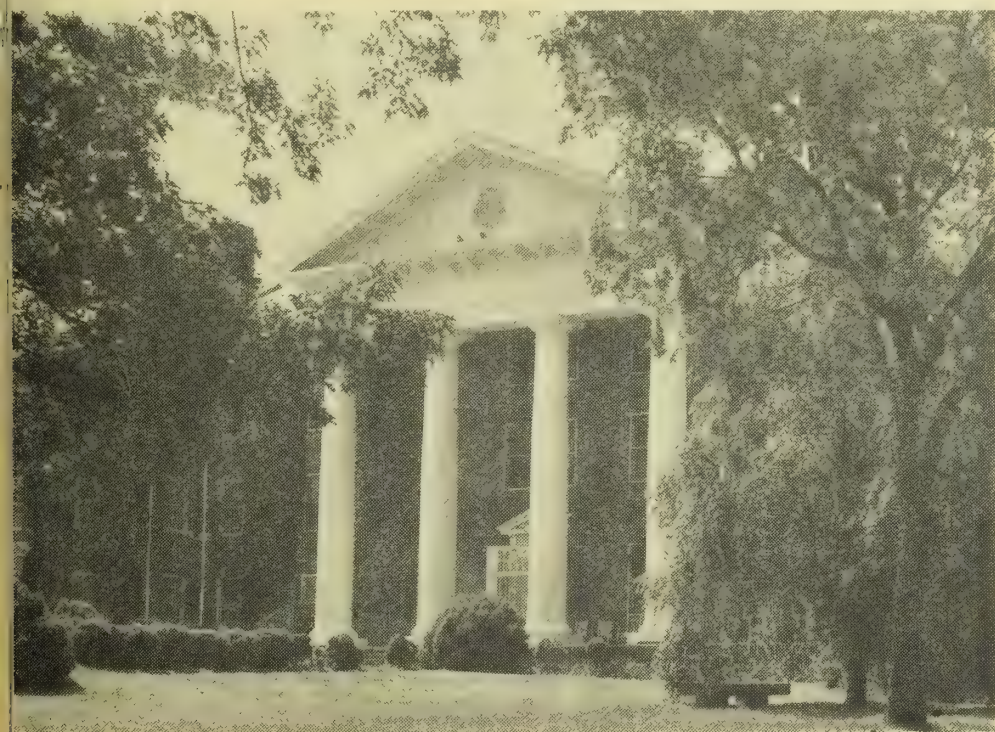
Dr. Lacour is director of the Department of Evangelistic Missions of the Methodist General Board of Evangelism, which has its national headquarters in Nashville.

The group will leave Seattle by plane July 6 and return to this country about September 3 or a little later.

This will be the seventh mission to Japan that the Lacours have led in the last ten years. The missions have assisted in the establishment of 28 of the approximately 100 churches that have been started there since World War II by the United Church of Christ in Japan (a union of eight major denominations, including the Methodists).

The missions are under the supervision of the Methodist Board of Missions.

The Rev. Ralph H. Taylor, pastor of First Methodist Church, Lexington, N. C., will be among the thirty-five participating ministers representing six denominations.



*Historic Main Building, First Opened In 1846*



## CONDENSED PROGRAM

# Nineteenth Annual Meeting

## WOMAN'S SOCIETY OF CHRISTIAN SERVICE

Western North Carolina Conference

Lake Junaluska, N. C.

June 17-19, 1959

Conference THEME: "A Greater Splendor Yet While Serving Thee"

Greensboro District, Hostess

### Pre-Conference Meetings—

Tuesday, June 16

2:00 p.m. Meeting of Executive Committee.

9:00 p.m. Service of Spiritual Preparation. Mrs. E. K. McLarty, Jr. of Brevard College, leader.

Wednesday, June 17

11 a.m. to 2 p.m. Registration of Delegates. George R. Stuart Auditorium—Greensboro District in charge.

### Afternoon Session

Mrs. Clarence C. Cranford presiding.

2:20 p.m. Organ Prelude—George Davis.

2:30 p.m. Convening of Woman's Society of Christian Service of Western North Carolina Conference. Theme Hymn, "We Thank Thee, Lord." Prayer, the Rev. J. Clay Madison. President's Message, "Our Witness and Our Mission." Business session of Annual Meeting. Introductions. Report of Recording Secretary, Mrs. Hugh Wilkin. NORTH CAROLINA CHRISTIAN ADVOCATE, Dr. R. P. Marshall. United Church Woman, Mrs. W. A. Bales. Memorial Service, Mrs. Rupert Crowell of Asheville.

4:30 p.m. Fellowship—Greensboro District, Hostess.

6:00 p.m. Dinner for Missionaries and Deaconesses and Other Workers, Lambuth Inn.

### Evening Session

7:45 p.m. Organ Prelude. Prayer. Hymn. Rural Work, Miss Laura Wells. Recognition Service for Missionaries, Deaconesses and Other Workers, Mrs. Gilmer Harris. World Federation of Methodist Women, Processional and Pageant, Asheville District.

Chapel will be open at all times for Meditation and Prayer.

Special Music 8:00-8:30 a.m. Thursday and Friday.



MISS NICHOLS

Thursday, June 18

9 a.m. Organ Prelude. Hymn, Prayer. Master Report, Conference Officers. Music by Assembly Quartet. Report of Committee on Nominations, Mrs. Ralph Bisel. Business. Visions of Splendor: Burma, Miss Elizabeth Callis; Mexico, Miss Ola Callahan; The Philippines, Mrs. P. A. Masten. Hymn. Address, "Stand Up and . . . Choose," Dr. D. E. Wassen.

### Afternoon

2 p.m. Organ Prelude. Theme Hymn. Deaconess Association, Miss Mary Floyd. Jurisdiction Report, Mrs. Carl King. Stand-



MISS CALLAHAN

ard of Excellence Recognition Service. Treasurer's Report and Pledge Service, Miss Una Edwards.

3:15 p.m. Lines of Work Meetings in Designated Places.

7:00-7:30 p.m. Hymn Sing by Lakeside, Glenn Draper, Leader.

### Evening

7:45 p.m. Organ Prelude. Prayer. Address, "Service the Greatest Splendor," Miss E. Louise Nichols, Woman's Division of Christian Service. Hymn. Communion Service, Meditation, the Rev. J. Clay Madison. Assisting ministers.

Friday, June 19

9 a.m. Organ Prelude. Theme Hymn. Prayer. Business Session. Address, "We Hear Thy Voice," Miss E. Louise Nichols. Allen High School, Mrs. Lucille Burton. Bethlehem Center, Mrs. Marion B. Wooten. Hymn. Meditation, Mrs. P. A. Masten, the Philippines.

### GUEST SPEAKERS

MISS E. LOUISE NICHOLS

Miss E. Louise Nichols is a deaconess in the Methodist Church and is a field worker with the Woman's Division of Chris-



MRS. CRANFORD  
President

tian Service. Her special responsibility for the Wesleyan Service Guild.

Miss Nichols is a graduate of Nation College for Christian Workers and of Wynters School of Dramatic Art. She has held a number of responsible positions, having done group work at the Philadelphia Home and Settlement and at Ethel Harpst Home in Cedartown, Ga. She served as church secretary at North Broadway Methodist Church in Columbus, Ohio, and was secretary to the bishop in the Ohio Area office for ten years. In 1955 she attended the Ecumenical Institute in Bossey, Switzerland. While in Europe she visited Methodist centers of work in fourteen countries.

Although her field is with Methodist working women, she is very helpful in interpreting the work of the Woman's Society of Christian Service.

MRS. P. A. MASTEN

Mrs. Masten is better known as "Sall Masten" to the members of the Western North Carolina Conference. She has just returned, this month, from three years of service as a hostess-missionary in the Philippines. Her letters have brought joy and vision to the women of her HOME Conference.

Prior to her foreign service, Mrs. Masten was secretary to the president of Pfeiffer College and later at Scarritt College, Nashville, Tenn. She is the former Recording Secretary of the Conference Wesleyan Service Guild.

MISS ELIZABETH CALLIS

Miss Elizabeth Callis, known as "Lili Callis," returned to the United States in December, 1958, after three years as a special missionary in Rangoon, Burma.

The Burma Methodist says, "She gave freely of her store of spiritual strength, warm friendliness, and of varied talents. She taught Bible classes in Rangoon and Pegu. She taught piano, advanced and primary. The Government School of Music of the Union of Burma asked her to play Burmese Music at sight: the first time Burmese music had been written down."

Her work with young people was especially fine, in Sunday school classes, M.Y.M. meetings, Work Camps, Y.W.C.A. and Y.M.C.A. Every field in which she served her deep consecration and willingness helped to meet every need.



Since she has been at home, she has given a missionary message to many of the District Meetings of the Woman's Society of Christian Service. At present she is working at the Central Methodist Church in Canton, as Director of Religious Education.

#### MISS OLA CALLAHAN

Miss Callahan has recently retired after serving twenty-eight years as a missionary to Mexico. Her first period of service in Mexico began in 1929 and her Christmas message to the home folks in December, 1957, will be long remembered. At that time she was sorting through her things and thinking through her memories, getting ready to come home "for good." Her precious possessions she willed to those whom she loved in Pueblo.

Prior to 1929, Miss Callahan worked in Brevard Institute for five years. She had previously taken her high school work at this school. Later, she was graduated from Greensboro College in Greensboro and worked eight years in the office of her Alma Mater.

Forty-one is the total of the number of years she has served—forty-one good years with a beautiful harvest for the Master.

#### PROGRAM CHAIRMAN

##### MRS. THOMAS E. FRUTCHEY

Mrs. Thomas E. Frutchev of Asheville is chairman of the hard-working Program Committee in charge of planning the Annual Meeting.

The earliest plans were made in January 1959 at the meeting of the Executive Committee at Pfeiffer College. A tentative program was mapped out and latter perfected.

The other members of the Program Committee are Mrs. J. Elwood Carroll, Mrs. Clarence C. Cranford, Mrs. Hugh Wilkin, Mrs. W. B. Hall, Mrs. J. W. Fowler, Jr., Mrs. M. H. White and Mrs. John C. Wright.

#### LOVE OFFERING

Each year the delegates attending the Annual Meeting place a Love Offering on the altar during the service of Holy Communion.

This year the offering will be used to furnish a practice organ for the growing Music Department at Pfeiffer College.

This very worthy project was chosen by the Conference Finance Committee. The need for the organ was so acute that the Committee joyfully agreed to meet the need. Miss Una Edwards, Conference Treasurer, says, "It is hoped that our offering this year will be generous and help to equip the Music Department for training young people who go out from Pfeiffer College to represent us in varied lines of service."

Dr. J. Lem Stokes, president of Pfeiffer College, gives an interesting history of the type and kind of organ, built from a Mueller organ that once had its home in a Leaksville Church. This history will be given to the delegates in the Conference newspaper.

Dr. Stokes says further, "We at Pfeiffer are certainly grateful for all that has been done for us by the members of the Woman's Society of Christian Service and the Wesleyan Service Guild."

Those who cannot attend the Annual



MRS. FRUTCHEY

Meeting may send their offering directly to Miss Una Edwards, Rutherfordton, N. C.

#### FELLOWSHIP

##### Greensboro District, Hostess

"The women of the Greensboro District bring you greetings," says Mrs. W. B. Hall, District President.

"It is our privilege to serve as hostess to the Annual Meeting of the Woman's Society of Christian Service, and we invite all members to come.

"Our women are making preparations to serve you in every way possible. Some of our delegation will arrive early and stay late—so feel free to call on us for any need that you may have.

"At the close of the first session on

Wednesday afternoon, we invite you to a Fellowship Hour on the lawn near the auditorium. Please tarry a while, greet your old friends and take time to meet new ones.

"We are looking forward, with keen anticipation, to our 1959 Annual Meeting and we trust that it will be a blessing to every woman who attends."

#### MEDITATION AND PRAYER

The Chapel at Lake Junaluska will be open at all times during the Conference for meditation and prayer. On Thursday and Friday mornings, from 8:00 to 8:30 a.m., the organist will be at the console to present worshipful music.

The grey stone of the building, the beauty of the Chapel itself, the quiet, worshipfulness of it all, the exquisitely beautiful blue window, all point directly to God. No meetings of any kind are held in the Chapel other than strictly devotional and worship services.

The Chapel was constructed with funds sent in by various churches, coming largely from the 13,000 congregations in the South-eastern Jurisdiction. Each church sent lists of names of boys and girls who served in World War II. These were inscribed in the Book of Memory. These gifts, at one dollar each, plus funds from the Jurisdictional Conference, made the Chapel possible.

The delegates are asked to notice the painting, "The Great Commission," by Howard Chandler Christy, in the Room of Memory. There they may see the new Prayer Desks which were presented by the Chaplains of the Western North Carolina Conference.

"Tarry Ye a while and Pray!"

(Continued on page 13)



Fellowship Tea, Lake Junaluska: Left to right—Mrs. Rupert Crowell of Asheville, Mrs. Clarence C. Cranford of Asheville, president, Mrs. James W. Fowler, Jr. of Lake Junaluska, Mrs. John Hoyle, Jr. of Gastonia, and hostess from Asheville District.



# Fifteenth Annual Meeting Wesleyan Service Guild

## WESTERN NORTH CAROLINA CONFERENCE

Lake Junaluska, N. C.

June 19, 20, 21, 1959

Theme: "The Challenge of Our Tasks to Face"

Greensboro District will be hostess

### Friday, June 19

3:00 p.m. to 6 p.m.—Registration—  
Lambuth Inn

This is a special invitation to every member of the Wesleyan Service Guild to attend the Annual Guild Weekend at Lake Junaluska on June 19th to 21st.

After dinner on Friday evening, the Conference will convene in Lambuth's Assembly Room at 7:15 o'clock. This first session, which will have as presiding officer, Mrs. M. H. White of Charlotte, Conference Secretary of the Wesleyan Service Guild, will include greetings from the Rev. J. W. Fowler, Jr., of Lake Junaluska, introductions and announcements, and will be closed with a Memorial Service for the deceased members led by Mrs. Julian Reeves, District Secretary of the North Wilkesboro District.

At 8:15 p.m. we will go to the Memorial Chapel for a period of meditation led by Mrs. E. V. Ennis of Norfolk, Va., secretary of Wesleyan Service Guilds of the Southeastern Jurisdiction.

### Saturday

After breakfast on Saturday, we will begin the day with worship led by Mrs. John Hoyle, Jr., a member of the Board of Missions of the Methodist Church, and Miss E. Louise Nichols, field worker of the Woman's Division of Christian Service, will set the stage for our Workshops with a speech entitled "The Challenge of Our Tasks."

The Workshop Groups from 9:00 a.m. to 10 a.m. will be on Leadership, Membership, Spiritual Life, Missions, Program, Relationship of Woman's Society of Christian

Service and the Wesleyan Service Guild, Funds, and Christian Vocations.

At the close of Workshop periods, there will be a reporting period, when the reporters from each group will summarize the findings of their group to the Conference.



At the 11:00 a.m. session, we will "stand up and be counted"—by districts. We will hear from Mrs. Clarence C. Cranford, president of the Woman's Society of the Western North Carolina Conference, and will close with a Question and Answer period. Questions will be from the Question Boxes

which will be placed at various spots throughout the building.

Immediately following lunch we will have a visit from our missionaries, Mrs. Sallie B. Masten, Miss Ola Callahan, Miss Elizabeth Callis and Miss Laura Wells. Then we will take a look at the Study Books for the coming year.

Most of Saturday afternoon is free time, but you are invited to a tea at Pfeiffer College's Cottage, and to visit the World Methodist Building, but back to Lambuth Inn for a 6:00 o'clock dinner when the Districts will be seated together.

At 7:15 p.m., down by the lakeside we will join in a vesper service, which will begin with a hymn singing period led by Glenn Draper, director of Music at the Lake Junaluska Summer Assembly. This will be followed by an inspirational address by Dr. Gaston B. Foote of Fort Worth, Texas.

At 8:15 o'clock on Saturday evening in the auditorium Miss E. Louise Nichols of the Woman's Division will speak. This will be followed by the Pledge Service by the treasurers and the eleven district secretaries.

Back at Lambuth Inn at 9:30 p.m., the Greensboro Guilders will hold "Open House" in their rooms on the second floor—all are welcome!

### Sunday

On Sunday morning, June 21st, the day will begin with informal "Buzz Sessions" with the missionaries and workers. At this time the missionaries will talk informally and will answer questions concerning their work and their lives as missionaries. These sessions will be held in the Conference rooms at Lambuth Inn.

At 10 o'clock our Holy Communion Service will be held in Memorial Chapel and



MRS. MASTEN

Mrs. P. A. Masten will give the communion meditation. Our love offering will be left at the altar of the Chapel. The Junaluska Quartet will furnish devotional music for the service.

In the auditorium at 11 o'clock, Dr. Gaston B. Foote will be the speaker. This service will officially close the program of the Nineteenth Annual Meeting of the Wesleyan Service Guild.

—MRS. M. H. WHITE  
Secretary Wesleyan Service Guild,  
Western North Carolina Conference

## Guest Speakers

### DR. GASTON B. FOOTE

Dr. Gaston B. Foote is a well known minister and author in the Methodist Church in Fort Worth, Texas.

He is a graduate of Southern Methodist University in Dallas, Texas, having three degrees, A.B., M.A. and B.D. from the university. Other degrees have been bestowed on him by Iliff School of Theology in Denver, Colo., Miami University in Oxford, Ohio, and Doctor of Laws from Wilberforce University in Xenia, Ohio.

He was a delegate of the Methodist Church to the World Conference on Faith and Order in Edinburgh, Scotland, in 1937. He attended the World Conference on Christian Youth in Oslo, Norway, in 1947 and other world conferences in recent years.

He is the author of many religious writings, the last of which, "The Transformation of the Twelve," was published in 1958.

### MRS. P. A. MASTEN

Mrs. Masten, better known as "Sallie Masten" to the Guilders, is a very beloved member of the Guild. She was Conference Recording Secretary of the Guild before she went to the Philippines as a missionary. The Guilders are singing, "Welcome home, Sallie!"

### MRS. E. V. ENNIS

Mrs. Ennis is from Norfolk, Va., and is Secretary of Wesleyan Service Guild of the Southeastern Jurisdiction. She has given inspired leadership to the Guilds with the quality of her work. She has visited the Guild Weekend Conference in the past and it is a pleasure to welcome her back.



DR. FOOTE



# African Methodist Singers to Tour U.S.A.

The Ambassadors Quartet, composed of four young Methodist laymen from Southern Rhodesia, Africa, will arrive in New York June 29 to begin a 10-month musical tour of the United States.

Coming to America as goodwill ambassadors for Africa and for its Christians, the quartet will bring the folk music and the hymns of their homeland. The African music is expected to be new to most of the audiences who will hear them, as this is believed to be the first musical group from African Methodism to have visited the United States.

For certain portions of their program, the Ambassadors Quartet will don the garb worn by African witchdoctors and by the village people on ceremonial occasions. They will bring a variety of drums and other musical instruments, and will demonstrate African drumming during their programs.

An intensive schedule will take the Ambassadors Quartet to Methodist churches in 29 states (including North Carolina) and the District of Columbia between July of this year and April, 1960. The climax of the tour is expected to be an appearance by the quartet at the General Conference in Denver, Colo. The schedule has been worked out on an annual conference basis, and most dates have been assigned to conferences.

The visit of the quartet to the United States is being sponsored by the Rhodesia Annual Conference of the Methodist Church, which includes 42,000 Methodists in about 200 churches in Southern Rhodesia. The quartet members, however, consider themselves as representatives not only of Rhodesia and Rhodesian Methodists but of Africa and African Christians as a whole. The Methodist Board of Missions is co-operating with the Rhodesia conference in the tour.

The quartet is coming at this time because during the fall, winter and spring of 1959-60 the Methodist Church, together with other Protestant denominations, will be studying Africa as the interdenominational overseas mission study theme. The quartet will provide a first-hand contact for thousands of American Christians with the part of the world about which they will be reading and studying.

Shown in picture are members of the quartet (left to right): Josiah Njagu, second bass; Daniel Kasambira, second tenor; Den-nison Nyamarowa, first tenor; and Ben Jambga, first bass.



**Barber-Scotia College:** Director of Religious Activities, Barber-Scotia College, Concord, N. C.

**Belmont Abbey College:** Director of Religious Activities, Belmont Abbey College, Belmont, N. C.

**Bennett College:** The Rev. John L. Bryan, Bennett College, Greensboro, N. C.

**Brevard College:** The Rev. C. E. Roy, Brevard College, Brevard, N. C.

**Campbell College:** The Rev. L. H. Morgan, Methodist Parsonage, Coats, N. C.

**Catawba College:** The Rev. John Carey, Catawba College, Salisbury, N. C.

**Charlotte College:** Miss Bonnie Cone, Charlotte College, Charlotte, N. C.

**Chowan College:** The Rev. Owen Fitzgerald, Murfreesboro, N. C.

**Davidson College:** The Rev. Russell Montfort, Methodist Parsonage, Davidson, N. C.

**Duke University:** The Rev. Arthur Brandenburg, 4574 Duke Station, Durham, N. C.

**East Carolina College:** Miss Mamie Chandler, 501 E. Fifth St., Greenville, N. C.

**Elizabeth City Teachers College:** The Rev. James Bands, Elizabeth City Teachers College, Elizabeth City, N. C.

**Elon College:** The Rev. Harmon L. Smith, Grace Methodist Church, Graham-Hopedale Road, Burlington, N. C.

**Fayetteville State Teachers College:** The Rev. R. B. McRae, 806 Frolic St., Fayetteville, N. C.

**Flora McDonald College:** The Rev. Fred E. Still, Red Springs, N. C.

**Gardner-Webb College:** The Rev. Harold Austin, Route 3, Shelby, N. C.

**Gaston Technical Institute:** Mrs. Jeff McArver, 1025 Franklin Ave., Gastonia, N. C.

**George Washington Carver College:** Mr. Edward H. Brown, George Washington Carver College, Charlotte, N. C.

**Greensboro College:** Dr. Raymond Smith, Greensboro College, Greensboro, N. C.

**Guilford College:** Mr. & Mrs. Stuart Devlin, Guilford College, Greensboro, N. C.

**High Point College:** Dr. Walter Hudgins, High Point College, High Point, N. C.

**Immanuel Lutheran College:** The Rev. W. H. Kampschmidt, Immanuel Lutheran College, Greensboro, N. C.

**Johnson C. Smith University:** Dr. A. O. Steele, Johnson C. Smith University, Charlotte, N. C.

**Lees-McRae College:** The Rev. Harrison Taylor, Banner Elk, N. C.

**Lenoir-Rhyne College:** Miss Ann Wafford, First Methodist Church, Hickory, N. C.

**Livingstone College:** The Rev. Edgar N. French, Livingstone College, Salisbury, N. C.

**Louisburg College:** Mr. Allen DeHart, Louisburg College, Louisburg, N. C.

**Mars Hill College:** The Rev. James Thurman, Methodist Parsonage, Mars Hill, N. C.

**Meredith College:** The Rev. Neal McGlamery, Wesley Foundation, 2511 Clark Avenue, Raleigh, N. C.

**Mitchell College:** Mrs. Howard Doyle, Broad St. Methodist Church, Statesville, N. C.

**Montreat College:** The Rev. John McWhorter, The Methodist Church, Black Mountain, N. C.

**Mount Olive Junior College:** The Rev. Burkette Raper, Mount Olive College, Mount Olive, N. C.

**North Carolina College at Durham:** The Rev. Douglas Moore, 4-C Braswell, Durham, N. C.

**North Carolina State College:** The Rev. Neal McGlamery, Wesley Foundation, 2511 Clark Avenue, Raleigh, N. C.

**Oak Ridge Military Institute:** The Rev. Mr. McFayden, Oak Ridge Military Institute, Oak Ridge, N. C.

**Peace College:** The Rev. Neal McGlamery, Wesley Foundation, 2511 Clark Avenue, Raleigh, N. C.

**Pembroke State College:** Miss Marjorie Kanable, Box 66, Pembroke, N. C.

**Pfeiffer College:** The Rev. James Clemmer, Misenheimer, N. C.

**Pineland and E.M.I.:** President W. J. Blanchard, Salemburg, N. C.

**Presbyterian Junior College:** The Rev. Ernest E. Edmond, St. Paul Methodist Church, Maxton, N. C.

**Queens College:** The Rev. James Burnett, Myers Park Methodist Church, Charlotte, N. C.

**Rex Hospital:** The Rev. Neal McGlamery, Wesley Foundation, 2511 Clark Avenue, Raleigh, N. C.

**St. Augustine College:** Director of Religious Activities, St. Augustine College, Raleigh, N. C.

**St. Mary's College:** The Rev. Neal McGlamery, 2511 Clark Avenue, Raleigh, N. C.

**Salem College:** The Rev. Bob Younts, 2569 Reynolda Road, Winston-Salem, N. C.

**Shaw University:** Miss Mildred McTyre, Director of Religious Activities, Shaw University, Raleigh, N. C.

**State Hospital:** The Rev. Neal McGlamery, Wesley Foundation, 2511 Clark Avenue, Raleigh, N. C.

**University of North Carolina:** The Rev. Robert Johnson, Wesley House, 214 Pittsboro St. Chapel Hill, N. C.

**Wake Forest College:** The Rev. Bob Younts, 2569 Reynolda Road, Winston-Salem, N. C.

**Warren-Wilson College:** Miss Elizabeth Lanfield, Warren-Wilson College, Swannanoa, N. C.

**Western Carolina College:** The Rev. & Mrs. Milford Thumm, Methodist Church, Cullowhee, N. C.

**Wilmington College:** Director of Religious Activities, Wilmington College, Wilmington, N. C.

**Wingate College:** The Rev. O. L. Hancock, Wingate Methodist Church, Wingate, N. C.

**Winston-Salem Teachers College:** The Rev. William R. Crawford, 1701 Shadymount Avenue, Winston-Salem, N. C.

**Woman's College, UNC:** The Rev. Robert Streetman, Wesley Foundation, Tate & Spring Garden Streets, Greensboro, N. C.

## Attention!

### Woman's Society of Christian Service Secretaries of Student Work

These are the persons to whom Blue Cards should be sent:

**Agricultural and Technical College:** The Rev. John G. Corry, 130 S. Henry St., Leaksville, N. C.

**Appalachian State Teachers College:** The Rev. Robert Gibson, 421 Howard St., Boone, N. C.

**Asheville-Biltmore College:** Dr. E. H. Blackard, Central Methodist Church, Asheville, N. C.

**Atlantic Christian College:** The Rev. R. Grady Dawson, First Methodist Church, Wilson, N. C.



# EDITORIALS

## Dulles—Man of Faith

Those who knew John Foster Dulles only as a controversial figure in politics and international affairs seldom remembered that for many years he had been a leader in the Presbyterian Church and the National Council of Churches. His rise to prominence as a statesman obscured the memory of his service to the church.

Carl W. McCardle, former assistant Secretary of State, writing in a series of syndicated articles, told of this side of the Dulles character:

"It was a common practice," he said, "for Dulles, a staunch Presbyterian, to reach for his Bible so he could quote accurately some phrase or verse. And I remember going to church with him in London during the 1956 Suez crisis. He almost prostrated himself in prayer for guidance.

"Once when he was outlining a new policy to me, I asked him what basis he had for it. He replied simply:

"It was an act of faith."

"I remonstrated that you can't base foreign policy on faith.

"I can," he said quietly."

McCardle quoted a letter which Dulles wrote to McCardle's daughter when she joined Metropolitan Methodist Church in Washington. "Many things in life are more important," wrote Dulles, "than pure reason or matter that we can see or feel. It is the intangibles such as faith, love and hope which count the most, and I am sure that you will be strengthened in this respect from your association in church with other believers."

Already men who did not see eye to eye with him on matters of international policy are saying that he was probably our greatest secretary of state. Whether he was or not, he was a man of faith.

## Moving Day

Each time Annual Conference time rolls around one thing is certain, some preachers are going to move. For a few, such movement may be said to be involuntary; for others it is according to plan.

Laymen who lose a beloved pastor in the yearly "scramble" are prone to blame someone, the bishop, the superintendent, or, perhaps, the minister who is to take his place. It is hard to explain just what happens at a cabinet meeting and perhaps we might as well not try. But one thing is certain, unless we "freeze" all the preachers in their present pastorates, there will have to be a certain proportion of moving this year, next year and on *ad infinitum*.

Methodism is an itinerancy. That word has an unfamiliar sound these days, but fifty years ago it was a favorite expression.



But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.—*Malachi 4:2*.



Preachers were itinerants, and they itinerated much more than they do now. Not only was the four-year rule enforced, there was a sort of unwritten law which made it difficult for most men to stay longer than two years in one place. That system is not suited to our present-day situation, and it is fortunate that there is no longer any rule at all concerning the length of pastoral relationship. A minister may stay in one place as long as he and his church can agree—and get the cabinet to consent.

But pastoral relationships may sometimes be dissolved when both the pastor and his people are perfectly well satisfied. When that happens there is apt to be criticism on the part of the laymen. "Why did they move my preacher?" asks a member of the Official Board, and the answer may not be readily forthcoming—at least not a very clear answer, for there are accidents in the cabinet, last minute decisions which upset the apple-cart and produce appointments which no one can justify. Strangely enough, some of these seeming mistakes turn out to be blessings and remind us that the Holy Spirit can still take a hand in the affairs of the church.

We remember one minister who had served for several years in a pastorate and had won the affection of the members of his congregation and of other denominations. When it was rumored that he was going to be moved, the pastor of a colored Baptist church asked his people to pray that the Lord would "speak to the bishop and tell him not to move our Methodist friend." When the colored Methodist minister heard it, he shook his head. "That Baptist brother certainly doesn't know anything about bishops," he said. "The Lord can speak, but will the bishop listen?"

As we recall, the preacher moved at the next Conference. He was disappointed, his people were disappointed, but the church prospered mightily after he left.

## Shall We Shoot Them?

Samuel Lubell, writing in a series of syndicated articles, recently discussed the plight of the older worker and the growing demand for compulsory retirement at an earlier age. He quotes one young machinist as saying, "There were 400 men in our plant over 65 and yet they laid me off . . . If I saw a man over 65 dying of thirst I wouldn't give him a drink of water."

This statement is typical of the reaction

of young steel workers who have, says Lubell, in some cases, organized to systematically browbeat and harass the older men in an effort to drive them off the jobs.

Perhaps this condition is not general in all industries, for most of them have not felt the pinch of increasing unemployment caused by automation and slackened demand. But it is symptomatic of a spirit which is coming to dominate some of the groups of workers. Even in small business you sense the antagonism toward older men, an antagonism which can cause bitterness and strife and play into the hands of demagogues.

As we live longer and retirement comes earlier, what shall we do with the millions who have nothing to do? Shall we shoot them or deport them, so that they will not be around to mar the joy of the young men who have taken over?

"You're getting old, Pop," say the brash young man. You're sixty-five and you don't count any more. Get out of the way and let us bright young fellows have a chance. Go live in a home with other old people where we won't have to look after you. You had your chance. If you didn't make your pile, it's your own fault."

Actually those who feel this way are in the minority in the ministry and in business, but there are enough of them to pose a problem for the sociologist and the psychologist, not to mention the pastor who finds cases every day where active older people are losing interest in life after retirement.

Several weeks ago we mentioned one solution to the problem of the retired worker as we told of the call for retired business men to go to the mission fields. There are other opportunities for older persons who refuse to give up. The country needs them and the church can use them.

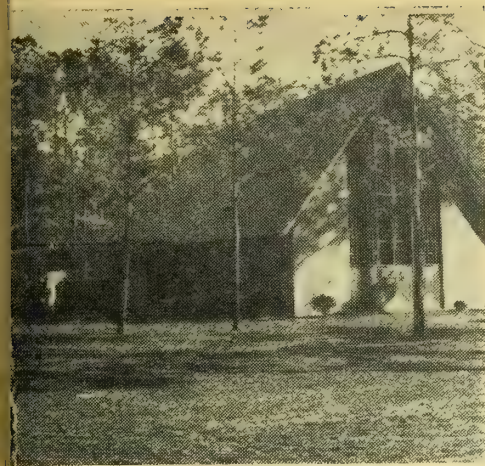


Is Money the Cure for Dizziness? A Duke scientist has announced that too little money seems to be a factor in the occurrence of dizzy spells in older people. More men of the lower income group suffer from giddiness in old age than those who have had good salaries . . . That is a surprise. We thought that it was having money that made men giddy.



A Good Word for Gossip: Saul Pett, newspaper columnist, recently wrote an apology for gossip in which he claimed that this popular pastime doesn't deserve the criticism heaped upon it. He suggests that "four old biddies sitting on the front porch sipping lemonade and chewing up the neighbors might be only practicing news analysis . . ." That reminds us of the words of a preacher who said that every town needed a good gossip to keep the people in line. But the trouble is that most gossip doesn't stop at news analysis.





On Sunday, June 7, the cornerstone was laid for the new Wesley Methodist Church of Riegelwood. The Rev. T. A. Collins, director of the N. C. Board of Missions and Church Extension, was the speaker.

Ground was broken for the new building on May 25, 1958, and the church was officially organized the following month, with 28 adults and nine children. The opening service was held on Sunday, November 2, 1958, with the Rev. Paul Carruth as guest speaker, assisted by District Superintendent J. E. Garlington, the Rev. M. C. Dunn, and the Rev. Wesley Noble, the local pastor.

## Family Life Conference Set for Junaluska

A family life conference for the South-eastern Jurisdiction of The Methodist Church will be held July 16-19 at Lake Junaluska, N. C.

Principal speakers will be Dr. and Mrs. Sylvanus Duvall, Chicago, writers and lecturers on family life.

Methodist Bishop Lloyd C. Wicke, Pittsburgh, will be the speaker for the closing worship service.

Work groups and their leaders will be as follows:

Parents of Pre-School Children—Mrs. Shirley Lowery, Tuscaloosa, Ala.; Parents of Elementary School Children—Mrs. John T. Greene, Tallahassee, Fla.; Parents of Teenagers—Dr. Sylvanus Duvall; Teenagers Themselves—Dr. D. D. Holt, Nashville, Tenn.; Becoming Certified to Teach Courses in the Family Field—Dr. John T. Greene, Tallahassee, Fla.; Planning Local Church Family Life Program—Dr. C. P. Hardin, Chattanooga, Tenn.

A feature of the conference will be a dramatic presentation by the Market Street Players of West Market Street Methodist Church, Greensboro, N. C., under the direction of the Rev. R. Harold Hipps.

Program chairman is the Rev. C. Leon Smith, pastor of Park Street Methodist Church, Atlanta, and chairman of the South-eastern Jurisdictional Committee on Family Life.

Theme of the meeting will be "Strengthening Families Through Faith and Freedom."

The conference is being sponsored by the following Methodist agencies: South-eastern Jurisdictional Council, Southeastern Jurisdiction Woman's Society of Christian Service, General Board of Education, and Lake Junaluska Assembly.

## WNCC Methodist Credit Union Growing Rapidly

The WNCC Methodist Credit Union is still growing rapidly. During the last twenty months more than two hundred and fifty members have joined.

The present value of shares is Sixty Thousand Dollars. Every month the Union admits new members, and the amount of investments and loans increases. At the end of the 1958 calendar year, the members received dividends on their shares at the rate of three and six-tenths per cent.

All shares carry insurance benefits.

Loans have been made for the purpose of purchasing real estate, financing automobile trades, paying of hospital or emergency bills, meeting college expenses and other provident or productive purposes. Those who borrow from the Credit Union discover that they save substantial amounts of interest because of the low rates, and that all loans are safeguarded by Loan Protection Insurance at no extra cost to the borrower.

The directors are planning to offer a four-year loan plan whereby parents can finance the college expenses of their children by regular monthly payments of moderate size during a period of forty-eight months, making the money available always when the heavy semester payments fall due.

A mid-year meeting of the Credit Union will be held on Thursday of the Annual Conference, in the afternoon of June 11th. The members are urged to attend, and other interested persons are invited.

All members are requested to bring their passbooks to annual conference, to be presented to the Treasurer for posting of 1958 dividends (if not already posted), and to the Rev. John Hoyle, Jr., for inspection of the Supervisory Committee.

JOHN H. CARPER, President  
IVAN L. ROBERTS, Treasurer



Shown above is the Garland Methodist Church which was dedicated on Sunday, May 17. The Rev. M. W. Warren, a former pastor, brought the morning message. The service was followed by a picnic lunch on the church grounds. The church was constructed at a cost of \$30,000.

## Teen-Age Summer Employment Program Announced

For the sixth year the United Church Women, the Chamber of Commerce, the Junior Chamber of Commerce, and the Employment Security Commission of North Carolina are sponsoring the Teen-Age Summer Employment Program for 16 to 19 year olds.

Employers who are willing to participate, and the boys and girls who are interested in securing work, will please contact their nearest Employment Security Commission office for information and assistance.



Pictured above are the twelve Boy Scouts who on Sunday, May 24, received the God and Country Award at the morning worship service of Wesley Memorial Methodist Church, High Point. This is one of the highest awards in Scouting, and is given to Scouts who have met strict requirements in connection with service to their church.

These Scouts, with their ranks, are (left to right, front row): John Brame, first class; Bob Hoskins, first class; Skip Lyles, first class; Wray Hodgkin, first class; Bob Bradner, first class; (left to right, back row): Trudge Herbert, eagle; Ned Covington, star; John Lindsay, first class; Steve Linthicum, star; Doug Howard, first class; Trip Sizemore, first class; Nick Fountain, explorer. In the rear is the Rev. Bill Buckley, assistant pastor.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Almost . . . But Saved

By CHESTER SHULER

Ever since he could remember, Paul had been taught to tithe. He had placed at least one tenth of his money in the little wooden box with the slotted lid which his father had given him. He liked to read the words lettered on the top, "The Lord's Treasury."

On Sunday Paul would take money from the box for Sunday school and church offerings. Once when a missionary spoke in the church, and told of the great need for money to help the brown boys and girls over in India, Paul gave a half dollar to help feed and clothe them. Ever since he had felt a keen interest in the children of India.

Everything went along nicely until one afternoon when Paul saw those delicious chocolates in Mr. Smith's store window. They made his mouth water just to look at them. And this day as he looked Paul began removing the contents of his pockets—fish-hooks, string, stones, marbles, a knife—but not a cent could he find.

"Of all things," he muttered, "I've never been so hungry for candy in my whole life. And I can't find a job or errand in town. Why did I go and spend all my allowance, anyway?" Paul felt cross. He even muttered something about Mr. Smith for putting the chocolates on display and tempting a boy.

Even a delicious dinner didn't take away his craving for the chocolates. He could just taste those nutty centers, delicious mint patties, and chocolate fudge!

"I've just got to have some!" Paul told himself. "But how? There's my bank. It has \$3.41 in it. But only the man in the bank can open it without breaking the lock. So that's out. And Dad won't give me another cent this week. There's nothing left but—but—" He hated to say the words. "But my tithe box!" He went to his room, and picked up the little wooden box with the motto on top.

"No, it would not be right to use any of the money from the Lord's Treasury," Paul decided, and placed the box back in the drawer.

He went into his big sister's room to look for a sheet of stationery to write to Cousin Jim. Maybe that would take away the craving for the chocolates. Sis kept her stationery in a beautiful box—that had once had chocolates in it! Delicious-looking pictures were on the cover. Paul's mouth began to water again. "Why," he groaned, "do girls do such things?"

He went back to his own room. "Wonder how much money is in my tithe box. Won't do any harm to count it." There was a quarter, two dimes, and three pennies. "Forty-eight cents! Say, that would buy a nice bag of chocolates. But that would be wrong!" Once more the box went back to its hiding place.

Then Paul let out a yell that made his mother wonder what was the matter. "Why didn't I think of it before?" he said to himself. "Uncle Tom is coming tomorrow. And he always gives me a brand new half-dollar to spend any way I like. Why, I can just 'borrow' some from the tithe box and then return it as soon as I get my half dollar. Hurrah!"

Afraid his conscience would stop him again, Paul did not wait. He took the quarter from the tithe money and dashed away as fast as he could run. The clock on the bank told him he had just five minutes before Smith's store would close. He became more hungry for chocolates with every step.

"You're a thief—a thief—a thief!"

His footfalls on the walk echoed the words. He ran faster. "A thief—thief—thief!"

Rounding a corner, he almost fell over Ted Hicks, son of the town drunkard. Ted was on his hands and knees by the sidewalk, frantically tearing up the grass.

"Hi, Ted. What's lost?" Paul asked. He saw signs of hot tears on Ted's grimy cheeks. "Say, what's wrong?"

"Oh, Paul," Ted gasped. "I've lost a quarter. I was to buy bread with it, and the store's almost closing. I lost a dime the other day and Dad nearly killed me for it. He's drunk tonight, and if I don't bring the bread—" A stifled sob stopped his words. "Oh, what'll I do?"

Paul was on his knees instantly, helping to search. Suddenly he thrust his own quarter into Ted's hand. "Quick—run hard! You can make it, Ted. I'll hunt for your money while you go."

With a grateful "Thanks" Ted dashed away. Paul continued to look. Ted came back with the bread and sank down at Paul's side.

"I'll never f-forget t-this, Paul," he said. "You saved me from a terrible beating. Did you find the quarter?"

"Not yet, but I will."

Ted uttered an exclamation as he pounced on the quarter. The edge was just visible under a chocolate bar wrapper. "Here it is, Paul! Guess I was too scared to see straight. You take it—and thank you. I'll do you a favor some time—honest I will!"

"Forget it, Ted," Paul answered. As he started back home the clock bonged six times.

Ten minutes later a quarter clinked cheerily through the slot of the Lord's Treasury, and a sober-faced boy asked where his Sunday school quarterly was.

"On the table," answered his mother. "Why?"

"Guess I'll study my lesson for Sunday. Oh, here's a card from Uncle Tom!" he exclaimed. "May I read it?"

It contained bad news. Uncle Tom was ill and had to cancel his visit. Paul re-read the message several times. His mother

didn't understand why he muttered, "Ah, I ever glad . . . ."

The treasurer of Pauls class was surprise the next Sunday by the large offering. But Paul merely grinned to himself. The best way to avoid temptation was to put the Lord's Treasury to work. That forty-eight cents might just as well go straight to India.—*My Pleasure*

## WHO ELSE BUT GOD?

Who taught the birds to sing and fly,  
And scattered stars across the sky?  
Who showed the fishes how to swim,  
And filled each ocean to its brim?  
Who made the grass, each flower and tree  
The wind that we can never see?  
And who made you and who made me?  
Who else but God?

Who taught the moth's child how to spin  
A snug cocoon for sleeping in?  
Who showed the firefly how to light  
With its small lamp the fields at night?  
Who made the rainbow's every hue,  
The hills that frame a valley view?  
And who made me and who made you?  
Who else but God?

—ELIZABETH-ELLEN LONG

## THOUGHT FOR TODAY

Be careful of the words you say, to keep them soft and sweet; for you never know from day to day which ones you'll have to "eat."—*Copied*

## A SMALL BOY'S GRACE

"Dear God," he bowed his little head,  
"Thank you for our daily bread."  
His chubby hands were folded tight.  
"Thank you for our milk tonight."  
His words were whispered, slow and pure,  
His small boy's voice was low and sure.  
"Thank you for the nice day, too."

Ah, son, I thank God for you!

## CHUCKLE

The mosquito is like a child. When it stops making noise, you know it's getting into something.—*Exchange*

## Bible Quiz

1. Who said, "Teach us to pray?"
2. Which prophet tried to flee from God's commands?
3. How many times did Noah send forth a dove from the window of the ark?
4. Of what mineral was Mary's box of ointment made?
5. Who was the oldest man in the Bible?

## Answers to Last Week's Quiz

1. Thirty years old.
2. Nehemiah—Nehemiah, 2nd Chap.
3. Samson—Judges 15:15-17.
4. Matthias—Acts 1:23-26.
5. The Olive tree—Acts 1:12.



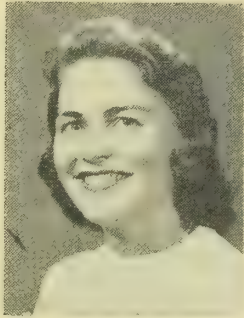
# The Children's Home

Winston-Salem

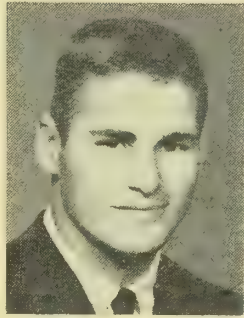
## 1959 GRADUATES



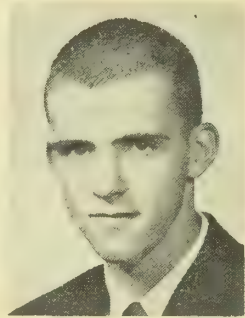
Carolyn Arnold



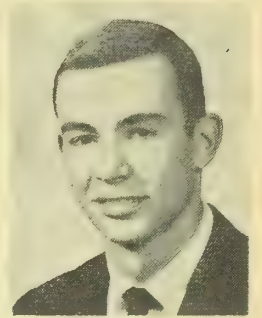
Martha Bridges



Roy Byrd



Jack Daniels



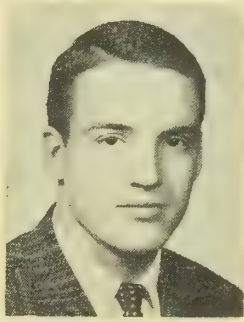
Charles Fulton



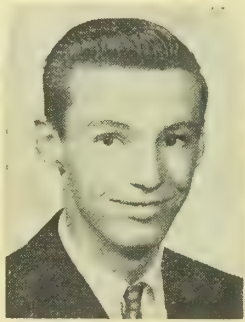
Mary Kerr



Donna Loffin



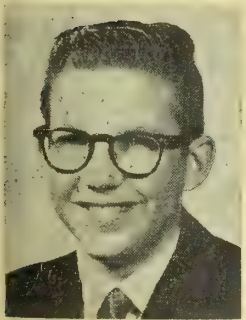
James McKnight



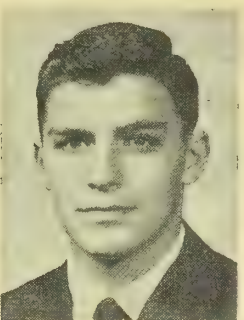
Allan Satterwhite



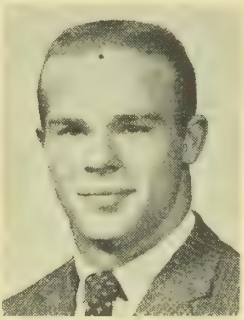
Frances Smith



Rodney Hatcher



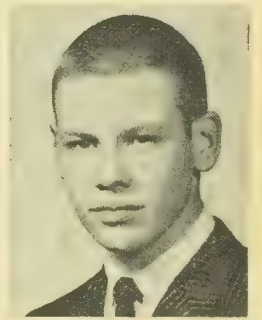
Monroe Heller



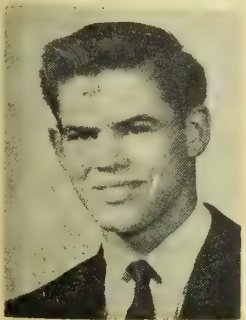
Carl Hunt



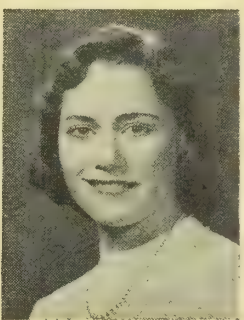
Linda Jessup



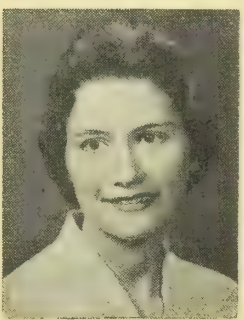
Robert Johnson



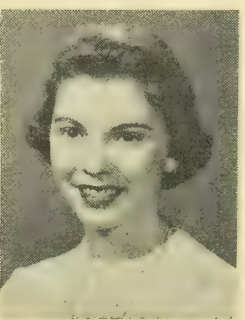
Fred Tanner



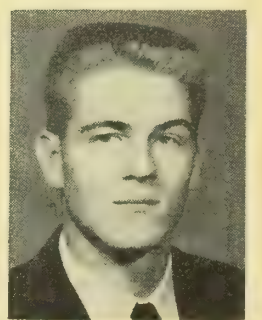
Jeanette Tate



Sue Tate



Frances Waddell



Frank Wiles



# Christian Education at Work

in the WESTERN N. C. CONFERENCE

CARL H. KING, Executive Secretary  
Office: 404 Wachovia Bank Building  
P. O. Box 828, Salisbury, N. C.



## Christian Education

*Past, Present, and Future*

CARL H. KING, Executive Secretary

Historical records are always interesting. A complete set of Conference Journals dating from 1890 came into my possession recently from the library of the late Dr. John F. Kirk. Mrs. Agnes E. Kirk, who served faithfully and effectively as secretary for the Board of Education and as assistant secretary to Dr. E. H. Nease, Conference Secretary for a number of years, designated the journals for me in her last will and testament, before her death in 1957. I prize this collection highly. The annual reports on higher education have been unusually interesting when read as a background for the current developments in our conference. The following is a brief report:

### *Report of Board of Education*

The Board of Education to which has been referred the reports of the several institutions of learning under the care of the Conference beg leave to submit the following report:

"In our view the educational interest of the church is vital to its future growth and final triumph and the time has come when we can not afford to let it occupy a subordinate position in the thought of our people.

"As a denomination we must occupy a place in the very forefront of the great educational movement now going forward through the State. While there is a vast work lying immediately before us yet to be done in order to bring all our people up to the proper appreciation of the value of education, we note, with pleasure, that there has been a marked advance in this direction during the current year and all the schools under our control are already feeling the influence of this growing sentiment in favor of a higher education."—Session for 1890, p. 37, Journal of W.N.C.C.

Among the proceedings of the second session of the Conference is a paragraph describing the future possibilities of this newly organized unit in Methodism. Our forefathers had high hopes for the future. Growth across the years shows that many of their dreams have come true in the work of the entire conference as well as in education.

### *A Salubrious Country*

"This Conference, set off to itself a year ago last May, embraces a fine section of North Carolina. Its boundaries commence at the eastern limit of Rockingham County, and run south with the eastern boundaries of Guilford and Randolph Counties to the southern lines of Randolph and Davidson Counties to the Yadkin River; thence with the Yadkin and of these boundaries included

in the State line of North Carolina belongs to the Western North Carolina Conference. It covers a salubrious, beautiful and productive scope of country, occupied by a thrifty population, mostly of the Anglo-Saxon race. It contains broad acres of fertile land on which the great staples of cotton, corn, wheat, tobacco, and fruits are abundantly grown. Other classes of its population are engaged in the profitable business of merchandising, mining, manufacturing, banking and other spheres of trade. Within its borders are engineers, architects, lawyers, physicians, authors, editors, school teachers, et al, belonging to the Methodist Church. The Conference is well furnished with school equipments and railroad facilities.

"This new Conference, manned with a well qualified ministry, steps off on its future career with a bold front and an aggressive spirit, starting with about 130 pastoral charges, nearly 60,000 communicants, 40,943 Sunday school pupils, and church property estimated at \$600,000. It raised last year for benevolent purposes something over \$21,000. It is destined, said Bishop Galloway, to be one of the leading Conferences of Methodism."—P. V., Journal of W.N.C.C., 1891, H. T. Hudson, D.D.

Another document came into my possession last summer. Grady Hardin, Jr., now teaching at Perkins School of Theology, Dallas, Texas, found the minute book covering proceedings of the Board of Education for the years from 1910 to 1930 in the library of his father who served on the board from time to time. Grady very graciously gave me the book. I now have a fairly accurate record covering board meetings from 1910 to 1959. A five page report written in long hand was found between the cover pages. That interesting report is also recorded in the Journal for 1930, when three former boards were merged into one Board of Education.

### *Report of Board of Education*

Your Board of Education has had before it representatives and reports from the following institutions: Duke University, Greensboro, Davenport, Weaver and Rutherford Colleges, and hereby submits the following report:

**Duke University:** "The outstanding points of interest relative to this great university are:

1. The occupancy of the new buildings on the new campus for the first time. Thousands of visitors have inspected this wonderful equipment and have been very commendatory in regard to its structure and arrangement.

The Hospital was opened July 21st. Seventeen patients were admitted the first day, and by the fourth day over one-half

of the available ward and private beds were occupied. An additional hundred beds were made ready on August 18th. Out-patient attended the clinic from the beginning, at the rate of over one hundred per week.

The School of Medicine admitted fifty-three first year and seventeen third-year students at the opening October 1st. These seventy students were carefully selected from over three thousand applicants and are from thirty different colleges and universities. One-half are from North Carolina and the remainder from New England and Utah to Cuba.

The School of Nursing has had over four hundred applicants and twenty-five will be admitted January 2nd.

The Law Building was occupied on August 1st. It is admirably equipped for library, class room and office purposes.

### 2. The organization of the University:

The hospital and medical school staff consists of forty-three salaried professors and instructors and forty graduate nurses in addition to sixty-one physicians and surgeons on a voluntary basis.

The Law School faculty is composed of such able men as Justin Miller, Clarie Horack, a graduate of Harvard Law School, Professor Douglas Blount Maggs, a graduate of the University of California and Harvard Law School, and others of equal note and ability. Further appointments of outstanding men will be made during the coming year.

The School of Religion now has sixteen men on its faculty. Its enrollment has steadily increased until it has reached one hundred and twelve in 1929-30. This school specializes in the country church; and during the past summer fifty-seven of its students were engaged in church work in the country districts of North Carolina. We must not fail to make mention of the fact that in September the old campus, including its twelve new buildings, was set in order and opened for women.

Thus Duke University is being developed and organized for the years and even centuries to come."

**Greensboro College:** "The outstanding needs of the college are the completion of the endowment fund of \$500,000.00 and the installation of a central heating plant. Otherwise Greensboro College is making fine progress."

**Davenport College:** "The prospect of coming out this year with an even balance in finances is encouraging. All things considered, this is decidedly the best year of the present administration."

**Weaver College:** "It looks as if Weaver among the hills will abide and abound continuously."

**Rutherford College:** "As to cost of current operation, the college is on a sound financial basis. The new church building has been completed and is a fine religious asset to the college and community. The management is to be congratulated for operating successfully a farm of 100 acres owned by the college, the proceeds of which are applied to the running expense of the college."—Journal of W.N.C.C. 1930 pp. 43-44





Shown above is the new parsonage of the Vanderburg Methodist Church on the Shepherds Charge, Statesville District, which was dedicated on Sunday afternoon, March 22. Dr. I. Elwood Carroll, district superintendent, presided at the service of dedication, assisted by the pastor, the Rev. O. C. Loy. Open house was observed immediately afterward.

The parsonage is a seven-room brick veneer structure, including two baths and utility room. Its cost, with new furnishings throughout, was \$17,125.19, plus much labor donated. The guttering was donated by the Mooresville Roofing Company.

Construction began in the early spring of 1957, and the house was occupied by the pastor and his family in August of that year. The final payment on the indebtedness was made around December 1, 1958.

## Flying Missionary Reports from Philippines

The Rev. C. L. Spottswood, formerly of the Florida Conference, has become famous as the "Flying Missionary." His work takes him over jungles and mountains, as he transports patients to hospitals, carries equipment to mission stations, and meets preaching engagements.

He writes: "Recently we received an urgent plea to pick up a man who was suffering from leprosy and fly him to the Provincial Hospital in Cotabato. The mayor and chief of police agreed to clear the plaza so we could effect the rescue. On the day appointed we flew over, landed in the street and taxied up to the municipal building to pick up the patient. Just as we loaded him into the front seat, a mother with a child in her arms came running up. The bandage on the child's arm covered a huge tumor. We, of course, helped them too, and thirty minutes later we were landing in Cotabato with the sick people."

Such missions of mercy are aided by the gifts of Methodists in the U.S. "Spotty" (an old friend of the editor) adds a postscript to his letter:

"One dollar keeps us flying five minutes; five dollars, 25 minutes; twelve dollars, one hour."

## New Church at Sheffield Holds Opening Service

The new Union Methodist Church at Sheffield held the first service in the new sanctuary on May 31 at 11:00 a.m. The Rev. John H. Carper, Thomasville District superintendent, preached the sermon.

The church, in its final stage of completion, is valued at approximately \$35,000.00. All the furnishings will be new. The old church will soon be torn down to make available additional space for the cemetery.

The church expresses sincere appreciation

to everyone who has made any contribution to the building program, especially those who are serving so faithfully on the building committee. The committee is composed of the following: Howard Reeves, Chairman; Leroy Dyson; Wade Wright; Willie Reeves; Munzy Dyson; and Mrs. Howard Reeves, Secretary and Treasurer.

## Raleigh D.S. Recovers from Long Illness

The following is an excerpt from a letter received in the ADVOCATE office from the Rev. Graham S. Eubank, superintendent of the Raleigh District, who is slowly getting back into his work following an extended illness following a heart attack:

"I have discovered that people are wonderful to Methodist preachers, even when they serve as district superintendents. I have always been aware that 'I am a debtor', but these debts have greatly increased during this period of illness. The ministers and their families, and the lay people of the Raleigh District, have been wonderful. Their friendship, co-operation, and assistance have been expressed in many wonderful ways. We have heard from our own Conference, from the Western Conference, and from people on the charges we have served through the years. Many of these heard about my illness through your announcement in the ADVOCATE. Please express my appreciation for their prayers and expressions of good will."

## TV Series, "The Way," Begins June 7

A new Methodist television series, "The Way," will begin over Station WSJS-TV, Channel 12, Winston-Salem, on Sunday, June 7, 10:30 to 11:00 a.m. The series will continue each Sunday at this hour for thirteen weeks.

These programs illustrate the Christian approach to such vital questions as forgiveness, juvenile delinquency, world understanding, vocational choice, war, family relationships, youth-adult relationships, and others.

Half-hour, 16mm black and white sound films, selected from the above television series, are available for church showing before youth and parent groups, family night groups, men's, women's, and community groups, and as curriculum material. They may be rented at \$8.00 each from The Methodist Publishing House serving your territory. There is a 10% reduction for block booking of all eight titles.

## Annual Meeting of WSCS

(Continued from page 5)

### MUSIC

Mr. Glenn Draper, professor of Choral Music at Pfeiffer College, will lead the singing at Lake Junaluska this summer, and Mr. George Davis, an organist for many years in Hickory, will be the Assembly organist.

Both young men will be in charge of the music for the Annual Meeting.

Mr. Draper is "quite well known for his ability to organize tremendous choirs and



On Sunday, May 17, the congregation of Camp Ground Church gathered on the lawn of their parsonage near Fayetteville to dedicate it "to the glory of Almighty God and to be used as a home for the pastors of Camp Ground Methodist Church." District Superintendent O. L. Hathaway officiated, using the service from The Book of Worship for the Dedication of a Home. At the close of the service Miss Cornelia Norris of the Camp Ground Choir sang "Bless This House," accompanied by Thomas F. McFadyen at the organ.

The parsonage, valued at \$26,000, was built during the winter of 1954-1955 for Camp Ground Church which became a full time pastorate at the 1954 session of Conference. The building committee was made up of Frank J. Raynor, Paul H. McArthur, and Michael J. Berliney. The Rev. James A. Auman, who had served the Fayetteville Circuit of which Camp Ground was a part, continued to serve the church as full time pastor. In 1956 the Rev. R. E. Walston became pastor of the old and active church which serves a large and scattered community between Fayetteville and Fort Bragg.

to prepare them readily for the rendition of beautiful music." He directed the Hymn-phonetic Drama, "Unfolding Glory," at the Fourth Quadrennial Convocation in Atlanta, Ga., in February.

He will inaugurate the hymn sing by the side of the Lake at the vesper hour on Thursday.

Mr. George Davis is a native of Charlotte and an alumnus of Lenoir-Rhyne College. He is considered an outstanding musician and is a very dedicated young man. He will be the Assembly organist on duty for the preludes and hymn numbers on the program of the Annual Meeting.

### A MESSAGE FROM THE BISHOP

NOLAN B. HARMON

I greatly appreciate the work of the Woman's Society of Christian Service of the Western North Carolina Conference. I wish that I might be present at the Lake when you meet in order to pay my respects to you in person, and let you know of the deep affection for and appreciation of the work you are doing all over the Conference.

Since it is impossible for me to be there due to other imperative duties in another part of my Area, I am sending this message expressing my hope that you will have a great meeting this year. The reports that have come to me in various parts of the Conference indicate progress in many lines, and I feel sure that you will be able to make further plans looking toward an even more glorious future as you meet in session together.

I pray that God will bless your president and other officers as you go through the deliberations of the Conference; and that in your own local churches and in your own dear homes, you will always feel the abiding presence of God's spirit protecting and guiding you in all that you do.



## Denounce Greed

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

**Background Scripture:** I Kings 21:1 through 22:40  
**Lesson Scripture:** I Kings 21:1-7, 17-20

This is the story of a king of Israel who cared more for real estate than for the principles of the Hebrew religion. Elijah represents a God who, in the words of the Abingdon Commentary, "is ethical and moral in his own attributes, demanding ethical and moral ideals in his worshipers and yet extending his loving compassion even to Ahab when at last repentant" (I Kings 21:27-29).

Aside from its ethical and religious teachings the story of Naboth's vineyard is a first-rate narrative in its own right. Here we have pictured for us a vivid example of what the Baalistic value system could do when it superseded that of the stern code of Hebrew justice. It is Jezebel, the Phoenician wife of Ahab, who represents this point of view in the story. She simply could not understand why her husband, the king, would hesitate to take any land he wanted. It was the way of oriental despots to ride rough shod over the rights of plain citizens whenever it suited them to do so.

We have to give Ahab credit for offering to trade for or buy the vineyard. This might seem to us a reasonable request; perhaps even one which a patriotic and loyal subject of the king would delight to grant. Why, then, did Naboth refuse to let Ahab have the property? The answer is found in the law as stated in Numbers 36:9: "So no inheritance shall be transferred from one tribe to another; for each of the tribes of Israel shall cleave to its own inheritance." There is another law relating to such cases, as Leslie has pointed out (see International Lesson Annual, page 200). It is found in Leviticus 25:23, and reads: "The land shall not be sold in perpetuity for the land is mine (that is, the Lord's); for you are strangers and sojourners with me." So we are not to suppose that Naboth's refusal to sell the vineyard was just a case of willful refusal. It was a matter of religious conviction.

However, Jezebel was not one to respect such convictions. Verses 8-16 (not printed in the lesson text) tell how she managed to get possession of Naboth's land by bribery and the outright murder of Naboth. After having used such despicable means to accomplish her purpose she went to Ahab and calmly informed him that now the land was his. "Arise, take possession" she says, "for Naboth is not alive but dead." Everything seemed to have worked out beautifully, according to plan; that is, it would have had it not been for the fact that God's spokesman, in the person of Elijah, now came upon the scene.

When Ahab saw Elijah coming he cried out, "Have you found me, O my enemy?" When we know we have sinned every righteous man appears to be our enemy. Not that he wishes us harm, but we know that his goodness is rebuke to our failures. Ahab had sold his soul for a piece of real estate and he didn't like being reminded of it. This business of "selling out" to the devil is an old theme of literature. Goethe's "Faust" is an example. Poor Faust sees the yawning pit before him as the result of the bargain he has made. But in the realm of politics and business we may see the same thing happening every day. Men gradually surrender their high ideals under the illusion that practical considerations demand it. How often have we heard the plaint: "After all, a man has got to live." This seems to excuse any shady behavior we may feel it necessary to apologize for. To such an excuse the mighty army of martyrs sends up a resounding question: "Do you?" They didn't have to live, but

they had to do God's will as they saw it. But, you say, that is high religion. Indeed it is! What other kind would be worth having?

**CARRIKER CHURCH FURNITURE CO.**  
 Established 1898  
*Designers and Manufacturers of Fine Church Furniture*  
  
 PROMPT DELIVERY  
 Ph. Atlantic 36741 MONROE, N. C.

**Page**  
 CHURCH FURNITURE  
 THAT COMBINES  
 BEAUTY AND DIGNITY  
 WITH LASTING QUALITY  
 MADE FROM HIGHEST GRADE DOMESTIC  
 AND IMPORTED HARDWOODS  
 WRITE FOR CATALOG CONTAINING IN-  
 FORMATION ON OUR DESIGNS OF PEWS  
 AND CHANCEL FURNITURE.  
  
**Page** CHURCH FURNITURE CO.  
 ALBEMARLE, N. C.

**HARGRAVE MILITARY ACADEMY**  
*"The School where character counts"*  
 A Christian Military Preparatory School to which you can safely send your boy!  
 Your boy's needs are our opportunity; his interests, our obligation.  
 Fully accredited College Prep and Junior School. Grades 6-12. Summer school June 15-August 9  
 Write  
 Box 97 REV. JOSEPH H. COSBY Chatham, Virginia



*"That this may be a sign among you, that when your children ask their fathers in time to come, saying*

*What Mean Ye By These Stones?*

*Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.*

Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—

So, as our loved ones pass from our immediate presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

*Ask your monument dealer for genuine*

## WINNSBORO BLUE GRANITE

*"The Silk of the Trade"*

Supreme in beauty, strength and durability.

Many granites have a surface resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

**Winnsboro Granite Corporation, Rion, S. C.**

## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two years high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports. Catalog.

WILLIAM C. PRESSLY, Pres.

Box J

Raleigh, N. C.

## CAMDEN MILITARY ACADEMY

Camden, S. C.

Small classes. Individual attention. 9th through 12th grades. Athletic Program. Rate \$1,100.00 includes all uniforms. Write for information.

MAJOR LANNING P. RISHER, Headmaster  
 COL. JAMES F. RISHER, President

## Brevard College

Owned by Western North Carolina Conference  
 offers

Business Pre-professional  
 Music Pre-engineering  
 Liberal Arts Co-educational  
 Fully accredited

EMMETT K. McLARTY, President  
 Brevard, N. C.



## Letters to the Editor

### Commendation for Evangelist

to the Editor:

This is a letter of commendation for the services of Dr. John R. Church, approved evangelist of the Methodist Church in the Western N. C. Conference.

Dr. Church conducted evangelistic crusades in the Salveray, Asbury, and University Methodist Churches in the city of Wichita, Kansas, during the month of April just past. Each of the three meetings was very successful in every way. In one church, University, over 75 definite decisions were made at the altar during the last two services. Dr. Church is one of the finest and most effective evangelists of the Methodist Church. All three churches where he worked in April look forward to return engagements.

I am a native Tar Heel, a former member of the N. C. Conference, and still get the N. C. Advocate.

Sincerely,

C. M. Fogleman, Jr.

Wichita, Kansas

## NEWS NOTES

For a "springboard of ideas" for Sunday Evening Fellowship, see the companion leaflets **Sunday Night Is Family Night** (8432-B) and **What Happens in Your Church on Sunday Night?** (8433-B). From the first leaflet we learn of a program series entitled "The Open Door" that for eight Sunday nights was a part of the Sunday Evening Family Fellowship at First Methodist Church, Cocoa, Florida. The pastoral letter of invitation to the series closed with this thought: "How can we know where the open portal of the church will lead? We can enter it joyfully and in faith, knowing that it will lead us to a richer, fuller, more abundant life." **Sunday Night Is Family Night** also tells of the Fellowship at Church Street Methodist Church in Knoxville, Tennessee. Sunday Evening Fellowship at Trinity Methodist Church in Waco, Texas, is the subject of **What Happens in Your Church on Sunday Night?** At Trinity the children's division is closely graded during Sunday school, but on Sunday evenings the nursery, kindergarten, primary, and junior classes are group graded. The program that the adults used on Sunday nights for a time seems especially worthy. Free copies of the leaflets are available from The Methodist Publishing House serving your territory, or from the Service Department of the General Board of Education, P. O. Box 871, Nashville 2, Tennessee.

Japanese Christians have organized a prayer life movement similar to the one sponsored in the United States by the Methodist General Board of Evangelism, and Korean Christians will soon do the same. This announcement was made by the Rev. Dr. Thomas A. Curruth, Nashville, director of the prayer life movement of the Methodist General Board of Evangelism. He recently assisted the Rev. Dr. E. Stanley Jones in evangelistic campaigns in Japan and Korea.

Two Methodist ministers were among spokesmen for church and civic groups who appeared before a House subcommittee May 22 to urge stronger federal restrictions on the distribution of pornographic and other obscene materials through the mails. They were the Rev. Robert Regan, Jr., director of legal affairs for the Methodist Board of Temperance, and the Rev. Paul D. Martin, Jr., pastor of the Trinity Methodist Church in McLean, Va. He said that "laws suppressing obscenity and public support of these laws are necessary for the protection of children and youth," and emphasized that "the Methodist Church stands firmly behind Congress and the Post Office Department in their attempts to keep the mails free of obscenity."

Protestant Christians on tiny Yaeyama island, 250 miles south of Okinawa, have dedicated their

first church building. The Yaeyama church was brought into being partially through the work of the Rev. and Mrs. C. Harold Rickard, Methodist missionaries. It is located in the city of Ishigaki, where 337 years ago a Christian was burned at the stake for refusal to renounce his faith. The church houses a congregation of 130 members, which has a youth fellowship and a woman's fellowship and maintains a kindergarten. Yaeyama island is one of a cluster of tiny islands, which form the southernmost part of the Ryukyu archipelago, Okinawa being the largest and best-known island.

## LETTERHEADS

No. 1 Bond

500 .....	\$10.20
1,000 .....	13.20
Each Additional 1,000 .....	6.00

## ENVELOPES TO MATCH

No. 6-3/4 No. 10

500 .....	\$ 8.65	\$10.30
1,000 .....	13.40	16.60

## Piedmont Press

Box 508

Greensboro, N. C.

Let me live in a house by the side of the road and be a friend to man  
—Sam Walter Foss

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

## CHURCH, CLASSROOM

## FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.  
P. O. Box 586 Siler City, N. C.

## Congress of Motor Hotels TRAVEL GUIDE



by BILL ROAMER

MIAMI, FLORIDA

I can truthfully say I have never seen another place quite like the VOYAGER MOTEL. It's Miami's newest and most beautiful, with deluxe rooms and studio apartments and every fine HOTEL service. Private pool, free recreation and entertainment, close to all points of interest. Dancing nightly in the Voyager Lounge. Coffee Shop. Yes, the VOYAGER offers more, at no extra cost.

## VOYAGER MOTEL

Biscayne Blvd. at 123rd St.

MIAMI, FLORIDA

For reservations call collect  
PLaza 7-3434, Dan Mars, Mgr.



**FREE!** Write to this motel for your free copy of the 1959 edition of **Congress TRAVEL GUIDE**. Lists over 700 fine motels

**COAST-TO-COAST  
INSPECTED and APPROVED**





### Advice to Young Preachers

A reader of this magazine has given us some suggestions which she would like us to pass on to the young preachers. They are worth considering and we thank Mrs. Virgil M. Cox for them.

Here they are:

1. Learn how to conduct a service reverently and with dignity.

2. Use good manners, in the pulpit and out. "Good manners do not make a spiritual preacher, but they can greatly influence the manners of the young in the community." She suggests that it is good to avoid the semblance of being in a rush, while visiting, by removing hat, overcoat and overshoes before coming into a room. If smoking is objectionable to a family, he should not smoke while there. She suggests, and we heartily agree, that it is the height of bad manners to smoke, or allow others to smoke in the sanctuary.

3. Try to find a wife who will co-operate in the work of the ministry. "A preacher's wife can be the mainstay of the church, if she has a willingness to carry the Gospel, too. If not she can almost wreck the career of her husband." She should set an example in conduct and dress. Mrs. Cox thinks that a preacher's wife should wear a hat to morning worship services.

4. Be a pastor, as well as a preacher. The minister who is functioning at his best only in sermons may lose the affection of his people by failing to visit in their homes.

These are her suggestions, and she adds that the church ought to consider the matter of training young ministers in the task of being a pastor and then give him time to do the work of the ministry, free from some of the restrictions imposed by the many drives, campaigns and special efforts.

For Mrs. Cox's encouragement, we might add that now as never before, the seminaries are trying to do just the sort of training that she suggests. Young preachers will continue to make mistakes, but they will also continue to learn by experience.

### Fly Time

With the summer come the flies, and also the bugs.

How did we ever get along without screens? I remember when few houses had them, and most housewives covered the dinner table with mosquito netting between meals to protect the peach preserves and damson jelly which usually stood in uncovered tall dishes from one meal to the next.

Grandfather didn't believe in germs and he didn't mind flies. We remonstrated with him, but it didn't do any good.

He kept right on hanging the long hunk of bologna from a hook in the ceiling down at the store. His customers had the same ideas and never seemed to mind having to brush off the wild life before biting. And the cracker barrel managed to accumulate a lot of things beside crackers, but that didn't deter the loafers from making a meal out of it.

But fly-time to me meant sitting under the table and making a tent out of the mosquito netting, and seeing how close I could come to being inextricably mixed up with a couple of sheets of tanglefoot. (Does anybody know where that sticky stuff went to?)

Those were the days.

### A Typographical Mystery

We are always delighted to find a magnificent goof in the pages of other papers, and last week our local newspaper, "The Greensboro Record," came out with a front-page headline which is almost unbelievably fantastic. Here it is:

*Britain Makes PPropaganda De  
itch To Throttlebates in Geneva*

Try to unscramble that one! After much thought, we asked the aid of our erudite managing editor who came up with the solution. It should have read, said he,

*Britain Makes Pitch To Throttle  
Propaganda Debates in Geneva.*

See you next week, in passing.

◇ ◇ ◇

"Sometimes God has a way of slowing us down to add years to our lives and life to our years."

◇ ◇ ◇

The test of courage comes when we are in the minority; the test of tolerance comes when we are in the majority.—"Highways of Happiness."

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**FOR RENT:** Three bedroom cottage at Yaupon Beach. Sleeps eight. June \$50.00 weekly. July-August \$60.00 weekly. Write Box 212, West End, N. C.

**ROOMS FOR RENT** at Lake Junaluska. Near the auditorium, walking distance. Modern conveniences. Available June 1st. Write for reservations or call: Telephone GLendale 6-9804, Mrs. W. A. Barber, Lake Junaluska, N. C.

**JOHN WESLEY COLLEGE** formerly People's Bible College, 1906 Boulevard Street, Greensboro, N. C., offers four years of High School and four years of College. A Christian education in a spiritual atmosphere at low cost. For further information write Rev. John W. Groce, President.

**FOR RENT** at Lake Junaluska, North Carolina: Completely furnished modern apartments; also rooms with private bath. Breakfast if desired. Write Mrs. Mary E. Meares, Box 536, Lake Junaluska, N. C.

**Religious libraries** purchased. Baker Book House, Department NC, Grand Rapids 6, Michigan.

**"GIVEN TO HOSPITALITY,"** a unique Cook Book, by Eunice R. Powell, may be purchased direct from the author, 1543 Iredell Drive, Raleigh, N. C. Price \$3.50; gift-boxed, postpaid, \$3.75. For quantity prices to church groups for re-sale, write for information to Church Bulletin Service, 4770 Baux Mountain Road, Winston-Salem, N. C.

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

**B·O·A·C**

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU. 7-8900

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_



NORTH CAROLINA

# Christian Advocate

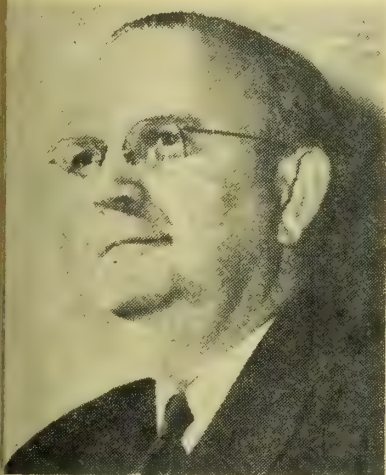
DS

June 11, 1959

Volume 104

Number 24

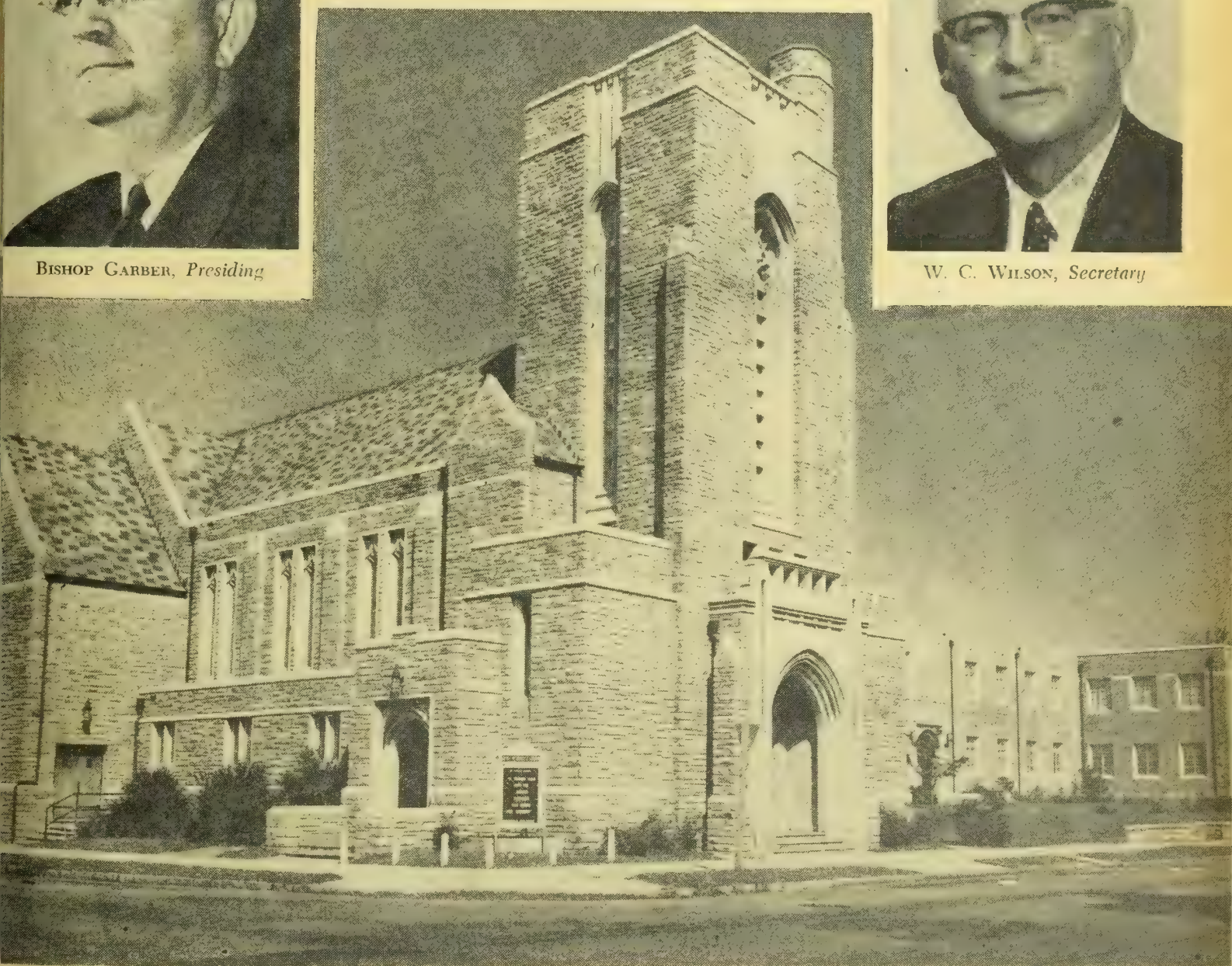
North Carolina Conference  
Wilmington, June 22-25



BISHOP GARBER, *Presiding*



W. C. WILSON, *Secretary*



*Grace Church, Wilmington*



## Carolina Briefs

End of 1958-59 figures indicate that Marvin Church at Winston-Salem, H. A. Pruyn, pastor, has received thirty-two members, baptized 16, paid \$10,420 to the new sanctuary fund, and the grand total for all other expenditures is \$15,256. This means that the total receipts for the conference year were \$25,676, or an average giving of \$66 per member, including children.

The Salemburg Methodist Church is holding a series of revival services during this week of June 7-14.

Malcolm Reese, Jr., Duke University student and eldest child of the Rev. and Mrs. Malcolm Reese, Granite Falls, is the recipient of an appointment to the United States Naval Academy, effective July 7, 1959. This announcement was made jointly by the Bureau of Naval Personnel and by Ninth District Representative Hugh Alexander of Kannapolis.

Miss Ann Wafford of Charlotte, who graduated from Greensboro College with the class of 1959, has been employed as director of Christian Education at First Church, Hickory, and began her duties on June 3.

Dr. Cameron Townsend, General Director of the Wycliffe Bible Translators, was guest speaker at the morning worship service of Grace Methodist Church, Greensboro, on Sunday, May 31. Dr. Townsend brought a challenging message regarding the work of this group in translating the Bible into the language of hundreds of tribes in South America and other countries which have not had the Word of God in their language.

The Rev. Daniel D. Sain, who has held a post on the Spartanburg Junior College faculty during the past year, will be a member of the Pfeiffer College faculty during this conference year.

The members of the new Methodist church on Poplar Tent Road, Concord, at the organizational meeting on Sunday, May 31, voted to name the church "Bethany." Sixteen members were enrolled, one by vows and fifteen by transfer. The Rev. F. E. Brown is the pastor.

C. W. Faulkner, Jr., a student at Duke Divinity School, has been appointed to serve for five weeks, beginning June 14, as Youth Director and assistant to the minister at Love's Methodist Church, Walkertown. He is the son of the Rev. Clyde Faulkner, pastor of Morris Chapel Methodist Church, also in Walkertown.

## GC Seniors Hear Bishop and U.S. Senator

The graduating class of Greensboro College heard addresses by Bishop Nolan B. Harmon and Senator Everett B. Jordan. Bishop Harmon delivered the baccalaureate sermon on Sunday afternoon and Senator Jordan was the commencement speaker on Monday.

In the graduating class were 63 young people, 57 girls and 5 boys. One of these, Ole Edward Borgen is a native of Norway.

## Bishop Kennedy Looks At the Missionary

What is a missionary like?

A graphic answer to this oft-asked question has been given by Bishop Gerald Kennedy of the Los Angeles area of the Methodist Church. A world-traveler and the president-designate of the Methodist Council of Bishops, Bishop Kennedy wrote as follows in the June issue of the Los Angeles Area News Edition of *Together* magazine under the heading "Resourceful Men":

"Nothing needs correction more than the world's picture of the missionary. To many people he is a sentimental, impractical dreamer who is not too bright. His wife is supposed to be a dowdy creature with no sparkle and no sense of style. His children are pictured as frustrated youngsters who never have a good time. Brother, you could not be more mistaken.

"The missionaries I know are not only preachers but men who can repair a roof, overhaul a motor, or perform an operation. They are the most resourceful men I have ever met. Their wives are charming and their children are happy and attractive. In my book they are Christian leadership at its best. Business would pay any price to get such people to represent it in far-away places. Yet they serve Christ and the church for a financial pittance and never complain.

"If you are looking for the greatest investment in the world, I offer you the missionary enterprise of the Methodist Church. Its greatness is created and guaranteed by the most wonderful people in the world—our missionaries."

## Brevard Prayer Fellowship Retreat Scheduled

In an article by Dr. Trueblood regarding the "retreat" movement, in the May issue of *Together*, he says they are "the most genuine feature of the current revival—not 'big' but 'powerful'."

As correspondent for one of these prayer-retreat movements, I wish to give *ADVOCATE* readers some information about it.

In November 1954, a small group of Methodist ministers and laymen met in the Methodist Church at Newdale, Yancy County, to "pray together and seek deeper fellowship with Christ." Another similar meeting followed in February at Cooleemee, and a larger group gathered at Brevard College in July, 1955. Other meetings to which the full group were given invitation notices followed periodically—at Brevard (each summer), Greenville, S. C., Goldsboro, New Windsor, Md.—with many smaller retreats at other places.

However, Brevard College has become the mecca for the movement, which now has a membership of approximately two hundred from many states and Canada. In fact, the Brevard campus and the spirit we have found or experienced in our meetings there have provided our name: The Brevard Prayer Fellowship.

Brevard facilities for group meetings are available only in summer. Our group will meet the week of July 1 to 5. The "call" letter was sent in February to our mem-

bers, all of whom are urged to invite or bring their "spiritually hungry friends." Our sessions are open to all (no denominations or even racial limitations). Brevard campus is itself exceedingly magnetic for a vacation. The goal of our retreats is that we may "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ," even "the measure of the stature of the fullness of Christ."

Come who will to Brevard and share our "quest for God's best."

GROVER C. GRAHAM, Cor.  
Bakersville, Rt. 3, N. C.

## Rev. Lester Griffith Assigned to Belgium

The Rev. Lester E. Griffith, Jr., of Cleveland, Ohio, the young Methodist missionary who was a captive of the Algerian rebels for 40 days in the fall of 1958, has been assigned as a missionary-pastor in Belgium.

Mr. Griffith, who has been in the United States since his release in September, has been appointed the pastor of the Methodist Church in the village of Eccussines, south west of Brussels. The appointment was announced by Bishop Ferdinand Sigg of the Geneva episcopal area. Mr. Griffith will leave the United States in August.

The Rev. Dr. Roland W. Scott, Methodist Board of Missions secretary for Southern Asia, Europe and North Africa, said that Mr. Griffith and his family were not returning to Algeria at this time because of difficulties which might arise for the family and for fellow Methodist workers. The Methodists of Algeria hold the Griffiths in high regard and would welcome them back enthusiastically if a more satisfactory political situation is achieved, Dr. Scott said.

It is the hope of Mr. Griffith eventually to resume work in Algeria or elsewhere with French-speaking Arabs, Dr. Scott explained, because of his special interest in them and because of his experience working with them.

In Belgium Mr. Griffith will become the second American missionary working with the 3,000-member Belgium Methodist Church. The other is the Rev. Kermit M. Rison of New Castle, Ind., pastor of an English-speaking congregation in Brussels.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Edn  
O. D. Park ..... Managing Edn  
Elizabeth Whisner ..... News Edn  
Betty Dean ..... Circulation  
Henry E. Gibat ..... Manager, Piedmont Pr  
Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mail at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan a subscription, \$2.00 a year; 20 copies or more to one address \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. H. ney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# PROGRAM

## North Carolina Annual Conference

June 22-25  
Grace Church, Wilmington

### *Monday Afternoon, June 22*

1:30 p.m. Call to Worship: Bishop Paul Neff Garber  
Prayer: Dr. J. E. Garlington  
Organization of Conference  
Admission of Class into Full Connection  
Address to Class: Bishop James H. Straughn,  
Baltimore, Maryland  
First Ballot for Delegates to General Conference  
Reports—District Superintendents, District Lay Leaders,  
Board of Ministerial Training and Qualifications,  
Board of Publications, Minimum Salary Commission

### *Monday Evening, June 22*

7:30 p.m. Call to Worship  
Prayer: The Reverend M. C. Dunn  
Fraternal Greetings from Virginia Annual Conference  
Dr. T. F. Carroll, District Superintendent of  
Farmville District, Farmville, Virginia  
Anniversary of Board of Missions  
Presiding, the Reverend Clyde S. Boggs  
Conference Missionary Secretary, the Reverend  
M. W. Lawrence  
Executive Secretary, the Reverend T. A. Collins  
Missionary Address: Dr. Henry C. Sprinkle,  
Editor of *The World Outlook*  
Greetings from the Woman's Society of Christian  
Service: Mrs. Pierce Johnson, President  
Reports—Deaconess Board, Board of Managers of  
North Carolina Pastors' School, Commission on  
Worship, Committee on Promotion and Cultivation

### *Tuesday Morning, June 23*

8:30 a.m. Call to Worship  
Prayer: The Reverend W. J. Neese  
8:40 a.m. Welcome to Wilmington: Mr. E. L. White, Chairman  
of the Official Board, Grace Methodist Church  
Response: Bishop Paul Neff Garber  
9:00 a.m. Anniversary of Historical Society  
Presiding: The Reverend D. L. Fouts  
Address: Bishop James H. Straughn  
10:00 a.m. Anniversary of Commission on Town and Country  
Work  
Presiding: The Reverend Key W. Taylor  
Speaker: Dr. A. J. Walton  
11:00 a.m. Local Church Emphasis  
Presiding: The Reverend Graham S. Eubank  
Speaker: Dr. Earl G. Hunt, Jr., President, Emory  
and Henry College, Emory, Virginia

### *12:00 Noon Report of Television, Radio and Film Commission*

### *Tuesday Afternoon, June 23*

2:30 p.m. Annual Meeting of Conference Brotherhood  
Presiding: The Reverend C. Freeman Heath  
Report of Secretary-Treasurer: The Reverend  
R. L. Bame  
3:00 p.m. Anniversary of Board of Evangelism  
Presiding: Mr. Walter F. Anderson  
Prayer  
Report of Board of Evangelism  
Address: Dr. Clovis G. Chappell, Waverly,  
Tennessee  
Reports—Conference Long Range Planning Committee,  
College Board of Visitors, Committee on World  
Peace

### *Tuesday Evening, June 23*

7:30 p.m. Anniversary of Board of Lay Activities  
Presiding: Mr. J. Nelson Gibson, Jr.  
Prayer  
Report of Board of Lay Activities  
Address: Mr. R. H. Berg, Lay Leader of Florida  
Conference, Melbourne, Florida  
Reports—Board of Social and Economic Relations,  
Duke Endowment, Ormond Fund, Ministers' Credit  
Union, Conference Calendar of Work

### *Wednesday Morning, June 24*

10:30 a.m. Reports—Commission on World Service and Finance,  
Treasurer, Methodist Fund Inc., Board of Trustees  
11:30 a.m. Memorial Service  
Prayer: The Reverend A. L. Thompson  
Conference Quartet: "For All the Saints, Who from  
Their Labors Rest," (Robert Poulk, Ray West, Richard  
Blankenhorn, Louis Dillman)  
Roll Call of Our Honored Dead: The Conference  
Secretary  
Ministers who have died during the year  
Ministers' wives who have died during the year  
The Memorial Address: "Our Most Precious  
Memories," The Reverend L. C. Larkin  
Benediction: Dr. J. V. Early

### *Wednesday Afternoon, June 24*

3:00 p.m. Anniversary of Board of Education  
Presiding: The Reverend Vergil E. Queen  
Report of Conference Staff of Board of Education—  
Executive Secretary, Children's Work, Youth Work,  
Adult Work, Methodist Student Work  
4:30 p.m. Committee on Memorials to General Conference

### *Wednesday Evening, June 24*

7:30 p.m. Ordination Service  
Presiding: Bishop Paul N. Garber  
Prayer: Bishop W. W. Peele  
Sermon: Dean Robert E. Cushman  
Consecration of Ministers of Music  
Consecration of Directors of Christian Education  
Consecration of Deaconesses  
Ordination of Deacons  
Ordination of Elders

### *Thursday Morning, June 25*

8:30 a.m. Love Feast  
Presiding: Dr. W. A. Cade; assisting: the Reverend  
L. D. Hayman, Dr. E. L. Hillman, the Reverend  
W. L. Loy, Dr. H. E. Myers, the Reverend I. S.  
Richmond, the Reverend J. A. Russell  
9:30 a.m. Anniversary of Board of Hospitals and Homes  
Presiding: Dr. Howard P. Powell  
Chorus: The Methodist Home for Children,  
directed by Mrs. Allen Heath  
Report of the Board: The Reverend Ben F.  
Musser  
Presentations: The Reverend J. F. Coble,  
Superintendent, Methodist Retirement Home  
The Reverend R. L. Nicks, Superintendent,  
Methodist Home for Children  
The Reverend Paul Wesley Aitken, Chaplain,  
Duke University Hospital  
10:30 a.m. Fraternal Message from the North Carolina Conference  
of the Central Jurisdiction: The Reverend G. E.  
Hogue, Galilee Methodist Church, Laurinburg, N. C.  
11:00 a.m. Reports—Statistician, Resolutions  
12:00 Noon The Reading of Appointments





REV. J. V. EARLY

## Welcome to Wilmington

Delegates to the North Carolina Annual Conference:

The Methodists of the Wilmington area take pleasure in welcoming the ministers and lay delegates of the North Carolina Conference to our city for the 124th Annual Session. The congregation of Grace Church feels it an honor that you have chosen our church in which to hold your meetings. Ours is a historic, friendly city. We feel sure that you will enjoy its beauty, hospitality and places of historic interest.

It is our desire to make your visit with us a pleasant and profitable one. If there is any service we can render to make you more comfortable, please let us know.

E. L. WHITE  
*Chairman, Official Board*

J. V. EARLY  
*Host Pastor*

## About the Host Pastor

By DALLAS MALLISON

In its 162nd year, Grace Methodist Church in Wilmington is now being ministered by its 83rd pastor. He is Dr. Joyce V. Early who came to the church three years ago. Coming here from the pastorship of the Centenary Church in Smithfield, Dr. Early has served, since he joined the N. C. Annual Conference in 1934, other pastorates at Manners, Hillsboro, Yanceyville, Ayden, and Dunn.

Dr. Early has made an outstanding record in the missionary and church extension fields. He has played a major role in the building of six sanctuaries or church units and three parsonages, and in the completion of the new Educational Building at Grace Church. He has had a leading part in the organization of four new congregations—Stewart Church near Dunn, Asbury and West Smithfield churches at Smithfield, and Wrightsboro Church at Wilmington. He has been greatly instrumental in the reopening of one abandoned church.

A native of Lattimore in Cleveland County, Dr. Early was educated at Asbury College and Asbury Theological Seminary. The latter school conferred the honorary D.D. degree on him in 1956. He is married to the former Miss Cristine Stansbury of LaGrange, Texas. They have one son, J. V.

## ANNUAL CALL

### Statement by Bishop Paul Neff Garber

The annual conference, which has become one of the most important features of Methodist policy, began on June 25, 1744, when John Wesley called ten of the preachers to meet with him in London. For a week they remained in Conference. A secretary kept the minutes which at the close of the conference were printed and distributed among the Methodist societies. The preachers gave reports of their work. Plans were made for the program of the next year. The appointments were announced at this meeting. This was the first annual conference in Methodism. Little did John Wesley realize that in 1744 he was starting an institution which is now found wherever Methodism is located.

When we North Carolina Conference Methodists meet in our one hundred and twenty-fourth session in Grace Methodist Church, Wilmington, June 22-25 we will follow in general the procedures of the first annual conference of world Methodism. Our pastors, local churches, institutions and agencies will make their annual reports. The year 1958-1959 has been one of the most fruitful years in North Carolina Methodism and we know in advance that thrilling and inspiring reports will be made at the Wilmington Conference. We also know that our new crusading spirit will be evidenced in the presentation of challenging programs for the new Conference year. Most careful consideration will be given to the making of the appointments.

Methodist history shows that the adopting of resolutions and programs means very little unless there is harmony, love and vital religion in and among the delegates participating in an annual conference. I have always been impressed by the spiritual tone of the early Methodist annual conferences. I wish to quote the description given by John Wesley of three annual conferences in the eighteenth century.

On August 8, 1759, John Wesley wrote: "Our Conference began, the time of which was almost entirely employed in examining whether the spiritual lives of our preachers were suitable to their profession. Great was the love and unanimity that reigned among us throughout; and if there were any who had hoped or feared the contrary, they were happily disappointed."

After the Annual Conference of 1766 John Wesley placed these words in his Journal: "Our Conference began on Tuesday and ended on Friday evening. A happier conference we never had; nor a more profitable one. It was both begun and ended in love, and with a solemn sense of the presence of God."

The description by John Wesley of the Conference of 1786 is as follows: "The Conference met again, and concluded on Tuesday morning. Great had been the expectation in many that we should have had warm debates; but by the mercy of God, we had none at all. Everything was transacted with peace and calmness and we parted as we met, in peace and love."

My sincere hope and prayer is that the North Carolina Conference of 1959 meeting in beautiful and hospitable Wilmington may be in historic succession with the early Methodist annual conferences, and that our characteristics may be love, spirituality, happiness, peace and unanimity. With these historic Methodist virtues we will be able to plan for another crusading year in our North Carolina Conference.



*The Conference Cabinet and Conference Officials: C. F. Heath, A. P. Brantley, H. M. McLamb, W. C. Ball, A. J. Hobbs, Bishop Garber, O. L. Hathaway, J. E. Garlington, G. S. Eubank, G. D. Barclift, L. C. Vereen, Associate Secretary; Nelson Gibson, Conference Lay Leader; M. J. Cowell, Conference Treasurer; W. C. Wilson, Conference Secretary.*



# Progress in the Wilmington District

By DALLAS MALLISON

Great things have been happening all across the Wilmington District during the past three years which constitute the time that Dr. J. E. Garlington has been superintendent.

The progress that has been achieved during this period is most gratifying. The change that has come over the District is heartening and in some respects even amazing. The whole District has come alive with a new sense of pride and expectancy among both laymen and ministers.

No longer is the defeatist attitude of "we-can't-do-it," once found too prevalent in this area, seen anywhere. In its place is a growing sense of working together as a team and a growing pride in accomplishment. Not only is the general program of the church being carried out, but the goals the District and its churches set for themselves are being achieved in a much greater degree than ever before.

Consequently, the District is measuring up with other districts in the N. C. Conference, and in some cases even exceeding the general conference level of achievement. In some important fields, the District is found at the very top among the nine districts of the conference.

For all this, least of all is the mild-mannered and unpretentious Dr. Garlington claiming credit. He would be the first to say what is true—that many laymen and ministers all across the District are due the credit. The district superintendent has worked with them tirelessly and he has believed in his folks and the potentialities of the area. Others have caught his vision and become inspired.

## MEMBERSHIP

At the end of the last conference year—the last period for which precise figures are available—the Wilmington District led the entire N. C. Conference in both the net gain and percentage increase in membership during the church year 1957-58. The per cent gain was 4.3 per cent and the actual net gain was 698 new members. It is felt that at least 500 new members will have been added when the books for the District are closed out in late June.

## CHURCH PROGRAM

Of the seven new congregations organized in the Wilmington District since the Quadrennial Emphasis on Church Extension began in 1952, six have been formed since Dr. Garlington arrived on the scene. The seven new congregations are those at Collins Chapel, Devon Park, Oleander, Philadelphus, Wesley, Wrightsboro, and Yaupon Village. Devon Park was in existence before he came to the District.

In addition, Dr. Garlington has helped with the reopening of one closed church—the Council Church in Bladen County.

## BUILDING PROGRAM

For an area which was doing so little in comparison with other districts some years ago, the progress in new building



DR. GARLINGTON

## Welcome

It is with great pleasure that we extend a warm welcome to the North Carolina Conference of the Methodist Church, which convenes at Grace Methodist Church, Wilmington, June 22.

The host church, which has been the site of our annual conference on numerous occasions, is well equipped to serve in this capacity, with air-conditioning and a large, well-equipped plant. Its pastor, Dr. J. V. Early, the staff, and the good laymen of Grace are hard at work in preparation for the great event in the life of our church.

The Conference continues to grow, calling for even greater co-operation on the part of neighboring churches. The pastors and members of the other Methodist churches in and around Wilmington are co-operating most generously in this endeavor. In addition, of course, they will be assisted in housing by many citizens of the community who are members of other denominations.

The Wilmington District is honored to have you come to Wilmington and wishes to do everything possible to make you comfortable and happy while here. We cordially welcome Bishop Paul N. Garber, his cabinet, and officers, guests, and delegates to Wilmington and Grace Methodist Church.

—J. E. GARLINGTON, Superintendent  
Wilmington District (Host)

construction has been truly amazing in the District during the past three years. A total of 32 building programs with a total conservative value of around \$1,250,000 have been completed.

Nine new sanctuaries have been built (\$610,000); five new educational buildings have been constructed (\$335,000); eleven new parsonages have been completed (\$250,000); and seven churches have added one or more new Sunday school rooms (\$50,000). During this same period \$400,000 has been expended on these new buildings and for debt retirement.

## FINANCES

Encouraging progress has been made along financial lines. During the past three years there has been a 20 per cent gain in benevolences. During the same period there has been a \$30,000 increase in pastors' salaries. Budgets have been kept more up to date and total figures have been attained more promptly and among more churches.

## HIGHER EDUCATION

For an area which does not compare in wealth with some of the other districts in the N. C. Conference, the Wilmington District did well indeed in the recent campaign for higher education. The latest report shows that the District is among the top districts in the percentage of its quota raised. The latest figures show that the District has raised and pledged 86 per cent of its quota of \$467,000, or \$405,000 raised and pledged.

## A LOUISIANAN

Born in Grant Parish, Louisiana, Dr. Garlington received his A.B. degree from High Point College in 1937 and his S.T.B. degree from Westminster Theological Seminary in 1940. He was ordained an elder in Chatham, La., in 1936. The honorary D.D. degree was bestowed on him by High Point College in 1954.

Since his admission to the N. C. Conference in 1937, Dr. Garlington has served pastorates at Spring Church-Garysburg Charge, Conway, and Long Memorial Church in Roxboro.

The minister has had a long experience in missionary and church extension work which has admirably equipped him for his present work in this field. He began as Missionary Secretary for the Rocky Mount District, 1943-47. For 12 years (1944-56) he was a member of the Conference Board of Missions, serving as its president, 1948-56. He was also a member of the General Board of Missions, 1952-56.

He served as Director of the Conference European Youth Caravan during the summer of 1954. He has served in several capacities in conference-wide youth work, especially at Camp Don-Lee. He served as the Camp's business manager, member of the board of trustees, and Dean of the Intermediate Youth camps.

In 1953 he was named "Citizen of the Year" by the civic clubs of Roxboro. He was presented the citizenship trophy by the Exchange Club awarded to the Roxboro citizen judged to have rendered the greatest non-compensated service to the people of this Person County town during that year.

In 1939 he married the former Miss Virginia Dare Massey whose home is in Northampton County near Roanoke Rapids. They have no children.

◆ ◆ ◆

"Do something; if it works, do it some more; if it doesn't work, do something else."

◆ ◆ ◆

Prejudice is being down on what you're not up on.



## Wilmington Area Cooperating Host Churches Welcome 1959 Annual Session

A cordial welcome to the delegates and visitors to the 1959 N. C. Annual Conference session at Grace Church in Wilmington is extended by the 11 co-operating host churches, their ten pastors and their more than 5,000 members.

These churches range in membership from more than 1,200 to less than 100 members. The oldest is Grace Church which is now in its 162nd year, and the youngest is Wrightsboro Church which was organized last year. These churches include not only the nine congregations located in Wilmington and its suburban areas, but also the two in nearby Wrightsville Beach and Carolina Beach.

All the eleven churches, their pastors, and members are working in close harmony to iron out every detail smoothly and satisfactorily and to arrange every possible comfort and convenience for the delegates and visitors who will be living not only in Wilmington city homes but in the nearby beach towns as well.



Upper right: FIFTH AVENUE CHURCH and Rev. W. J. Neese, *pastor*. Organized in 1874 as Wilmington's second oldest Methodist church, Fifth Avenue has around 850 members and about 250 average Sunday school attendance. It is located on Fifth Avenue.

Left above: OLEANDER CHURCH—Rev. Jack Newsome, *pastor* (center). Organized in 1957, Oleander Church is part of the Epworth Charge. It has about 125 members and over 60 average Sunday school attendance. It is located on Oleander Drive.

Right above: EPWORTH CHURCH—Rev. Jack Newsome, *pastor*. Organized in 1885, Epworth



Church is the third oldest Methodist church in Wilmington. It has about 175 members and about 100 average Sunday school attendance. It is located at the corner of Fifth Avenue and Willard Streets.

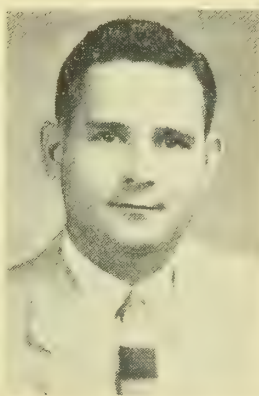
Left below: WRIGHTSBORO CHURCH and Rev. Allen Wentz, Jr., *pastor*. Organized in 1958, Wrightsboro Church is Wilmington's newest Methodist church. It has over 50 members and an average Sunday school attendance of about the same size. It is located just north of Wilmington.

Right below: DEVON PARK CHURCH and Rev. A. R. Folds, *pastor*. Organized in 1956, Devon Park Church has 75 members and an average Sunday school attendance of around 100. It is located at the corner of Winston Boulevard and Ashley Circle in Devon Park.



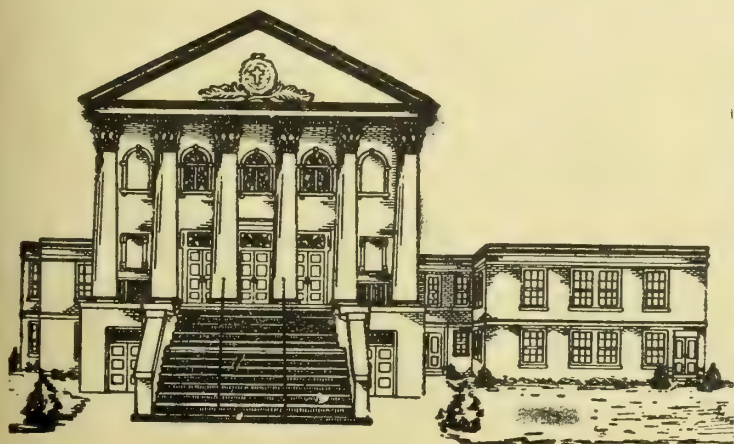
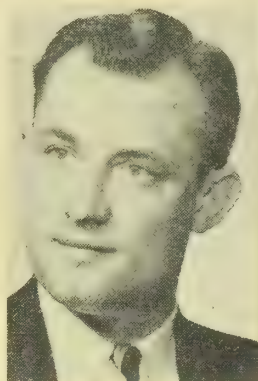


Pictured right: SUNSET PARK CHURCH and Rev. S. J. Starnes, *pastor*. Organized in 1943, Sunset Park Church now has about 650 members and well over 200 average Sunday school attendance. It is located in Sunset Park on Central Boulevard.



Pictured left: WRIGHTSVILLE BEACH CHURCH and Rev. Paul Browning, *pastor*. Organized in 1947, Wrightsville Beach Church has well over 200 members and almost 100 average Sunday school attendance. It is located on Live Oak Drive on Harbor Island.

Pictured right: WESLEY MEMORIAL CHURCH and Rev. A. P. Hill, Jr., *pastor*. Organized in 1914, Wesley Memorial Church has over 500 members and around 250 average Sunday school attendance. It is located in Winter Park.



Pictured left: TRINITY CHURCH and Rev. M. C. Dunn, *pastor*. Organized in 1891, Trinity Church is Wilmington's largest church, with about 1,250 members and an average Sunday school attendance of about 350. It is located on the corner of Market and 14th Streets.



# EDITORIALS

## The North Carolina Conference

Few conferences in Methodism have equaled the records set by the North Carolina Conference during the past few years. New churches, new buildings, successful programs of evangelism, tremendous vitality in the work of laymen and women, the Higher Education Campaign, and many other accomplishments attest to the vigor of this great old Conference.

Material for this special issue of the *ADVOCATE* has been prepared through the co-operation of the secretary of the Conference, the Rev. W. Carleton Wilson, and Mr. Dallas Mallison. Following the session, the *ADVOCATE* plans to carry a summary of reports and actions of the organization as prepared by Mr. Mallison.

## Preachers in Politics

"Ministers should not meddle in politics" is the cry of those who dislike to hear the church speaking out on controversial subjects, and there is a great deal of sentimental swine-bath poured out over the sad plight of people when the preachers "leave the Gospel" and start talking about applying that Gospel to daily life.

There is a familiar story about a preacher who was asked to preach the Gospel, pure and unadulterated. He essayed to do just that, and, taking the Sermon on the Mount, began to expound it in no uncertain terms. All went well until he got down to some of the hard sayings on practical matters.

As he quoted Jesus' words concerning purity of life, one brother got his cup full in a hurry. Jumping to his feet, he shouted,

"Hold on, Preacher. You've gone too far. We asked you to *preach* the Gospel; we didn't ask you to explain it."

Most people will stand for academic preaching which calls for no decisions and steps on no corns, but the preacher who tries to apply Jesus' teachings in full to modern problems is in for trouble. If management doesn't get him, unions will; if the various hate groups miss him, the pacifists may be disappointed in him; if he keeps out of politics, he is afraid; if he gets in, he is a fool.

And yet nearly everybody loves a dog-fight, and sometimes the most radical ideas attract attention and support from those who don't agree with them but just like to hear the noise. Hyde Park in London is the gathering place for all sorts of crack-pots, but some of Methodism's greatest preachers have made a practice of preaching there to open-air congregations made up of curious people and those who come for the fun of it.

★

## A Prayer

*Found in Chester Cathedral, England  
(1770)*

Give me a good digestion, Lord,  
and also something to digest.

Give me a healthy body, Lord,  
with sense to keep it at its best.

Give me a healthy mind, good Lord,  
to keep the good and pure in sight,

Which, seeing sin, is not appalled,  
but finds a way to set it right.

Give me a mind that is not bored,  
that does not whimper, whine, or sigh;

Don't let me worry overmuch  
about the fussy thing called I.

Give me a sense of humor, Lord.

Give me the grace to see a joke,

To get some happiness from life,  
and pass it on to other folk.

●

John Wesley didn't usually preach denunciatory sermons, but he never shunned a battle where the issues were clearly drawn. He criticized the great men of his day when they were wrong; he made himself very unpopular with the mob in every place, and he was equally detested by most of the upper class.

Ministers who firmly and frankly speak their mind on controversial issues may cause themselves some trouble, but if they speak fairly and in a brotherly manner, they will not harm the Church of God.

## We Won't Go to the Dogs

No sooner had last week's issue containing an editorial against the proposed gambling bill reached our subscribers than the need for it was over, for the legislators had defeated the measure and thus insured that this year, at least, we would not "go to the dogs."

Credit for the defeat of the bill has been given by its proponents to the actions of several preachers who had spunk enough to become vocal in their opposition. Among these were the Rev. William M. Jeffries and his fellow-members of Carteret County ministerial association, and the Rev. O. Kelly Ingram of Elizabeth City.

Mr. Jeffries, and other ministers whose names we do not know, fought the bill

by means of petitions and public speeches. Mr. Ingram went to the legislature and presented his arguments to those who were ready to vote on the measure. The newspapers carried an account of the occasion which made interesting reading. That Methodist preacher was fully able to hold his own in an argument with a lobbyist and to deliver a knockout blow.

We congratulate all of the unknown men and women who worked against this bill and would like to thank the editorial writers of some of the daily papers for their support in the fight.

## Exit or Entrance?

Is death the end or only the beginning? The Christian believes that death is a door to a new life. We step through the portal and for a moment, perhaps, pass into darkness. But there is light on the other side.

One afternoon, waiting for my train in Washington's Union Station, I watched the travelers passing to and fro, some with the bored look of experienced travelers, other wide-eyed and eager for a new adventure. Some were saddened at leaving loved ones and others were full of anticipation as they said to themselves, "At last I'm going home."

Sitting just in front of the gate which led to the trains, I tried to picture the lives of those who passed by me, to imagine what sort of people they were and what life held for them. But all I could think of was my own eagerness for the train to come for I wanted to be on my way to my own home and family.

And then I noticed a curious thing.

The sign over the gate did not say "Entrance to Trains." It carried only one word "Exit."

It was, of course, an exit from the station but it was more than that. It was, for many of us an entrance to a new life and new opportunities.

Death seems to be the end, but it is really the beginning. And so we wait, with baggage ready, for the call that sends us on our way to home.

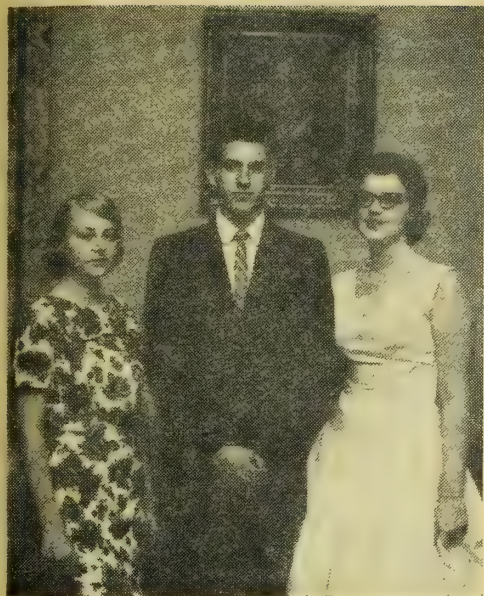
—War Cry (Chicago)

## The Wrong Prophet

Through a typographical error, the caption under the picture of "The Bible That Came Back Home" in the issue of May 28 carried the Scripture reference as "the fiftieth chapter of Isaiah." It should have read, "the fiftieth chapter of Jeremiah," according to Louis T. Moore, chairman of the New Hanover Historical Commission who furnished us the material.

Mr. Moore suggests that our readers might spend hours of fruitless search through the Old Testament unless we correct the mistake. And we are happy to do so.





Left to right: Rebecca Garner, Burlington; George Rowe, Aulander; Linda Lea, Durham.

## Louisburg Students Worthy of Methodist Scholarships

Adapted from article by Peter B. Maupin, a first year journalism student from Wake Forest.

Three students at Louisburg College are proving themselves worthy of the National Methodist Scholarships which they have been receiving. They are Rebecca Anne Garner, sophomore, Linda Carole Lea, freshman, and George Manning Rowe, Jr., sophomore.

Miss Garner is popular with both the faculty and her fellow students, and has been a leader in campus affairs and an inspiration to others for the past two years. This year she has been president of the Women's Student Government; president of the Louisburg College chapter of Alpha Beta Gamma, a junior college chemistry fraternity; and business manager of *The Oak*, the college yearbook. She is also a member of the college glee club, the YWCA, Phi Theta Kappa, the junior college equivalent of Phi Beta Kappa; and Sigma Pi Alpha, an honorary language fraternity. Throughout high school and her two years at Louisburg, she has maintained a very high scholastic average.

She is the daughter of Mr. and Mrs. A. H. Garner of Burlington, and a member of Front Street Methodist Church of that city.

Miss Garner says, "I cannot fully express my gratitude to the Methodist Board of Education for granting me a National Methodist Scholarship. I feel it is an honor to be a recipient, and have striven to remain worthy of this faith placed in me." She plans to continue her education at the University of North Carolina.

Miss Lea is a vivacious and cosmopolitan person, with a positive outlook on life. She graduated from Durham High School with an A average. She is very active at Louisburg, and has maintained an honor roll scholastic rating throughout her freshman year. She has been junior representative to the Women's Student Government, and program chairman of the YWCA. For the coming year she has been elected president

of the Women's Student Government, vice-president of the YWCA, and has been chosen as business manager of *The Oak*. She is a member of the College Sunday school class; the Friendship Circle, a group mainly of students planning a vocation in the Christian service field; *The Oak* staff; *Columns* staff (the college newspaper); Phi Theta Kappa; Sigma Pi Alpha; and Beta Phi Gamma, an honorary journalistic fraternity.

Miss Lea is the daughter of Mr. and Mrs. W. V. Lea of Durham, and a member of Duke Memorial Methodist Church. She plans to prepare herself for diplomatic work with the Foreign Service of the United States Government.

When asked how she felt about having been selected as a Methodist Scholarship student, she said, "very honored and indebted." She went on to say, "I also took it as a responsibility and as something which would have to be lived up to. I hope I shall have the opportunity to repay the Methodist Church some day by making a worthwhile contribution to society."

Mr. Rowe ("Skipper"), son of Mr. and Mrs. G. M. Rowe of Aulander, is a 19-year-old sophomore. He was valedictorian of his graduating class at Aulander High School, where he had maintained a four-year average of 95. At Louisburg he continued to hold an honor roll average. In his second college year he was elected secretary-treasurer of the YMCA, and vice-president of the Men's Student Government Association. He is a member of Alpha Beta Gamma, honorary chemistry fraternity, and Sigma Pi Alpha, honorary language fraternity. He plans to continue his major in chemistry at N. C. State College next year.

He is a member of the Aulander Methodist Church, where he served as president of the local MYF, and as secretary-treasurer of the MYF subdistrict.

Skipper says, "I have always considered it an honor to be selected as a Methodist Scholarship student, and this scholarship has given me a great deal to work for while at Louisburg."

Each year the wish of some deserving students is made to come true by the generous gifts of thousands of Methodists on Methodist Student Day, usually the second Sunday in June. A pamphlet on the scholarships states that "ninety-five per cent of all funds on Methodist Student Day are distributed in the form of National Methodist Scholarships. Consequently, the entire scholarship program is dependent on the observance of this special day . . . . Full co-operation by all Methodist churches, large and small, will assure additional scholarships, will increase the leadership of the church, and will enable the young men and women of the church to prepare for lives of Christian service."

♦ ♦ ♦

Dr. Pierce Harris, minister at First Methodist Church of Atlanta, Georgia, has this to say about traffic in Atlanta between 10:30 and 11:00 a.m. on Sundays:

"During this period in our city the streets are crowded with Baptist people going to church and Methodist people GOING HOME FROM SUNDAY SCHOOL."

Were you at church last Sunday?



MRS. POWELL

## "Given to Hospitality" An Unusual Cook Book

Out of thirty years of parsonage life, which have included much entertaining and the preparation of countless delectable meals for family and friends, has come a cook book that is "different"—compiled by Mrs. Howard P. Powell, wife of the pastor of Edenton Street Methodist Church in Raleigh.

This 425-page book contains the most popular recipes of the Powell family, and also favorite recipes shared by friends in North Carolina and in many other states. In addition, there is a section for wedding parties and receptions, and for other special occasions and seasons. And very welcome to many persons is a section of low calorie menus.

While the recipes comprise the main portion of the book, there is an introductory section containing "The Hospitable Heart," a meditation on Christian hospitality by Dr. Albert E. Day, and selected Poems, Prayers and Table Graces. The author says the book is not intended to be just a collection of good recipes, but a personal record of happy memories, shared fellowships, and creative experiences through the years of parsonage living.

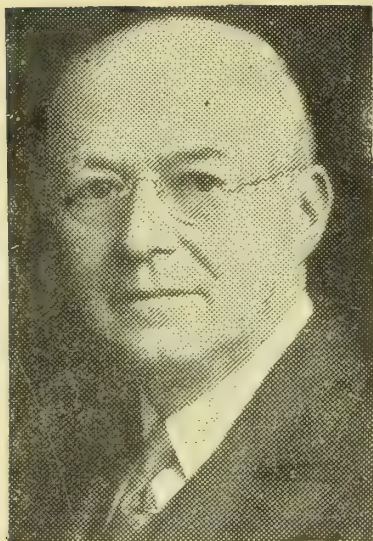
The book closes with a Benediction, and the reader lays this most unusual volume down with the feeling that she has been in the presence of real Christian hospitality which is created by excellent food—plus much more.

"Given to Hospitality" may be purchased direct from the author, at 1543 Iredell Drive, Raleigh, N. C. Price \$3.50.

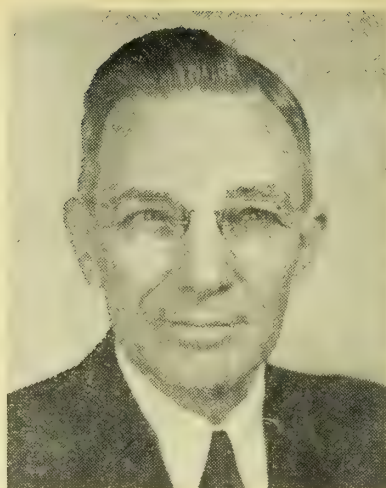
♦ ♦ ♦

"Until the alarm of sin goes clanging in your soul you shall never have the chimes of glory spilling the melody of Heaven's peace over your spirit."





BISHOP STRAUGHN



DR. WALTON



DR. CHAPPELL

## Program Highlights

Meeting in historic Grace Methodist Church, Wilmington, June 22-25, the North Carolina Conference will hear addresses by a number of well-known ministers and laymen.

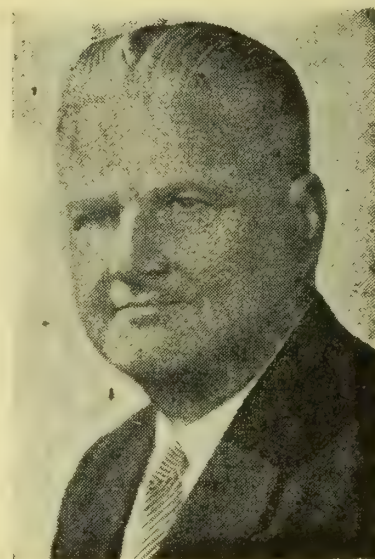
The Conference will open at 1:30 on Monday afternoon, when Bishop James H. Straughn, retired, will address the class being admitted into Full Connection. Bishop Straughn is the only survivor of the three leaders of their respective denominations which united to form The Methodist Church in 1939. He was at that time president of the Methodist Protestant Church. Following union, he became a bishop in the united church.

Dr. Henry C. Sprinkle, editor of *World Outlook*, a former editor of the *ADVOCATE*, will give the address at the anniversary of the Board of Missions on Monday evening.

Bishop Straughn will speak again on Tuesday morning during the anniversary of the Historical Society. Dr. A. J. Walton will give an address that same morning on the work of the Commission on Town and Country Work. Local Church Emphasis will bring as speaker at 11 o'clock Dr. Earl Hunt, Jr., president of Emory and Henry College.



DR. SPRINKLE



MR. R. H. BERG



DR. HUNT

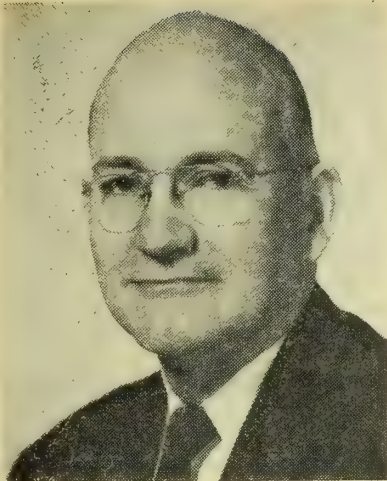


ROBERT REGAN, JR.

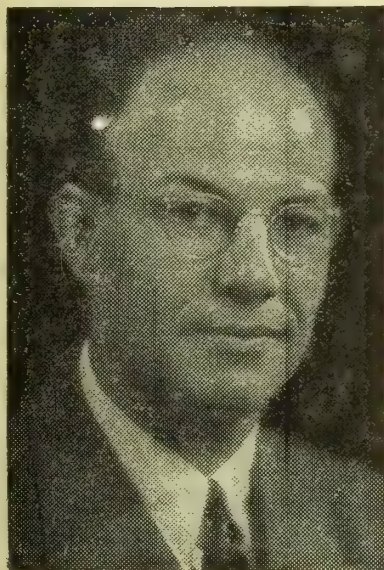


DR. CUSHMAN





DR. CUNNINGHAM



DR. THOMPSON



L. C. LARKIN

Dr. Clovis G. Chappell, well-known preacher and author, will speak during the anniversary of the Board of Evangelism on Tuesday afternoon.

The featured speaker for the Board of Lay Activities on Tuesday night will be Mr. R. H. Berg, lay leader of the Florida Conference. Mr. Berg is a former newspaper publisher, now in real estate, who is president of the Association of Conference Lay Leaders, Southeastern Jurisdiction.

The Rev. Robert Regan, Jr., of Washington, D. C., will speak during the anniversary of the Board of Temperance on Wednesday morning. Mr. Regan is director of Student Work and Organizational Activities for the Board of Temperance and is liason man for 100 annual conferences and more than 600 district directors throughout Methodism. He is a member of the North Carolina Conference.

The Rev. Wendell Davis, a Baptist minister and president of the Christian Action League, will speak during the Board of Temperance program.

Dr. Kenneth F. Thompson, associate secretary of the Board of Pensions, Chicago, Ill., will address the Conference on behalf of the Board of Pensions during the morning session.

The memorial address will be given by the Rev. L. C. Larkin, a member of the Conference.

On Wednesday afternoon, the speaker for the anniversary of the Board of Education will be Dr. M. Earl Cunningham, director of the Department of Leadership Education of the General Board of Education, Nashville, Tenn., who began his ministry in the N. C. Conference, serving Kinnakeet Charge and Warsaw-Magnolia Charge during 1930-1933.

Dr. Robert E. Cushman, dean of the Divinity School, Duke University, will preach the sermon at the ordination service on Wednesday evening.

The traditional Love Feast will open the

program on Thursday morning, and will be conducted by W. A. Cade, assisted by L. D. Hayman, E. L. Hillman, W. L. Loy, H. E. Myers, I. S. Richmond and J. A. Russell. Following the Love Feast, the Board of Hospitals and Homes will present its program, and the Conference will adjourn with the reading of the appointments.

## Six Methodist Missionaries Join Puerto Rico Staff

Six new missionaries, two each from the East Coast, the Midwest and the West Coast, will join the staff of Methodist workers in Puerto Rico this summer. The three ministers and their wives will be working with the Puerto Rico Methodist Conference. They are the Rev. and Mrs. Roger O. Colvin, Media, Pa.; the Rev. and Mrs. Donald L. Campbell, Alden, Iowa; the Rev. and Mrs. John R. Acosta, Rosemead, Cal.

Bishop Fred P. Corson of Philadelphia, Pa., who has episcopal supervision of Puerto Rican Methodism, has appointed the new missionary ministers to these posts: Mr. Colvin will be director of the Wesley Foundation at the University of Puerto Rico near San Juan and will work with the University Methodist Church. Mr. Campbell will organize a third Methodist church in Ponce, the second largest city in Puerto Rico. Mr. Acosta will be the associate minister of the Vieques Island Mission and will have as his primary responsibility the pastorate of the largest church on the island.

The three ministers and their wives will be missionaries of the Division of National Missions of the Methodist Board of Missions. Each couple will be commissioned for missionary service before leaving for Puerto Rico.

The arrival of the six new workers will bring the number of National Division missionaries in Puerto Rico to eight.



St. Paul's Church at Carolina Beach—Rev. C. D. Roettger, pastor. Organized in 1943, St. Paul's Church at Carolina Beach has 275 members and an average Sunday School attendance of around 100. It is located on Harper Avenue.



# Grace Church Is a Center of Historic Methodism

By LOUIS T. MOORE, *Chairman  
New Hanover Historical Commission*

**Introduction:** This story of Methodism in Wilmington was prepared and written by Mr. Louis T. Moore, an eminent authority on Methodist history in Wilmington. An author of many articles and books on Lower Cape Fear history, Mr. Moore is a life-long member of Grace Church, as were his parents, Col. and Mrs. Roger Moore.

Because of the limits of space, much of Mr. Moore's fine article has had to be omitted. However, what is given here does give a good outline of historic Methodism in the Port City.—Dallas Mallison.

When the N. C. Annual Conference convenes for its 124th annual session on Monday evening, June 22, 1959, at Grace Church in Wilmington, it will be meeting in the very heart of one of the historic centers of Methodism in the Old North State.

In his perennial journeying throughout North Carolina and the South during his days in America, 1771-1816, Bishop Francis Asbury visited the Wilmington area several times. Thus, he had already sowed the seeds of Methodism in this area when on Christmas Eve in the year 1797 Grace Church, then called Front Street Church, was organized.

The founding of Grace Church on Dec. 24, 1797, marks the formal beginning of Methodism in the Wilmington area. Always located in downtown Wilmington, Grace Church is known as "the mother church" of Methodism in its section. There are now at least ten other Methodist churches in and near Wilmington, many of which owe their origin directly to Grace Church. There are also many Negro Methodist churches in the same area.

## Four Fires

In a way, Noah and his flood had nothing on the dauntless people of Grace Church, for four times their sanctuaries have been levelled by devastating fires. These fires occurred about 1800, 1843, 1886, and 1947. Each time the congregations have come back to rebuild even larger and finer sanctuaries, and the present handsome edifice is one of the loveliest and most commodious in the N. C. Conference.

## The Fruit of Missions

The "mother" of many Methodist churches and thus a true missionary in its own right, Grace Church is itself the product of a missionary venture. The leadership which brought about its origin was furnished by the Rev. William Meredith who came to Wilmington from the West Indies where he had served as a Methodist missionary.

Arriving in Wilmington some years before 1797, the minister began his work in a very modest way, first among the Negroes, most of whom, of course, were slaves. The minister took offerings of pennies in the beginning. On the strength of this small "building fund" he erected a crude one-room structure, about forty by eighty feet in size. This very humble house of worship

was placed on a lot on the northeast corner of Front and Walnut Streets. It was known as the African Church.

It seems that, apparently, because of his interest in the Negro people, the Rev. Mr. Meredith was viewed with suspicion by the white folks. For some unknown reason confined to the local jail, the minister continued his preaching through the barred windows of his cell. He was soon released.

Soon afterwards, a destructive fire swept Wilmington and the small "meeting house" was destroyed. It is reported that the Rev. Mr. Meredith gathered his small flock about him in the market place, remarking that it seemed that "the people liked fire so much God had given them enough of it."

Achieving the confidence and esteem of the entire community, the minister led in the building of a second "meeting house." It also seems that he succeeded in building a crude parsonage. The latter was located at the corner of Second and Walnut Streets, one block east of the site of the new church.

About 1800, soon after the second church and first parsonage were completed and shortly before his death, Brother Meredith deeded all the church property to the Methodists in the name of Bishop Asbury.

## "He Resteth In Peace"

For many years after his death the remains of the minister rested under the front entrance of the second building of Grace Church. It remained also under the front entrance of the third building completed after the 1843 fire. Following the third fire in 1886, the remains were re-interred beneath the pulpit of the fourth building which had been constructed on the present site at the corner of Fourth and Grace (then called Mulberry) Streets.

On July 21, 1927, a suitable tablet in honor of Mr. Meredith's memory was placed in the floor of the sanctuary just inside the chancel. After the last fire in 1947 the stone chancel marker, located in the debris, was preserved and is now resting beneath the altar of the present sanctuary.

## More Parsonages

The first crude parsonage built under Mr. Meredith's leadership around 1800 was used well into the nineteenth century. However, at some date before 1850 a second parsonage was constructed at a reported cost of \$2,625. This building still stands at the corner of Second and Walnut Streets. About 30 years ago the present parsonage was built on the corner of Fourth and Grace Streets diagonally across from the present sanctuary.

## Third Sanctuary

The second building of the original two churches provided under the leadership of the Rev. Mr. Meredith burned on April 20, 1843. In October of 1845, a third sanctuary was completed at a cost of \$7,100. It was a graceful brick structure.



Grace Methodist Church's third building, completed in October, 1845, at a cost of \$7,100, was destroyed by fire on Feb. 21, 1886. The terrible conflagration burned a great part of Wilmington. Built of brick and stone, this building was located on Front Street when the Church was known as Front Street Methodist Church. Front Street was then the main street of the town. (Photo courtesy Louis T. Moore).



#### Fourth Sanctuary

On Sunday, Feb. 21, 1886, a terrible conflagration burned a great portion of the town, destroying the third building. The decision was reached to secure another location. Adequate property was bought on the northeast corner of Fourth and Mulberry (Grace) Streets. About two years after the fire a fourth building made of red brick with an imposing steeple was completed.

#### Fifth Building

On March 21, 1947, the fourth time in the history of the church, fire destroyed Grace Church's house of worship. Fortunately, the Sunday school annex and auditorium were not destroyed. These quarters served the immediate needs of the congregation until the burned structure was replaced in December of 1950 by the fifth and present sanctuary. This new sanctuary was dedicated on May 15, 1955.

At a cost of around \$200,000 a new Educational Building was opened on Sunday, Nov. 10, 1957. This, with the old Educational Building, will adequately take care of the church's needs for many years to come. Today the entire plant at Grace Church, including the parsonage and all equipment and furnishings, is valued at more than \$500,000.

#### Changes Name

Some years ago by action of the city authorities the name of Mulberry Street, one of the streets on which Grace Church is located, was changed to Grace Street. This was an honor accorded the church.

#### List of Pastors

The 83 pastors, including Dr. J. V. Early, the present pastor, and their periods of service are:

William Meredith (1797-1800); William Ormond (three months) (1800); Nathan Jarrett (1800); Bennett Kendrick (1801-1802); Joseph Fennell and Thomas Jones (1803); Jeremiah Russell (1804); Zachariah Maddox (1805); Bennett Kendrick (1806); John Wells (1807); Samuel Dunwoody (1808); Richard Nolley (1809); James Norton (1810); James Travis (1811-1812); William Capers (1813); Henry Bass (1814); Thomas Stanley (1815); Samuel H. Hodges (1816); James O. Andrews (1817-18); William M. Kennedy (1819); Nicholas Talley (1820); Samuel Dunwoody (1821); George Hill (1822); Daniel Hall (1823); Robert Flourney (1824); Thomas L. Winn (1825); and

Josiah Freeman (1826); Bond English (1827-28); Noah Laney (1829); William Crook (1830); William H. Ellison (1831); Samuel W. Capers (1832-33); J. J. Allison (1834); Hugh A. C. Walker (1837); Joseph H. Wheeler (1838-39); W. A. Gamewell (1840-41); James Stacy (1842); Whiteford Smith (1843-44); William Martin (1845); S. W. Capers (1846); Abel M. Chritzberg (1847-48); William Crook (1849); Hugh A. C. Walker (1850); and

R. T. Hefflin (1851-52); James Jamieson (1853); D. F. Reid (1854); S. M. Frost (1855-56); Charles F. Deems (1857-58); John S. Long (1859-60); T. W. Guthrie (1861-62); R. S. Moran (1863-64); L. S. Birkhead (1865); Jonathan H. Dally (1866-



Grace Methodist Church's fourth building, completed about 1888, was destroyed by fire on March 21, 1947. This was the first sanctuary to be located at Grace and Fourth Streets. This building was made of red brick and had an imposing steeple. Following its destruction, the undaunted congregation completed in December, 1950, its fifth and present sanctuary (See front-page cover). (Photo courtesy Louis T. Moore).

69); William M. Roby (1870); R. S. Moran (1871-74); James E. Mann (1875-77); and E. A. Yates (1878-80); Frank H. Wood (1881-82); E. A. Yates (1883-87); Walter S. Creasy (1888-91); W. C. Norman (1892-95); R. A. Willis (1896-97); Andrew P. Tyer (1898-99); and

John N. Cole (1900-03); N. M. Watson (1904-07); Thomas A. Smoot (1908-10); John C. Wootten (1911-12); Jesse D. Bundy (1913-15); M. T. Plyler (1916-19); Walter A. Stanbury (1920-23); A. D. Wilcox (1924-25); and

W. A. Cade (1926-28); H. B. Porter (1929-33); J. H. Barnhardt (1934-35); F. S. Love (1936-38); J. F. Herbert (1939-44); John A. Russell (1945-51); and

Arthur L. Thompson (1951-56); and J. V. Early (1956—).

#### "Mother of Churches"

Since the organization of Grace Church on Dec. 24, 1797, at least ten other white Methodist churches have been formed in and near Wilmington. (In addition, several Negro Methodist churches have also been organized, some through the direct influence of Grace Church.)

In many instances, Grace Church has been instrumental directly in the formation of these new and younger churches. In all cases, Grace Church has been an inspiration and an example.

Grace Church had a direct hand in the organization of the second Wilmington Methodist church, Fifth Avenue Church, started in 1847, exactly 50 years after the mother church's formation. That Grace Church continues its evangelizing spirit is shown by the fact that in the formation of Wilmington's newest Methodist church, Wrightsboro Church in 1958, Grace

Church's Methodist Men's Club was the leading and fostering spirit.

The names and dates of organizations of the eleven churches in and near Wilmington will be found along with their pictures on pages six and seven of this paper.

Some very interesting facts emerge in a further study of Wilmington Methodism.

The total membership of the 11 churches is over 5,000, and the membership is growing every year. One church, Trinity Church, the fourth oldest Methodist church in the area, now has more members and a larger church school than Grace Church (See individual church pictures).

There are at least a dozen Negro Methodist churches in and near Wilmington, and possibly more. At least one of these—St. Stephen's AME Church located on the corner of Fifth and Red Cross Streets—was formed in 1866, inheriting most of the members who had been slaves. (The total population of Wilmington is about 55,000, one-third of which is Negro.)

#### Historic Plaque

It is planned, at five o'clock on Monday afternoon, June 22, the opening day of the 1959 annual N. C. Conference session, to dedicate a new historic marker or plaque which is being placed in front of Grace Church. Bishop Paul N. Garber is scheduled to make the dedication.

Recounting the important facts about the history of Grace Church, the cast-iron marker will end with this historic statement: "Francis Asbury, first Methodist bishop ordained in the United States, preached to the congregation."

♦ ♦ ♦

The very hairs of your head are numbered.—Matthew 10:30.



## Across Borders

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: II Kings 5

Lesson Scripture: II Kings 1-5a and 7-15b

"Our only hope of a peaceful, just, and reasonably orderly world lies in the development of sufficient knowledge, insight, understanding, and maturity on the part of enough people so that we can respect differences, be willing to live and let live, and work together to solve the common problems that are involved when two and one-half billion people attempt to share an ever-shrinking globe." So wrote Ina C. Brown in a little book called "Understanding Other Cultures."

The reader may wonder what the above quotation has to do with our lesson. But note the title, "Across Borders." As this is being written, radio reports are coming in from the foreign ministers conference now being held at Geneva. What is done there will be history before this lesson is printed. But there will need to be many conferences, and many more contacts (perhaps a vast amount of international give-and-take) before world peace can be assured.

Our Bible lesson is the story of an important foreigner who came to the little Hebrew nation to receive healing from the dread disease of leprosy through one of Israel's prophets, Elijah. On some previous conquest Syrian soldiers had carried away a little girl who came eventually into the household of Naaman, the general, as a servant to his wife. It was this young girl who suggested that the Commander might find relief from his disease through the ministrations of Elijah. Space forbids the re-telling of this story in detail, but the reader will wish to familiarize himself with it by studying the Bible passages suggested. There is space available only to note a few insights which seem to emerge from the interesting old narrative.

First, the healing of Naaman's leprosy could be traced back to an humble servant girl. Milton wrote: "Who best bear his mild yoke, they serve him best . . . they also serve who only stand and wait." We don't even know the name of the child whose thoughtfulness saved the great soldier's life. She is one of the "great unknowns" of Biblical history. The apocryphal book "The Wisdom of Sirach," Chapter 44, begins "Let us now praise famous men." After reciting the exploits of the great ones, there occur these memorable lines: "And there are some who have no memorial, and have perished as though they had not lived, and have become as though they had not been . . . yet their uprightness has not been forgotten . . . and their glory will not be blotted out." Fortunately, God doesn't have to check any volume of "Who's Who" before he can call a person to render a significant and valuable service!

The Syrian general had to get rid of his pride before he could be healed (note verses 11-13). It is easy to come to believe one's own culture is altogether superior and all others inferior. We shall never know how much harm was done by the policy of the then powerful western nations when they dominated the far east. It is said that in parks reserved for Westerners there were signs: "No Dogs nor Chinese allowed." Attitudes built into the minds of Orientals by such insults are now bearing their bitter fruit in waves of anti-American feeling in that part of the world. It was the great modern statesman, Carlos P. Romulo, who wrote: "It makes little difference whether the penguins of Antarctica know anything about the squirrels in Rock Creek Park. But it makes all the difference in the world whether the American people understand

the crowded millions who inhabit Asia. Your destiny, Asia's destiny, the world's very survival, may depend on such an understanding on your part."

Another point worth noting is that Naaman's pre-conceived notions of how the healing was to be accomplished nearly prevented him from being healed. When we pray for God to help us, it is not our business to lay out the ways and means for getting this help. Who are we to tell God how his purposes are to be realized in the world? If we want to have a part in his redemptive plan (either for our own lives, for others, or for the world) we shall have to be willing, "like Naaman, to 'go down.'" Sometimes the way to help and healing may be a strange and difficult one. Perhaps we can't see why it should be that way. But remember the words of the Psalmist: "You thought that I (God) was one like yourself." (50:21)



Professional Business Education Since 1901

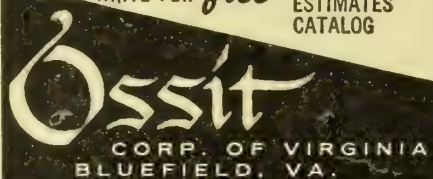
Offering two-year courses in Business Administration, Accounting, Management, Medical and Executive Secretarial; one-year courses in Accounting, General Business, Junior Secretarial, and Office Machines. Accredited by the Accrediting Commission for Business Schools as a Junior College of Business. New Modern Dormitory Facilities for Girls.

M. O. KIRKPATRICK, President  
59th Year

## CHURCH FURNITURE

WRITE FOR *free*

CONSULTATION  
DESIGNING  
ESTIMATES  
CATALOG



## COMFORT-CONDITION YOUR PEWS

WITH BEAUTIFUL . . . PERMANENT  
**FOAM CUSHIONING**

The Endicott ADD-A-CUSHION can be added to your present pew—not as a loose cushion—but as beautiful, permanent foam cushioning. You sit on 1 1/4" Vinylfoam . . . covered with long-wearing Naugahyde—the finest in vinyl upholstery . . . comes in a wide range of colors and patterns. ADD-A-CUSHION will give you years and years of service.

Write Today for

**FREE FOLDER**

Gives you complete information about ADD-A-CUSHION. No obligation.

**SAVE \$2 TO \$5 A FOOT**

ADD-A-CUSHION costs \$2 to \$5 a foot less than most loose cushions—and much more practical—doesn't slip.

Write Dept. NC69

**ENDICOTT CHURCH FURNITURE**  
WINONA LAKE • INDIANA



## MARVIN CHURCH REPORTS

A period of stewardship emphasis was instituted in April at Marvin Methodist Church in Winston-Salem. On Victory Sunday, May 31, the pastor, the Rev. H. A. Pruyn, reported a total pledge of \$25,467. Charles Tatum and Jewell Wilkinson directed their co-workers to a successful culmination in this every-member canvass. Plans are now in process for the new sanctuary, and ground will probably be broken a year hence.

## Quality Church Windows since 1906

**HIGH POINT  
GLASS & DECORATIVE CO.**

A. W. Klemme, Pres. & Mgr.  
Box 101 High Point, N. C.

**STOP CLIMBING STAIRS**

Avoid Heart Strain and Fatigue with a Home Elevator

Inclin-ator travels up and down stairways—Elevette fits snugly into closet space. Ideal for invalids and older folks, with safe push-button controls. Uses ordinary house current. Used in hundreds of nearby homes. Call or write today for free survey.

**MONARCH ELEVATORS**

Freight & Passenger Elevators  
Greensboro, North Carolina  
Charlotte • Raleigh  
Roanoke • Augusta • Greenville



Book Reviews

Christian Strategy for a Struggling World. The Commission on Promotion and Cultivation of The Methodist Church, Chicago 11, Illinois. Price, \$1.

This is a volume of twelve sermons by selected Methodist ministers. It is published by the Commission on Promotion and Cultivation as resource material for preachers and lay leaders in presenting the needs of the benevolent program of our Church in this crucial hour. The sermons are brief, but pointed and pithy. Each one is well illustrated and is an expression of the preaching ability of the author. Such preachers as Bishop Richard C. Raines, Bishop William T. Watkins; and pastors like Dr. Ralph W. Sockman, Robert J. McCracken, Robert Harvey Bodine, William H. Dickinson, Jr.; and connec-tional representatives such as Dr. T. Otto Nail, Dr. James K. Mathews, Dr. Harold C. Case, indicate the distinctiveness of the authors. I recommend to preachers this volume of current sermonizing.

—Wilson O. Weldon

Discovering Love, by Vance Webb. Abingdon Press. 167 pages. \$3.00

This book begins with the difference between a giving love, that is the real love, and a desiring love that is always disappointing. The first is a self-less love that includes the welfare of all mankind regardless of race, color, or creed; the second is an ingrowing love that breeds greed, jealousy, envy, hatred, and much more.

We are reminded that we must love ourselves in the same manner that God loves us before we can love others in a manner that pleases him. If we are miserly with our love and our possessions, we can only expect a miserly and narrow existence that in the end will leave us spiritually barren.

Christ-love, says the author, is learned only in constant fellowship with Jesus through prayer and reading his word. Many will never learn to love others because they are too busy making a show of how busy they are. No one should be busier than the Master was here on earth, and yet he spent much time in prayer and meditation.

—Dena Chambers

The Power of a Purpose, by Nenien C. McPherson, Jr. Fleming H. Revel Co. 156 pages, \$2.50.

There is a quality in the book that will give new direction to the lives of many Christians and strengthen many more. Too many people have thrown their minds into neutral and are drifting with the crowd.

It is the author's contention that, if we choose a high and noble purpose, and make it the driving force in our lives, our reward will be abundant power in reaching our goals, and in its pursuit we will find the secret of and the reason for living that will deliver us from fears and anxieties. The quality of the purpose is very important and it must be in accord with the Mind of Christ and followed in a Christ-like manner.

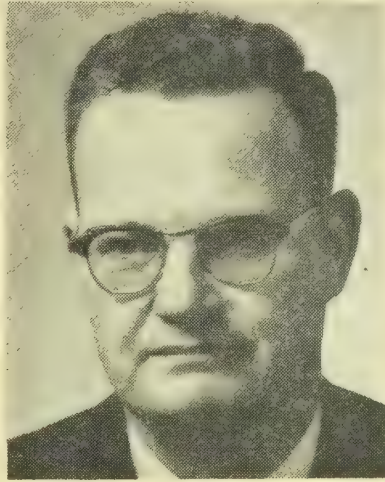
There are seventeen steps or chapters that define the book's title and they clearly show "The Power of a Purpose" through timely illustrations and direct Bible quotations that make the book interesting and helpful in living the chosen purpose of our lives victoriously day by day.—Dena Chambers

Minister-Chemist Receives Degree from E. Carolina

The Rev. Murrell K. Glover, former chemist for the Celanese Corporation, Army Reserve chaplain, and a member of the NC Conference, received the degree of Master of Arts from East Carolina College, Greenville, at the recent commencement program.

Mr. Glover entered the ministry of the Church of the Brethren as a very young man, but later joined the Methodist Church and received his B.D. degree from Duke University in 1950. He was already a graduate of Bridgewater College. For thirteen years, between graduation from Bridgewater and his en-trance to Duke, he was engaged in work as an industrial chemist.

Having been ordained twice by two denominations, Mr. Glover holds to his original intention of carrying on his career as a minister or, possibly, a teacher. Mrs. Glover is working on her Ph.D. at the University of North Carolina. Following the completion of his work at East Carolina, Mr. Glover has gone to Fort Bragg for two weeks military training as chaplain of the 1st Battle Group, 30th Infantry Division.



Roy L. Turnage

Town and Country Meet Set for July 21-24

Mr. Roy L. Turnage, Director of Field Work for the North Carolina Conference Commission on Town and Country Work, is serving as registrar for delegates attending the National Methodist Town and Country Conference to be held July 21-24 at Wichita, Kansas. Transportation is being arranged by means of car pools for those desiring to attend. Anyone in-terested should contact Mr. Turnage in care of P. O. Box 545, Ayden, N. C., as soon as possible.

The four Study Topics being offered by the National Conference are as follows:

- 1—The Town and Country Church Con-siders Its Nature, Purpose and Mes-sage, Led by Professor M. Wilson Nesbitt of Duke University
- 2—Methodism Organized to Face the Challenge of Town and Country, Led by Professor Marvin T. Judy of South-ern Methodist University
- 3—Town and Country Leadership In A Changing Society, Led by the Rev. Glenn S. Gothard of the General Board of Education
- 4—The Methodist Church and the Chang-ing Community, Led by Professor Rockwell C. Smith of Garrett Biblical Institute

Friendship to Remodel and Expand Facilities

Friendship Church, Balls Creek Charge, has let the contract for the remodeling of the present church building and the erection of an education unit containing twelve class rooms, an assembly room, kitchen, and rest rooms. The seating capacity of the church will be increased about fifty per cent, and new pulpit and choir sections will be provided.

Worship services on Sunday, June 7, closed with a service of groundbreaking for the new building.

Yount Lumber Company, Builders, of Newton, have the contract for the build-ing at a cost of about \$40,000.

Reed Da is is chairman of the Build-ing Committee and the Rev. W. E. Ruffy is pastor.

OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

WANTED: Director of Christian Educa-tion. Suburban Church of 800 members. Contact: Pastor, 3544 Robin Hood Road, Winston-Salem, N. C.

ROOMS FOR RENT at Lake Junaluska. Near the auditorium, walking distance. Modern conveniences. Available June 1st. Write for reservations or call: Telephone GLEndale 6-9804, Mrs. W. A. Barber, Lake Junaluska, N. C.

JOHN WESLEY COLLEGE formerly People's Bible College, 1906 Boulevard Street, Greensboro, N. C., offers four years of High School and four years of College. A Christian education in a spiritual atmosphere at low cost. For further information write Rev. John W. Groce, President.

Church Furniture

Southern Desk Company

Write for information  
Hickory, North Carolina

CARLISLE MILITARY SCHOOL

Bamberg, S. C.

DEVELOPS MANLY MEN

Small Classes. Individual attention. Reasonable Rates, \$960.00, including uniform. Write for catalogue.

MAJOR W. R. RISHER, Headmaster  
COL. JAMES F. RISHER, President

Brevard College

Owned by Western North Carolina Conference offers

Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

People 60 to 80

Apply for Old Line Legal Reserve Life Insurance

If you are under 80, you can still apply for a \$1,000 life insurance policy to help take care of final expenses with-out burdening your family.

You handle the entire transaction by mail with OLD AMERICAN of KAN-SAS CITY. No obligation. No one will call on you!

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 4900 Oak, Dept. L607C, Kansas City, Missouri.





# PFEIFFER COLLEGE

Announces Arrangements to Accommodate

## 100 Additional Freshmen and Transfer Students

For the 1959-60 Academic Year—Resident and Day Student

Pfeiffer College offers its students an exceptional faculty with a most favorable faculty-student ratio, excellent facilities, attractive dormitories, warm Christian atmosphere, guidance, and placement service. Students may select their major field of study from:

- Biology
  - Business Administration
  - Business Education
  - Chemistry
  - Christian Education
  - Church Music
  - Economics
  - Elementary Education
  - English
  - French
  - General Science for Education
  - Health and Physical Education
  - History
  - Mathematics
  - Music Education (Vocal)
  - Nursing
  - Pre-ministerial
  - Religion
  - Religion-Philosophy
  - Sociology
  - Social Studies for High School Teachers
  - Spanish
- Pre-Professional Training for:**
- Accounting
  - Health Services
  - Medicine
  - Dentistry
  - Nursing
  - Law
  - Social Work
  - Ministry and Mission Service
- Teacher Certification**
- The College offers a broad program for students wishing to qualify for professional education certification in primary, grammar grades, and the secondary school.
- A.B. and B.S. Degrees**
- Two Year Secretarial Science Certificate**

### Air Conditioned Classrooms for Summer Session

June 8-July 15; July 16-Aug. 22—Dining Room, Dormitory Service

### Student Loans Up to \$600 and Scholarships Available

INQUIRIES concerning admission, loans, scholarships, catalogs, etc., should be addressed to the Director of Admissions,

## PFEIFFER COLLEGE

FOUR YEAR LIBERAL ARTS  
DR. J. LEM STOKES II, President

CO-EDUCATIONAL      METHODIST  
Misenheimer, North Carolina

## Explore Your Methodist Heritage on a BOAC European Tour

You can join one of the nine congenial Methodist groups to leave New York on BOAC's Economy flights. A spiritual leader will conduct you through the historical sources of Methodism in Britain and on the Continent . . . birthplace of John and Charles Wesley, the Methodist Mother Church, site of the first conversion, and more. Expertly guided sightseeing . . . seven countries . . . 24 joyous days.

### Methodist Tours \$978

BOAC, round-trip, New York

Tours are conducted by these renowned American spiritual leaders:

REV. ASBURY G. E. STROMBERG, D.D.

REV. ROMNEY PITT MARSHALL

REV. ARTHUR W. GOODHAND

REV. ARNOLD O. OLSON, A.B., B.D., Ph.D.

REV. DORLAND R. RUSSETT

MR. EDWIN H. MAYNARD

REV. FREDERICK E. MASER, D.D.

REV. EDWARD D. MCGOWAN

REV. STANLEY J. HALLETT

Nine convenient departure dates from May to October. For a fully-descriptive folder, use the coupon below.

World Leader in Jet Travel

# B·O·A·C

takes good care of you

British Overseas Airways Corporation  
Dept. MH 107  
530 Fifth Avenue, New York 36, N. Y.  
MU 7-8900

Name .....

Street .....

City ..... Zone ..... State .....



SS

NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

DUKE UNIVERSITY  
LIBRARY  
DURHAM N.C.

June 18, 1959

Volume 104

Number 25





# Carolina Briefs

At the recent commencement exercises Pfeiffer College conferred honorary degrees upon the following two ministers of the Western N. C. Conference; The Rev. Frank B. Jordan, pastor of Memorial Church, Thomasville, Doctor of Divinity; and the Rev. Horace R. McSwain, Conference Missionary Secretary, Doctor of Divinity. Also, the Doctor of Laws degree was conferred upon Mr. William Dallas Herring, chairman of the N. C. State Board of Education.

The annual Yadkin College Homecoming will be held on Saturday, June 20. The program will begin at 10:30 a.m., with Dr. C. Excelle Rozzelle of Winston-Salem as speaker. A picnic dinner will follow the program. All former students and friends of old Yadkin are cordially invited to attend.

Included in the June issue of the "Elizabeth City District News" is an item stating that a new parsonage has been built on the South Mills Charge. The house has three bedrooms, pastor's study, living room, dining room, kitchen, utility room, one bath and a half bath, central heating system, and double garage. When complete with storm windows and doors, the approximate cost will be \$19,000. The Rev. Irving Cook is the pastor.

A news item in the "Goldsboro District News" states that Jefferson Church, Goldsboro, held the opening service for its new education building on Sunday, May 24, with the Rev. E. L. Earnhardt, pastor, preaching. The building cost approximately \$42,000. Also, on Sunday, June 7, the Salemburg Church formally opened its education building, with the Rev. H. M. McLamb, district superintendent, preaching. The value of this building is approximately \$50,000.

The Franklinville-Jordan Memorial Charge, Thomasville District, will have two college students assisting the pastor and working with youth during the summer. The Rev. Rodney Brown, a third year student at Duke Divinity School, will work at Jordan Memorial, and Miss Marcia Pilkenton, a senior at Pfeiffer College, will work with the Franklinton church. The Rev. Worth Sweet is pastor.

Dr. A. R. Keppel, president of Catawba College, Salisbury, was guest speaker at the morning worship service of First Church, Charlotte, on Sunday, June 14.

Dr. Fletcher Nelson, executive director of the Commission on Christian Higher Education of the Western N. C. Conference, was guest preacher at First Church, Gastonia, on Sunday morning, June 14.

Dr. Frederick Crownfield, head of the Department of Religion at Guilford College, Greensboro, was guest speaker for the morning service at Centenary Methodist Church of that city, on Sunday, June 14.

◆ ◆ ◆

## OUR COVER PICTURE

The picture used this week is one of a series taken at the wedding on August 3, 1957, of Dr. James T. Alley and Betty Ruth Brvan at Pine Forest Methodist Church, Goldsboro. Photo by Ball Studio, Goldsboro.

# Capsule Comment

**House on Ice:** Contractors moving a large feed store in Santa Maria, Calif., were faced with the problem of holding up the building until some beams could be removed from underneath. They didn't have enough jacks, so the resourceful contractors put 100 pound chunks of ice under the foundation. When the ice melted the job was done . . . The idea came from an old comic strip, explained the workers.

**Latin Still Living at Oxford:** Oxford University will still continue to require a basic knowledge of Latin to enter the university, as a result of a recent vote of the faculty . . . Latin, according to the dons, aids facility in English, and the disappearance of Latin Schools, they think, may be responsible for the parlous state of present-day writing. Maybe.

**Presbyterian Celebration:** Followers of John Calvin included in the 45,000,000 members of the Presbyterian World Alliance are celebrating the 400-year history of the Calvinistic faith. During this year and next they will commemorate a series of anniversaries: 1509, the birth of John Calvin; 1559, the founding of the Geneva Academy, formation of the world's first national Presbyterian Church—The Reformed Church of France, and the publication of the definitive edition of Calvin's Institutes; 1560, formation of the Church of Scotland; 1859, founding of the Presbyterian Church in Brazil . . . American Presbyterianism stems from the work of John Knox in Scotland. Calvinistic churches have flourished especially in Switzerland, Germany, France, the Netherlands, Scotland, and Hungary.

**Southern Presbyterians:** Delegates to the 99th General Assembly of the Presbyterian Church, U.S., meeting last month in Atlanta elected as moderator Dr. Ernest Trice Thompson, professor of church history at Union Theological Seminary, Richmond; adopted a resolution urging congregations to help re-establish friendly relations between whites and Negroes; asked for better Sabbath legislation; suggested the need for better co-operation between clergy and physicians; voted to allow a minister to perform the wedding service for divorced persons if, after examination, he is convinced of the repentance for earlier failure and a determination to make a successful new marriage; increased the benevolence budget by \$125,000; learned that their total per capita giving had risen from \$92.09 in 1957 to \$95 last year, that membership had increased by 21,000 over previous years, and that fifty new churches had been organized.

**United Presbyterians:** The General Assembly of the United Presbyterian Church brought nearly 1,000 delegates to Indianapolis during the last week in May. These adopted resolutions which (1) expressed concern that "the day may soon come when our government, in concert with other nations, may enter with honor into normal relations with the government of the Chinese people; (2) suggested that the use of contraceptives by married couples should not be restricted or condemned; (3) cautioned United Presbyterians against supporting or tolerating assaults on the rights of other citizens, "under the mistaken notion that they are merely defending a racial arrangement which they happen to prefer."

**Space Monkeys:** Able and Baker, two little monkeys, returned from a short jour-

ney which lasted 15 minutes and covered 1500 miles, most of the time 360 miles above the earth. They stood the trip well, but died a few days later from the effects of too much anesthetic, it is said. . . . Unfortunately, Able and Baker were unable to describe their experiences, but the recording devices in the Jupiter tell enough to make scientists think that perhaps will soon be possible to send humans into the vast ocean of space and bring them back again.

# News of Methodism . .

Washington, D. C.—The Rev. Louise Lo of Modesto, California, has become the first woman minister ever to be endorsed for chaplaincy post by The Methodist Church Commission on Chaplains. A chaplain of the Modesto State Hospital, she received the ecclesiastical approval of the commission at its semi-annual meeting here.

Miss Katharine Johnson, until January this year, a staff member of the Interboard Committee for Christian Work in Japan, a former Methodist missionary to Japan, and a former dean of women at Wesleyan College for Women, Georgia, died in Jacksonville, Miss., on May 21. In 1922, Miss Johnson went to Japan as a missionary of the Methodist Church, and was dean of women at the college in Hiroshima. She had also taught English in Hiroshima College for Women. In 1941 she returned to the U. S. and took a similar post at Wesleyan College in Georgia. From 1954 until her death, she was executive secretary for the Interboard Committee for Japan, with offices at 110 Fifth Ave., New York.

The Rev. Harry Lee Canright, M.D., a pioneer medical missionary of the Methodist Church in Chengtu and Chungking, China, died on May 28, in St. Cloud, Fla., at the age of 95. He was the founder and first dean of the Medical School of the China Union University in Chengtu, erected the first hospital in that city. Earlier he had travelled the rivers and rugged West China caring for the sick and fighting epidemics. After retirement he taught medicine to missionaries-to-be at the Moody Bible Institute, Chicago. The University of Michigan awarded him an honorary Master of Arts degree for original health studies in China.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation Manager  
Henry E. Gibat ..... Manager, Piedmont Edition  
Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION  
C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Ney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



## Five New Parsonages in New Bern District in Year

During the N. C. Conference year just closing, five new parsonages have been bought or built in the New Bern District.



Parsonage of Saint James Church, Greenville, which was purchased before completion at a cost of \$18,000. The pastor, the Rev. J. Malloy Owen III, and his wife are shown standing in front of the house.



Parsonage of Northwoods Church, Jacksonville, purchased at a cost of \$18,000. The pastor, the Rev. J. S. Epperson, is shown standing in front.



Parsonage of the Midway-Bethlehem Charge, located at Stella, N. C. This house was built at a cost of \$20,000. Landscaping had not been completed when picture was made. The Rev. J. F. Casey is the pastor.



Parsonage of Salem Church. The house was built at a cost of \$20,000. The Rev. Alton S. Lancaster is the pastor. The yard had not been landscaped when picture was taken.



Parsonage of the Vanceboro Methodist Church, built at a cost of \$26,000. Construction and landscaping had not been completed when the picture was made. The Rev. H. B. Jones is the pastor.

## U. S. Methodist Tourist Map Now Available

A U. S. Methodist tourist map is being issued for the convenience of members who would like to visit Methodist institutions on or near the highways over which they travel on vacation trips.

Four general agencies of the church are co-operating with *The Methodist Story*, 740 Rush Street, Chicago, which is issuing the map. The co-operating agencies are: The Division of National Missions and the Woman's Division of Christian Service of the Board of Missions, the Board of Hospitals and Homes, and the Division of Educational Institutions of the Board of Education.

The Rev. Howard Greenwalt, business manager of *The Methodist Story*, said that this is the first time The Methodist Church has prepared a U. S. map which locates all of the church's institutions with reference to major highways. The copyrighted scale map lists 888 Methodist institutions in the 50 states, including hospitals, homes, colleges, mission projects and points of special Methodist interest. It also locates all national boards and area and conference headquarters.

Printed in four colors, the map is 29 by 42 inches and is available in folded, glove-compartment size or flat, suitable for wall display.

The map was released June 15. It may be purchased from *The Methodist Story* or the nearest branch of The Methodist Publishing House.

## Candler Camp Meeting Set for August 16-23

LAKE JUNALUSKA, N. C. The annual Candler Camp Meeting will be combined August 16-23 with a South-wide Evangelism Conference as one of the summer highlights of the Methodist Assembly here.

A Baptist minister, a university professor and an Irish Methodist minister will serve as the Camp Meeting preachers, and also as workshop leaders in the Evangelism Conference.

They are: Dr. Carlyle Marney of the Myers Park Baptist Church, Charlotte, N. C.; Dr. Mack B. Stokes, professor of systematic theology at Emory University's Candler School of Theology, Atlanta, Ga., and the Rev. William H. Fullerton, Methodist pastor of Dublin, Ireland, a leader of the Irish Prayer Life Movement.

The Rev. Leonard H. Cochran, Macon, Ga., will direct the Evangelism Conference. He is chairman of the Evangelism Committee of the Methodist Church's nine-state Southeastern Jurisdictional Conference.

He said the conference "will really be a School of Evangelism," and stressed that "Preaching and music alone are not enough . . . the modern churchman needs to know 'how' to do the work of the Kingdom, how to win men to Christ in a scientific day."

Other workshop leaders will include the Rev. Harwood P. Meyers, Jr., Mooresville, N. C.; the Rev. Walter Towner of the Methodist Board of Education, and the Rev. Berlyn V. Farris of the Methodist Board of Evangelism, both of Nashville, Tenn.

## What the Layman Should Expect of His Minister

(1) That he reserve sufficient time for serious study in order thoroughly to apprehend his message, keep abreast of current thought, and develop his intellectual and spiritual capacities.

(2) That he refrain from loafing up and down the streets and wasting his time as a community errand boy.

(3) That he preach the truth from the Divine Word as he sees it and present it tactfully and constructively.

(4) That he be scrupulously honest, avoid debts, and meet his bills promptly in return for a financial living provided by his church that will maintain him on a standard expected by the community.

(5) That he refrain from divulging confidential statements made to him by his members except in such cases as he may have the consent of those making them.

(6) That he refrain from rendering ministerial services to the members of another church without consulting the minister concerned or by invitation from him.

(7) That he refrain from speaking ill of the character or work of another minister, especially of his predecessor or successor except where flagrant cases of unethical conduct are concerned, when it is his duty to speak out boldly.

(8) That he set a high moral standard of speech and conduct and refrain from intimacies with young girls and women.

(9) That he remember that he is a pastor of all his people, and refrain from attaching himself to any social set either in the church or community.

(10) That he give priority to seeking, winning and developing persons in the Christian faith, building up the church of which he is the minister, but at the same time respond to reasonable requests for assistance in community works.



Pictured above is the bulldozer, with the Rev. O. L. Brown, pastor, at the "helm," doing the excavation work for the new education building of Higgins Memorial Methodist Church, Burnsville. Construction is expected to begin this month, at a total cost of from \$60,000 to \$70,000.

The church was built in 1916, and this is the first major improvement since then.

T. M. Tyner is chairman of the building committee, and W. W. Roberts is treasurer of the building fund.



## G. Ray Jordan on Staff of E. Stanley Jones Institute

The Board of Trustees of the newly established E. Stanley Jones Institute of Religion and the Communicative Arts named Dr. G. Ray Jordan, Professor of Homiletics of the Candler School of Theology of Emory University, as Director of Academic Studies. The Institute is an interdenominational agency affiliated with the Protestant Radio and Television Center of Atlanta, Georgia, the purpose of which Institute is to provide specialized training for ministers and other religious workers in the field of mass communications, including especially television, radio, and drama.

Five denominations are interested in the project: Presbyterian, U. S., Presbyterian, U. S. A., Methodist, Episcopal, and Lutheran.

A special institute on preaching and the communicative arts will be held under the auspices of the E. Stanley Jones Institute in June, 1959.

Mr. G. Ross Freeman, assistant to the Dean and Director of Field Work in the Candler School of Theology of Emory University, was named as Director of inservice training and will assist Dr. Jordan in the administration of this program. Dr. James W. Sells, Secretary of the Southeastern Jurisdictional Council of the Methodist Church, was named Executive Director of the Institute.

## Pastors' School-Convocation Plans Announced

Plans for a new type of program at the Pastors' School-Convocation at Duke University have been jointly announced by Dean Robert E. Cushman of the Duke Divinity School and Dr. Wilson O. Weldon, chairman of the Board of Managers of the Pastors' School, which represents the two North Carolina Annual Conferences. The program will begin on Monday, November 2nd, and will conclude on Wednesday, November 4th, but a very full and strong program has been planned during this period of time.

The James A. Gray lecturer will be Dr. John Bright, noted professor in the Union Theological Seminary of Richmond, Virginia, and widely known as a New Testament lecturer with popular appeal. Preaching on Monday and Tuesday evenings in the Duke Chapel will be Dr. Kenneth Pope, minister of the First Methodist Church of Houston, Texas, who is also widely known in Methodist circles. Lecturing on Ministerial Ethics will be Dr. Wallace Friday, minister of the Washington Street Methodist Church, Columbia, South Carolina, and an author of several books on meditations. An additional lecturer will be announced later. Other features are being arranged which will interest the pastors of North Carolina and the Divinity School Alumni.

Since both Annual Conferences are meeting June, it has been found inadvisable to continue the Pastors' School during the summer. This program in November is on an experimental basis to ascertain whether

or not it is a suitable time. Meals will be available on the Duke Campus, but rooms will be provided in private homes, motels and hotels of Durham. It is hoped and expected that many local Durham churches will afford housing assistance for pastors during the two nights.

## Southeast Ashram Set for July 17-24

The southeast "ashram" or interdenominational religious retreat has been planned for July 17-24, at Bridgewater, Virginia, according to Wesley Anderson, general secretary of the United American Christian Ashrams. This will be one of a series of eight such meetings to be conducted this summer by Dr. E. Stanley Jones, missionary, author and evangelist.

Dr. Claude H. Thompson, Professor of Systematic Theology at Emory University, will serve as director and Bible teacher for the southeast retreat. The program will include seminars on "Personal Witnessing" conducted by Mrs. Mary Webster, special periods of study with Dr. Jones, and prayer and Bible hours.

Dr. Jones has established Christian ashrams around the world, beginning in India, and spreading in America, Japan, Africa and Europe. They provide a time for spiritual refreshment, and represent an attempt to realize Christian ideals in human life.

Miss Margaret Lander, 747 Juniper St., Apartment 5, Atlanta 8, Georgia, is secretary-treasurer in charge of registrations for the southeast meeting. Rates for the week at Bridgewater are from \$24 to \$40 for adults, and children under six may attend for half-rates.

## Prominent Charlotte Attorney Chairman Pfeiffer Trustees

Mr. Paul R. Ervin, prominent Charlotte lawyer, was elected Chairman of the Board of Trustees of Pfeiffer College, Misenheimer, N. C., in a meeting at Pfeiffer College on Saturday, May 30.

Mr. Ervin succeeds Mrs. J. N. Rodeheaver, of Winona Lake, Indiana. Mrs.

Rodeheaver has been a member of the Pfeiffer Board since the incorporation of the college. She has served as Chairman of the Board since 1946, and prior to that time served as secretary. She will continue on the board in the capacity of vice-chairman.

Mr. Ervin is a son of the late Rev. J. O. Ervin, of the Western N. C. Conference.

## Highlands Church to Have Preaching Mission

Dr. Charles L. Allen and Dr. Pierce Harris of Atlanta, Ga., will conduct a Preaching Mission in the Highlands Methodist Church, Highlands, N. C., from July 6 through July 10. The services will begin each evening at 8 o'clock.

Dr. Allen has been the pastor of Grace Methodist Church in Atlanta since 1948. Dr. Harris has been pastor of First Methodist Church of that city since 1940.

Dr. Harry Armstrong and his wife will be in charge of the music for the services. Dr. Armstrong is director of music at First Church, Atlanta.

## Psychiatrist-Missionary Needed Overseas

The Board of Missions of the Methodist Church is seeking a psychiatrist to go as a missionary to serve an important psychiatric institute overseas. Either a man or a woman will be acceptable. Professional qualifications are a Doctor of Medicine degree, and certification as a psychiatrist by the American Board of Psychiatry and Neurology. In addition, the person selected should have "a deep commitment to the cause of Christian missions, and a warm Christian experience." For further information, write Harold N. Brewster, M.D., medical secretary, Board of Missions, 150 Fifth Ave., New York 11, N. Y.

♦ ♦ ♦

The art of creative rebellion is to discard what is rotten while retaining what is proper, necessary, and good.—L. Robert Keck



Jefferson Methodist Church of Goldsboro, pictured above, held the formal opening of its new education building on Sunday morning, May 24. The first sermon was preached by the Rev. E. L. Earnhardt, pastor.

Revival services were held during the following week. Dr. D. E. Earnhardt of Durham, father of the pastor, was the visiting evangelist.

Jefferson Methodist Church was organized on September 15, 1957, with 23 members. The present church membership is 79 and the Church School enrollment is 147.

The church is located on the corner of Jefferson Street and Royal Avenue. Cost of the site, building and furnishings was about \$42,000. This was made possible by a donation of \$15,000 by the \$10 Club of the North Carolina Conference, and more than \$5,000 by members of St. Paul Methodist Church of Goldsboro.





Completed almost a year ago, and occupied by the Rev. R. R. Blankenhorn and family, is the spacious new parsonage on the Asbury Charge, Route 1, Cove City, New Bern District. Valued at \$20,000, the house is of brick ranch style construction, with three bedrooms, dining room, living room, den, kitchen, bath and a half, large garage. The home is comfortable furnished, and is equipped with an oil heating system.

Open house was observed at the annual homecoming celebration on the second Sunday of last October.

The building committee was composed of Harvey L. Cox, Wade H. Davis, Leslie W. Davis, Ray C. Ipock, S. Alfred Sutton, and Mrs. David A. Brown.

The members of this small, new charge are to be commended for their venture in faith, and for their complete co-operation with the pastor and the building committee.

## WSCS of SEJ Announces School of Missions

Leaders have been announced for the annual school of missions and Christian service of the Methodist Southeastern Jurisdiction Woman's Society of Christian Service to be held July 1-8 at Lake Junaluska, N. C.

The announcement was made by Mrs. E. J. Glossbrenner, Richmond, Va., chairman of the school and jurisdictional secretary of missionary education.

The four classes and their teachers will be as follows:

**Africa**—Mrs. Ralph E. Dodge, wife of a Methodist bishop who serves in Africa, and Mrs. Emory Ross, New York City, writer and consultant for the National Council of Churches.

**The Church's Mission in Town and Country**—Dr. Rhoda Edmeston, a professor at Scarritt College, Nashville, Tenn.

**The Role of the United Nations in World Affairs**—Mrs. Clifford A. Bender, New York City, associate secretary, Department of Christian Social Relations, Methodist Woman's Division of Christian Service, and Miss Dorothy McConnell, New York City, an editor of *World Outlook* magazine.

**The Gospel of Luke**—The Rev. Dr. Edward P. Blair, professor of New Testament Interpretation, Garrett Biblical Institute, Evanston, Ill., and the Rev. Dr. Charles M. Laymon, Nashville, editor of Methodist adult church school publications. Leader of a daily Bible hour will be the Rev. Dr. Roland W. Scott, New York City, executive of the Division of World Missions of the Methodist Board of Missions. Addresses will be given by Miss McConnell, John Inman, associate executive rector, Church Peace Union, New York City; and Jameson Jones, Nashville, editor

of the Methodist Student Movement's *Motive* magazine.

Sunday sermons will be delivered by Mrs. J. Fount Tillman, Lewisburg, Tenn., president of the Methodist Woman's Division of Christian Service, and Dr. Blair.

Among other leaders will be Mrs. A. C. Johnson, Bowling Green, Ky., dean of the school; Mrs. David J. Cathcart, Lakeland, Fla., president of the Southeastern Jurisdiction Woman's Society of Christian Service; Mrs. Dow Hamrick, Ellijay, Ga., jurisdiction vice-president; Mrs. Charles M. Henderson, Memphis, Tenn., jurisdiction recording secretary; and Mrs. Hubert A. Davis, Raleigh, N. C., jurisdiction treasurer.

Theme of the school will be, "To Kindle . . . A Growing Light."

Woman's Society representatives of 17 Methodist annual (regional) conferences will pledge their annual financial support of missionary work sponsored in 32 countries by the Woman's Division of Christian Service. Pledges last year totaled \$1,980,700.

The school will be followed by an annual weekend meeting of the Jurisdictional Wesleyan Service Guild, July 10-12, it was announced by the secretary, Mrs. E. V. Ennis, Norfolk, Va.

## Plans for Protestant Center in Washington Going Forward

Plans for a huge Protestant center in Washington, D. C., moved another step forward with the announcement of a national Presbyterian center to be built near American University, a Methodist school.

The 16½-acre site just acquired by the Presbyterians for \$2,182,500 adjoins an 18-acre tract being held by the Methodist Board of Temperance as the location of a possible future Methodist headquarters building and religious center.

The Methodist board sold 1.21 acres of its land to the Presbyterians in order to assure them adequate space.

Plans call for the establishment of a huge new national Presbyterian Church to replace the present downtown church, a large auditorium, offices for various Presbyterian agencies, a chapel, a graduate school of pastoral work, and an underground parking area for more than 1,000 cars.

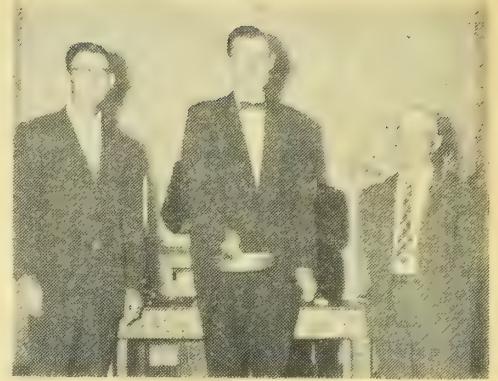
A \$10 million building fund drive will be launched soon, it was announced by Henry Luce, publisher of *Time* and *Life* magazines and co-chairman of the Sponsors' Committee.

"We are happy to have the Presbyterians as our neighbors," said Dr. Hurst R. Anderson, president of American University, in a telegram to the General Assembly of the United Presbyterian Church.

Construction of a Methodist center on the adjoining property is expected to be considered by the 1960 General Conference.

The Methodist Board of Temperance voted at its annual meeting this year to surrender its title to the land if General Conference should desire it for a building site.

In addition to American University, other nearby Methodist interests are Wesley Theological Seminary, Metropolitan Memorial



On Sunday, May 31, the education building of Lander's Chapel Methodist Church, on the Crouse Charge, Gastonia District, was dedicated in special services conducted on the steps of the building following the morning worship service. Dr. Carl H. King, executive secretary of the Western N. C. Board of Education, led the dedicatory service, assisted by the Rev. Zane Norton, pastor, and the Rev. William C. Crummett, who was pastor when the building was erected.

Shown above, participating in the burning of the note, are (left to right): Mr. Howard Kiser, church lay leader; the Rev. Zane Norton; and Mr. Cleff C. Carpenter, representing the official board.

Church and the new \$8½ million Sibley Hospital and medical center, now under construction.

The Temple Baptist Church is on neighboring property, as will be the new Baptist Home.

A few blocks away is the famed National Cathedral, administered by the Episcopal Church.

## Duke Honors Bishop Harmon and Ben L. Smith

DURHAM, June 8—Five men were awarded honorary degrees by Duke University during its 107th graduation exercises here on June 8.

They are Edwin Maurice Gill of Raleigh, North Carolina state treasurer; Bishop Nolan Bailey Harmon of Charlotte, who has jurisdiction over the South Carolina and Western North Carolina Conferences of the Methodist Church; Dr. Richard Anderson Harvill of Tucson, Ariz., president of the University of Arizona; Professor Hugh Talmage Lefler of the University of North Carolina's history department, and Benjamin Lee Smith of Greensboro, retired superintendent of public schools in that city and prominent Methodist layman.

All received doctor of laws degrees except Bishop Harmon who was awarded the doctor of divinity degree.

Duke President Dr. Hollis Edens conferred the degrees as a climax to the 1959 commencement program which saw nearly 1,100 graduate and undergraduate degrees awarded to Duke students.

♦ ♦ ♦

You need not scoff at the church because it contains so many sinners. If it contained nothing but saints there might be no room for you. The Christian Church was founded for sinners in the first place, and unless you are a saint, you need it.—Clipped



# METHODIST YOUTH FUND REPORT FOR 1958-59

ASHEVILLE DISTRICT		
	Pledged	Paid
Acton	\$ 40.00	\$ 40.00
Abernathy	30.00	40.00
Asbury Memorial		14.00
Biltmore		5.00
Central, Asheville (I)	50.00	50.00
Central, Asheville (S)	50.00	75.00
Haywood Street	50.00	50.00
Oakley	20.00	20.00
St. Paul's	100.00	100.00
Trinity	150.00	109.98
Bald Creek	24.00	20.00
Balfour	10.00	10.00
Fruitland-Moore		18.90
Bethel, Bethel-Azalea		4.00
Bethesda, Beth.-Tabernacle	20.00	20.00
Tabernacle (I)	5.00	5.00
Black Mountain	40.00	50.00
Brevard	5.00	5.00
Horse Shoe	5.00	5.00
Rosman, Brevard Ct.	5.00	5.00
Pleasant Hill, Candler	40.00	40.00
Snow Hill, Candler	25.00	25.00
East Flat Rock	10.00	10.00
Edneyville	30.00	5.00
Dana, Edneyville	5.00	11.00
Elkwood	11.00	10.00
Sardis	10.00	10.00
Francis Asbury	20.00	20.00
Fletcher	32.70	33.50
First, Hendersonville	100.00	145.28
Davis Chapel	5.00	5.00
Montmorenci	10.00	10.00
Oak Hill	5.00	5.00
Piney Mountain	25.00	31.60
Pisgah	5.00	5.00
Saluda	5.00	20.00
Swannanoa	10.00	10.00
Tryon	50.00	50.00
Weaverville		
Totals	\$1,172.20	\$1,057.26
Goal: \$1,500.00		

CHARLOTTE DISTRICT		
	Pledged	Paid
Hundersville	\$ 10.00	\$ 10.00
Bethlehem	60.00	60.00
Union (I) Camp Ground	25.00	25.00
Wesley Chapel Camp Ground	5.00	5.00
Big Spring	35.00	35.00
Calvary	50.00	50.00
Central Avenue	25.00	25.00
Cole Memorial	25.00	25.00
Commonwealth	50.00	50.00
Dilworth	200.00	200.00
Duncan Memorial	35.00	35.00
First, Charlotte	100.00	129.76
Grace	35.00	35.00
Hawthorne Lane	5.00	5.00
Kilgo (I)	5.00	5.00
Kilgo (S)	50.00	25.00
Memorial	20.00	20.25
Mouzon	500.00	500.00
Myers Park	20.00	20.00
Oak Grove	35.00	90.00
Providence	62.00	62.00
Purcell	10.00	10.00
Spencer Memorial	100.00	100.00
St. John's	10.00	20.00
St. Luke's	25.00	25.00
Trinity	50.00	51.58
Wesley Heights	10.00	10.00
Davidson	40.00	40.00
Fairview	50.00	50.00
Harrison	24.00	24.00
Hickory Grove	20.00	20.00
Indian Trail	15.00	13.75
Forestville	5.00	7.00
Lilesville	25.00	25.00
Marshall	70.00	70.00
Matthews	10.00	10.00
Central, Monroe	57.40	43.50
North Monroe		4.00
Moore's Chapel	10.00	10.00
Mt. Zion	15.00	15.00
Bethel-New Hope-B.		
New Hope	24.00	24.00
Hopwell	10.00	10.00
Mt. Moriah-Fountain	15.00	11.25
Hill		5.00
Peachland	20.00	20.00
Pineville	10.00	10.00
Polkton	20.00	20.00
Prospect	10.00	10.00
Thrift		23.00
Trinity		
Mill Grove, Unionville	10.00	10.00

Grace, Wade	5.00	5.00
First, Wadesboro	90.00	90.00
Waxhaw	15.00	15.00
Charlotte District		37.55
Totals:	\$2,275.40	\$2,231.64
Goal: \$3,300.00		

GASTONIA DISTRICT		
	Pledged	Paid
Asbury	\$ 75.00	\$ 30.00
Ebenezer, Belmont	15.00	15.00
First, Belmont	60.00	60.00
Park St., Belmont	50.00	50.00
St. Mark's, Belmont	24.00	16.00
South Point	15.00	15.00
Knob C-St. Peters-Kadesh	75.00	75.00
Betha, Bessemer City	8.00	8.00
Odell Memorial	15.00	15.00
Crowell Memorial	20.00	20.00
Bethesda	10.00	10.00
West Cramerton	15.00	15.00
Bess Chapel, Bethlehem	10.00	10.00
Bethlehem, Bess Chapel	20.00	20.00
Boger City	100.00	80.00
Casar	5.00	5.00
Kistler's Union	39.00	39.00
Cherryville, First	50.00	50.00
Cleveland Charge	30.00	30.00
Cramer Memorial	25.00	25.00
Antioch-Crouse	10.00	10.00
Lander's Chapel	5.00	5.00
Pleasant Grove	10.00	10.00
First, Dallas	40.00	30.00
El-Bethel	25.00	15.00
Clover Hill	30.00	30.00
Friendship	30.00	30.00
Bradley Memorial	30.10	30.10
First, Gastonia	325.00	244.12
Faith	46.50	46.50
Maylo	30.00	30.00
Smyre	5.00	5.00
St. John's (I)	16.60	16.60
Trinity (I)	10.00	10.00
Trinity (S)	25.00	25.00
High Shoals	5.00	5.00
Puett	12.00	12.00
Central, Kings Mt.	50.00	70.00
Grace, Kings Mt.	20.00	20.00
Lawndale	134.00	116.90
Palm Tree	10.00	10.00
Ivey Memorial	20.00	20.00
Marvin (Lincoln)	15.00	30.00
McKendree (Lincoln)	25.00	25.00
First, Lincolnton	40.00	40.00
Rhine Heights	35.00	35.00
Lowell	10.00	10.00
McAdenville	15.00	15.00
Aldersgate, Mt. Holly	15.00	15.00
First, Mt. Holly	20.00	20.00
Reeps Grove	20.00	20.00
Pisgah (I)	25.00	25.00
Pisgah (S)	25.00	25.00
Polkville-Rehobeth	45.60	32.80
Riverbend-Snow Hill	50.00	23.00
Rock Springs Charge	35.00	35.00
Aldersgate, Shelby	20.00	20.00
Central, Shelby	150.00	116.33
Hovle Memorial (I)	39.00	40.00
Lafayette	50.00	50.00
Stanley	40.00	40.00
Sulphur Springs	5.00	5.00
Zion (Union)	20.00	20.00
Totals:	\$2,077.60	\$1,902.35
Goal: \$2,500.00		

GREENSBORO DISTRICT		
	Pledged	Paid
Bethlehem	\$ 10.00	\$ 10.00
Rockingham County Subd.	15.00	28.60
First, Draper	15.00	76.20
Bethel, Flat Rock	10.00	10.00
Gethsemane	20.00	20.00
Gibsonville	60.00	60.00
Bessemer (I)	30.00	30.00
Bessemer (S)	25.00	25.00
Bethel (I)	25.00	15.63
Bethel (Sr)	50.00	50.00
Calvary, Greensboro	13.00	13.00
Carraway	50.00	60.50
Centenary (I)	10.00	31.00
Christ	65.00	82.46
College Place (I)		5.00
College Place (S)		17.40
Glenwood		100.88
Grace (I)		59.12
Grace (S)		5.00
St. Andrews (I)		5.00
Hinshaw		90.00

Mt. Pisgah (I)	17.00	17.00
Mt. Pisgah (S)	30.00	30.00
Muir's Chapel	108.00	43.00
Trinity	2.00	2.00
West End	20.00	20.00
West Market St.	412.38	412.38
Hickory Grove	20.00	25.00
Calvary, High Point	25.00	75.35
St. Timothy	5.00	5.00
Lebanon	40.00	10.00
Main St., High Point		75.00
Oak View		32.32
Rankin Memorial	50.00	50.00
St. Timothy	5.00	5.00
Ward Street	60.00	40.00
Welch Memorial	25.00	25.00
Wesley Chapel	25.00	25.00
Wesley Memorial	75.00	75.00
Jamestown	50.00	50.00
Leaksville	80.00	80.00
Lee's Chapel (I)	5.00	5.00
Madison (S)	25.00	25.00
Madison (I)	5.00	5.00
Mayodan	40.00	40.00
Mitchells Grove	25.00	25.00
Moriah	11.25	11.25
Mt. Heman	10.00	10.00
Mt. Pleasant	22.76	22.76
Oak Ridge	5.00	5.00
Hickory Grove	20.00	23.00
Pleasant Garden	30.00	50.00
Rehobeth	50.00	56.45
First, Reidsville	50.00	188.95
Main St., Reidsville	172.00	172.00
Bethlehem-Wentworth	10.00	10.00
Ruffin	4.00	4.00
Delta (Sandy Ridge)	5.00	5.00
Sandy Ridge	9.65	9.65
Snow Hill (Sandy Ridge)	5.25	5.25
Spray	129.00	123.00
Stokesdale	25.00	25.00
Mt. Tabor, Stokesdale	12.00	9.00
Mt. Zion, Stokesdale	25.00	25.00
Centenary, Stoneville	5.00	12.50
Stoneville	50.00	50.00
Center, Summerfield	5.00	5.00
Morehead, Summerfield	5.00	5.00
Summerfield	27.31	27.31
Greensboro District	136.05	136.05
Totals:	\$1,780.25	\$2,821.01
Goal: \$3,500.00		

MARION DISTRICT		
	Pledged	Paid
Avondale	\$ 12.00	\$ 14.00
Henrietta	5.00	5.00
Bakersville	7.50	7.50
Bethel	15.00	10.00
Kistler's Chapel	12.00	11.00
Tanners Grove	5.00	5.00
Caroleen	5.00	56.92
Cliffside	20.00	10.00
Bollinger's Chapel	10.00	15.00
Zion, Drexel	10.00	15.00
Glen Alpine	30.00	60.00
Hildebran	20.00	20.00
First, Forest City (I)		5.00
First, Forest City (S)	40.00	55.00
Pleasant Grove	40.00	55.00
Clinchfield	60.00	60.00
Cross Mill	50.00	50.00
West Marion	5.00	5.00
East Marion	75.00	75.10
First, Marion	30.00	50.00
Glenwood	3.00	3.00
Pleasant Grove (Marion)	2.50	2.50
Pleasant Hill (Marion)	10.00	10.00
Providence (Marion)	24.00	22.00
Bethel (McDowell Ct.)	10.00	10.00
First, Morganton	70.00	70.00
N. Morganton	35.00	35.00
St. Matthews	40.00	40.00
Zion Memorial	20.00	20.00
Mt. Pleasant (Morganton)	50.00	50.00
Mt. Harmony	15.00	30.00
Oak Forest (Morganton)	7.00	7.00
Mt. Hebron-Pisgah	10.00	20.00
Murphy's Chapel	1.00	1.00
Nebo	5.00	5.00
Oak Grove	25.00	25.00
Salem	60.00	60.00
Old Fort	20.00	20.00
Ebenezer (Old Fort)	15.00	15.00
Deyton Bend	10.00	10.00
Rutherford College	20.00	20.00
Rutherfordton	50.00	100.03
Salem	100.00	100.00
Spindale	50.00	60.00
Spindale (I)	15.00	15.00
Spruce Pine	15.00	15.00
Mt. Grove	20.00	25.00
Oak Hill (Table Rock)	20.00	10.00

Valdese	20.00	20.00
Blue Ridge Subdistrict		20.00
Rutherfordton Subdistrict		20.00
Totals:	\$1,183.00	\$1,305.60
Goal: \$1,500.00		

NORTH WILKESBORO DISTRICT		
	Pledged	Paid
Alleghany-Grayson C.	\$ 25.00	\$ 25.00
Boone (I)	15.00	15.00
Boone (S)	25.00	35.00
Maple Springs (Elkin Ct.)	25.00	25.00
Forest Home (Elk Park)	25.00	25.00
Montezuma (Elk Park)	10.00	10.00
Greenwood (Helton)	10.00	10.00
Hiddenite	50.00	50.71
Bethany (Jefferson)	10.00	10.00
Jefferson	10.00	10.00
Miller's Creek	20.00	20.00
Union (Miller's Creek)	5.00	20.00
Mt. Bethel	50.00	50.00
First, N. Wilkesboro	70.00	120.64
Pisgah		10.71
South River (Pisgah)		10.71
Stony Point		10.71
Calvary (Todd)	24.00	24.00
West Jefferson	15.00	15.00
Wilkesboro	35.00	42.00
Taylorsville	15.00	15.00
N. Wilkesboro Dist.		20.02
Totals:	\$ 439.00	\$ 574.49
Goal: \$600.00		

SALISBURY DISTRICT		
	Pledged	Paid
Central, Albemarle	\$ 150.00	\$ 150.00
Main St., Albemarle	20.00	20.00
Pine Grove, Parkway	5.00	5.00
Stony Hill	30.00	30.00
Union Chapel		9.00
Bethel, Midland	40.00	59.05
Center	30.00	30.00
First, China Grove	40.00	40.00
South, China Grove	20.00	20.00
Cold Springs	88.00	52.77
Ann Street	75.00	75.00
Central, Concord	125.00	125.00
Forest Hill	80.00	80.50
Harmony	25.00	25.00
Kerr Street	124.00	75.00
Westford	50.00	50.00
Friendship (I)	5.00	5.00
New Mt. Tabor	5.00	5.00
Oak Grove	10.00	10.00
Gay's Chapel	20.00	20.00
Liberty (Gold Hill)	15.00	15.00
Bethpage, Kannapolis		
Jackson Park	25.00	25.00
Memorial	100.00	125.50
Midway (I)	61.44	14.90
Midway (S)	30.00	30.00
Mt. Mitchell	50.00	50.00
N. Kannapolis	55.00	55.00
Royal Oaks	25.00	30.00
Trinity	20.00	20.00
Landis	200.00	234.10
Long St.	25.00	25.00
Yadkin	35.00	35.00
Midland Charge		14.00
Mt. Olivet	16.50	16.50
Mt. Pleasant	115.02	80.10
New London		11.40
Unity, Oak Grove-Unity	10.00	10.00
	15.00	15.00
Palestine, N. London		29.00
Norwood	30.00	45.00
Mt. Zion, Norwood Ct.		15.00
Bethel, Providence	15.00	15.00
Mt. Tabor, Providence	20.00	20.00
	20.00	20.00
Providence	25.00	18.00
Matton's Grove	12.00	6.00
Roberta	12.60	12.00
Rock Grove	30.00	30.00
Rocky Ridge	36.00	36.00
Rowan	84.00	
Salem (I)	5.00	5.00
Salem (S)	20.00	25.00
Coburn Memorial (I)	35.00	35.00
Coburn Memorial (S)	40.00	40.00
First, Salisbury	150.00	214.70
Main St., Salisbury	50.00	50.00
Milford Hills	25.00	25.00
Park Avenue (I)	25.00	25.00
Park Avenue (S)	25.00	30.00
Shiloh, Cabarrus	25.00	30.70
Shiloh, Granite Q. (I)		12.00
Shiloh, Granite Q. (S)		
	30.00	10.00
Central, Spencer	24.00	20.00
Stanfield Charge	11.10	2.00
South River	5.00	1.00
Totals:	\$2,474.66	\$2,480.00
Goal: \$2,600.00		



STATESVILLE DISTRICT			Central, Asheboro	110.00	130.00	Alleghany (S. Davidson)		Speedwell	20.00	20.00		
	Pledged	Paid	First, Asheboro (I)	150.00	177.51		12.50	12.50	Webster	10.00	10.00	
Balls Creek Charge			First, Asheboro (S)	100.00	100.00	Chapel Hill (S. Davidson)			Whittier	20.00	15.00	
	\$ 50.00	\$ 50.00	Grace, Asheboro (S)	10.00	10.00		10.00	10.00				
Catawba	20.00	25.00	West Bend	75.50	53.00	Lineberry (S. Davidson)			Totals:	\$1,392.00	\$1,203.55	
Centenary	25.00	25.00	West Side Charge	30.00	30.00		10.00	10.00	Goal: \$1,300.00			
Claremont	20.00	20.00	Cedar Falls	15.00	15.00	Pleasant Grove (S. Davidson)		10.00	WINSTON-SALEM DISTRICT			
Cedar Valley	12.00	12.00	Bethany-Bethany Cotton				10.00	10.00				
Colliers	53.50	53.50		25.00	25.00	Flag Springs (I)	5.00		Pledged	Paid		
Conover	25.00	25.00	Cotton Grove-Bethany Cotton			Flag Springs (S)	20.00	20.00	\$ 12.00	\$ 12.00		
Cool Springs	24.00	24.00		10.00	10.00	New Hope	20.00	21.00	Mitchell Chapel	20.00	20.00	
Providence	22.50	59.50	Bethel-Bethel-Shiloh	10.00	10.00	Spring Hill (I)		5.50	Bunker Hill	3.00	3.00	
Elmwood		15.30	Bethesda	75.00	75.00	Spring Hill (S)	45.00	45.00	Sandy Ridge	5.00	5.00	
Fairgrove	35.00	35.00	Clarksbury (Cid)	10.00	10.00	Fairgrove	60.00	60.00	Concord	24.00	24.00	
Grace Chapel	20.00		Coleridge Charge	15.00	11.00	First, Thomasville	60.00	60.00	Harmony	10.00	10.00	
Granite Falls		33.45	Cooleemee (I)	33.00	12.20	Memorial	50.00	50.00	Sharon		4.10	
Harmony	10.00	10.00	Cooleemee (S)	44.50	5.00	Bethel	30.00	30.00	Bethesda (Danbury)		3.00	
Mt. Zion	26.00	2.40	Center (Davie)	25.00	25.00	Johnsontown	50.00	50.00	East Bend	20.00	20.00	
Bethel, Hickory	35.00		Oak Grove (Davie)	175.74	175.74	Trinity	50.00	84.36	First, Elkin	87.00	87.00	
First, Hickory	225.00	168.00	Salem (Davie)	15.00	15.00	Trinity Memorial	50.00	50.00	Germanton	40.00	40.00	
Highland	40.00	65.65	Centenary (Davidson)			Unity	45.00	55.00	Antioch (Forsyth-Stokes)			
Westview	75.00	75.00		20.00	20.00	West End	35.00	35.00		5.00	50.00	
Hudson	20.00	20.00	Mt. Olivet (Davidson)			Center, Welcome	65.25	65.25	Bethlehem (Forsyth-Stokes)			
Mt. Herman	10.00	10.00		35.00	40.00					10.00	59.30	
First, Lenoir	100.00	77.00	Central, Denton	50.00	50.00	Totals:	\$3,861.39	\$3,685.77	Forest Chapel (Forsyth-Stokes)			
South, Lenoir		26.00	Canaan, Denton	10.00	10.00	Goal: \$3,500.00				32.00	32.00	
Gamewell	10.00	10.00	Clear Springs	10.00	10.00				Hickory Ridge	25.00	25.00	
Littlejohn	10.00	10.00	First, Denton	15.00		WAYNESVILLE DISTRICT			Jonesville	10.00	10.00	
First, Maiden	100.00	100.00	Bethlehem (Dulins)	30.00	30.00		Pledged	Paid	Cherry Street	48.00	48.00	
Mays Chapel	30.60	35.00	Dulins	55.00	55.00	Andrews	\$ 50.00	\$ 30.00	Pine Grove	60.00	80.50	
St. Paul's	5.00	5.00	Smith Grove	15.00	15.00	Bethel		60.00	Main St., Kernersville		41.16	
Williamson's Chapel	10.00	10.00	Eldorado Charge	37.10	15.40	Bryson City		60.00	Antioch (King)	25.00	27.20	
Monticello	15.00	15.00	Fairfield	10.00	10.00	Central, Canton (I)	25.00	32.55	Bethel (King)	25.00	25.00	
Central, Mooresville (I)		40.00	Fairview	30.00	30.00	Central, Canton (S)	90.00	90.55	Brookstown	20.00	20.00	
Central, Mooresville (S)		50.00	Farmer	7.00		First, Canton (I)	50.00		Lewisville	25.00	50.00	
	50.00	50.00	New Hope (Farmer)	6.00	6.00	First, Canton (S)	100.00	91.00	Union	40.00	40.00	
Jones Memorial	12.00	12.00	Oak Grove (Farmer)	7.00	7.00	Cherokee	30.00	30.00	Central, Mt. Airy	100.00	80.00	
New Salem	30.00	30.00	Farmington-Wesley Chapel			Clyde (I)	12.00	10.00	Rockford St.		86.40	
Abernethy Memorial	30.00	30.00		20.00	20.00	Clyde (S)	15.00	15.00	Mt. Hermon		2.00	
First, Newton	100.00		Franklinville	75.00	75.00	Finchers Chapel	10.00	10.00	Mt. Pisgah	20.00	20.00	
Olin	24.00	28.24	Jordan Memorial	75.00	59.00	Culwhoe	25.00	25.00	New Hope	85.22	53.74	
Ebenezer, Rhodhiss		14.60	Good Hope	30.00	30.00	Dellwood (I)	12.50	12.50	Oak Grove, Mt. Airy	10.00	10.00	
Rhodhiss	30.00	20.00	Greer's Chapel	20.00	20.00	Delwood (S)	12.50	12.50	Pilot Mt.	25.00	25.00	
Ebenezer (S. Fork)	65.00	65.00	Hopewell	35.00	35.00	Elizabeth Chapel (I)	25.00	25.00	Bethel (Pine Grove)	35.00	35.00	
Plateau (S. Fork)	15.00	78.50	Erlanger	40.00	40.00	Elizabeth Chapel (S)	25.00	25.00	Pine Grove	10.00	10.00	
Wesley Chapel (S. Fork)			First, Lexington	460.00	460.00	Maple Grove (I)	10.00	10.00	Pinnacle Circuit	110.00	110.00	
	25.00	42.00	First, Liberty	30.00	30.00	Fines Creek	10.00	10.00	Rural Hall	45.25	44.75	
Boulevard, Statesville	25.00	25.00	Concord (Liberty-C.)	37.00	36.00	First, Franklin	60.00		Sedge Garden (I)	30.00	30.00	
			Liberty	15.00		Hazelwood	10.00	10.00	Sedge Garden (S)	45.00	45.00	
Broad St., Statesville			Bethany (Liberty Ct.)			Hayesville	40.00	40.00	New Hope-Prospect		27.50	
	285.00	285.00		20.00	20.00	Oak Forest (I)		2.00	St. Paul's	10.00	10.00	
Race Street	25.00	35.25	Linwood	25.00	25.00	Beaverdam (Haywood)			Temple Hill	65.28	5.68	
Wesley Memorial	25.00	25.00	Tyro	45.00	45.00		50.00	50.00	Pine Hall (Stokesburg)		16.50	
Mt. Pleasant (Terrell)			Macedonia Station	20.00	15.00	Cashiers	10.00	10.00	Stokesburg	25.31	25.31	
	20.00	20.00	Midway (I)	50.00	50.00	Highlands	25.00	25.00	Love's, Walkertown	60.00	40.00	
Rehobeth (Terrell)	25.00	2800.	Midway (S)	100.00	100.00	Long's Chapel	30.00	30.00	Morris Chapel	75.00	75.80	
Midway (Trinity)		1.00	Mocksville, First	150.00	62.10	Asbury (Macon)	10.00	10.00	West Forsyth Charge		36.19	
Trinity (Trinity)		1.00	Ebenezer-Mt. Carmel	25.00	25.00	Morning Star	60.00	4.40	Ardmore	300.00	150.00	
Triplett	36.00		Mt. Pleasant, Mt. Vernon			First, Murphy	45.00	45.00	Burkhead (I)	70.00	70.00	
Troutman	25.00	10.00		10.00	10.00	Ranger	20.00	20.00	Burkhead (S)	50.00	50.00	
Friendship (Union G.)		20.00	Mt. Vernon Charge		18.00	Carson Chapel	5.00	5.00	Centenary	300.00	500.00	
Mountain View (Union G.)			Mt. Vernon	25.00	25.00	Iotta	5.00	5.00	Central Terrace	50.00	50.00	
	12.00	6.00	N. Mt. Vernon	36.00	36.00	Snow Hill	15.00	15.00	Children's Home	10.00	10.00	
Vanderburg		5.00	Shady Grove	10.00	10.00	Long's Chapel	36.00	36.00	Green Street	25.00	25.00	
Bethel (W. Iredell)		20.72	Canaan (N. Davidson)			Robbinsville	20.00	20.00	Konnoak Hills	25.00	12.50	
Bethel (W. Iredell)		20.72		15.00	15.00	Plains (Rockwood)	10.00	10.00	Maple Springs	100.00	100.00	
Marvin (W. Iredell)		10.72	Mt. Lebanon	38.80	20.00	Rockwood (I)	8.00	8.00	Marvin (I)		20.00	
Whitnel	50.00	50.00	Fairview (Pinewoods) 2			Rockwood (S)	10.00	10.00	Mt. Carmel	10.00	10.00	
Statesville District		9.00		25.00	25.00	Maggie	10.00	10.00	Mt. Pleasant	15.00	15.52	
			Pinewoods	34.00	33.96	Ledford's Chapel	6.00	6.00	Mt. Tabor	300.00	256.93	
Totals:	\$1,847.60	\$1,989.55	Pleasant Grove	35.00	30.00	Marshall's Chapel	15.00	18.05	Oak Summit	20.00	20.00	
Goal: \$2,100.00			Pleasant Hill	10.00	10.00	Myer's Chapel	10.00	10.00	Ogburn Memorial (I)		1.00	
THOMASVILLE DISTRICT			Prospect	15.00	15.00	First, Sylva	70.00	70.00	Trinity	40.00	40.00	
	Pledged	Paid	First, Randleman	50.00	50.00	Love's Chapel	15.00	15.00	Union Ridge		60.00	
Advance-Elbaville	\$ 15.00	\$ 15.00	New Salem	15.00	15.00	Wesleyanna	10.00	10.00	Wesley Memorial	20.00	20.00	
			Friendship	15.00		Wesley Chapel	10.00	10.00	Center (Yadkinville)	15.00		
Archdale (I)	75.00	75.00				First, Waynesville (I)		30.00	30.00	Yadkinville	45.00	45.00
Archdale (S)	55.00	55.00	Brower's Chapel	10.00	10.00							
Calvary	25.00	25.00	Giles Chapel	35.00	37.25	First, Waynesville (S)		75.00	75.00	Totals:	\$2,748.46	\$2,894.68
			Seagrove	22.00	22.00				Goal: \$3,000.00			
			Shiloh, Lexington	125.00	125.00							



# EDITORIALS

## Standing on Eggs

Norman Rockwell is famous for his paintings of the American scene; no one can excell him in the art of depicting average citizens in their average occupations and behavior. Recently he furnished a cover picture for the *Saturday Evening Post* which is a sermon in itself. Against the background of a newspaper page with lurid headlines of war scares and economic problems, the artist placed the figure of a bewildered young man in cap and gown.

Mr. Rockwell commented, "I like his feet. They look as if he's standing on eggs."

Perhaps he thinks he is. Graduation is a time of uncertainty as well as triumph. Just as the young man receives his coveted diploma he is suddenly struck by the realization that he is out on his own in a hard, cold world. As the *Post* suggested, he is probably thinking, "Boy, aren't things really screwed up? What to do, I wouldn't know. But one thing you can bet on: I'll give it the old college try."

The only difference between the graduate of today and others who preceded him is that the 1959 sample has less of the razzle-dazzle attitude of the Twenties, none of the stark fear of the Depression days, and few of the high ideals of the war-time graduates of the Forties. He isn't confident, he isn't scared and he isn't buoyed up by any high resolve. He is simply numb.

Why is there this difference? The young man in cap and gown has never known dire poverty, he has never had to struggle as his father had to do; he has known comfort, luxuries and labor saving devices which have made him inferior in strength; he hasn't had to study hard or work hard; he is confused by all the conflicting issues and party-cries. A part of him wants to sit down and have a good cry and another part wants to get out and fight. He may end up by doing neither.

He can be a solid citizen or a Beatnik, but at least he has his cap and gown.

## The New Pastor

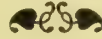
Every year at Conference time hundreds of churches in the state receive new ministers, and in some cases these are hailed with a sigh of relief. Whatever they may be, they will be different. Those who disagree with the old one will expect to see eye to eye with the new one—and, of course, will be disappointed. But not at first.

Methodism doesn't have the trial sermon system, but there is a danger that it might come to that, for many churches are sending out committees to spy out the land and to report on the size of the grapes in Eschol. A few pastors usually become very active in speechmaking before clubs in other



*O God, thou friend so faithful and unchangeable, let my heart, too, find rest in the remembrance of what Thou art. Let me know that all which Thou hast been to others Thou canst be to me, that all which they have found in Thee is there for me to seek and find, to claim and possess. Let me know that all which Thou hast given me in life's best hours is given me even now. And, above all, let me know with deepening joy and wonder that all which I begin to see in the earthly life of Jesus Thy Son is for ever true for all mankind and for me. Amen.*

(Courtesy of Methodist Recorder)



towns just before Conference. All this is rather human and just goes to show that preachers and people like to have an inkling as to what they might get when the appointments are read. (For our part, we were never able to resist taking a peek at the parsonage of any pastorate which had been suggested by the district superintendent.)

But one preacher had the right idea when he made his first sermon a frank talk about the responsibility of the ministry and plainly told the church what he expected of them and what they might expect of him. "I am not a great preacher," he modestly admitted, "and I'm a poor hand at remembering names. I often forget birthdays, including my own. I can't get blood out of a turnip or money out of a skinflint, and I haven't distinguished myself as a church builder. About the only thing I can promise is that I will do my best to serve God and to preach the gospel, visit the sick and those in need of help. I am God's servant, but that means I must have time to find out what He wants me to do; therefore I might not always be ready to do errands, run a free taxi service to all the Conferences and meetings, or baby-sit for grownup infants."

And then he went on to say a few words about what he expected of the congregation. "I know you're not all saints, but I am proceeding on the assumption that you are 'called to be saints', and therefore I shall always expect the best and not the worst. If you come to me with a suggestion or criticism, I shall take it as an expression of your brotherly love and interest for the Kingdom. I expect you to treat me the same way. I will turn a deaf ear to all gossip, even when delivered under the guise of needed information. I shall look with considerable questioning as to the motives of the man or woman who undertakes to set me straight about all the sin in the community and the church."

There was much more, and the congregation sat in bug-eyed amazement, but they took him at his word and the pastorate was a happy one.

## Dangerous Gossip

Last week gave us a good example of the danger in gossip and rumors. The usually sedate and conservative London *Times*, which is regarded as almost next to the Bible by many Britons, came out with a story which asserted that Selwyn Lloyd, British Foreign Secretary, was slated to leave the post which he had held for several years. Coming at a time when negotiations at Geneva were in a fluid and somewhat chaotic state, the statement had an immediate effect upon the confidence of the Western nations. With Dulles dead and Lloyd seemingly on the way out, the stage was set for confusion.

Fortunately, a message from Prime Minister Harold Macmillan partially restored confidence. He stated in the House of Commons that he and Mr. Lloyd "hope to carry on our work together for a very long time."

No one seems to know why the usually reliable *Times* saw fit to play up a bit of gossip and thus endanger the success of the Geneva talks. The incident is a good illustration of the danger of accepting rumors as facts—a danger which is present in church circles as well as in government.

Mr. Lloyd is a prominent Methodist and had served with distinction in several government posts.

## Red Propaganda Backfires

*Pravda*, Soviet party-line newspaper, recently published the picture of a Kentucky family and hinted that they were dying of starvation. Interviewed by a reporter at his home, the head of the family denied the story of his plight and said that, although he was out of work due to the coal strike, his family had enough food and clothing and were planning to move into a new house.

"I'd rather be a free man and starve to death," said Mr. Sturgill, "than be a billionaire in Communist Russia."

We doubt that the Soviet readers will ever see Mr. Sturgill's refutation of the story, but if the present tendency to relax barriers between the two countries continues, many Russians will have the opportunity to see for themselves how Americans live. There is no doubt that such a chance for first-hand appraisal will be helpful to international relations. It is our opinion that nothing would be more helpful than a free exchange of tourists between the two countries. Americans in Russia would learn just how much truth there is in the oft-repeated wishful thinking which pictures the Russians as eager for the overthrow of Communism. Visitors from the Soviet Union would be surprised to learn how false is the picture of America which they have been given. Both would benefit.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Billy's Dad

When a fellow has three sisters who are smart and well-behaved, he is apt to feel, if he is at all sensitive, that he is of little importance. Especially does he feel inferior when he is repeatedly told that his hands need washing; that he is always bringing in mud on the best rug; that whistling makes folks nervous. And he is told that, instead of playing with Jimmy Watkins, who is snub-nosed and wears patched trousers, and whose mother is a wash-woman, he should cultivate a friendship with Courtney Moore who is a judge's son.

These and several other things were what made Billy feel that he was of small importance indeed. He didn't care so much about the girls, but he did wish his Dad would pay more attention to him.

Perhaps—and a small sob would always rise in Billy's throat when he thought of it—perhaps Dad did not really care about him anyway. The girls were so much better-looking and more to be admired in every way.

One day Billy was sick with a sore throat. He got up with it in the morning, and ate so little breakfast that Mother noticed it.

"Want some more cakes?" she said in her sweet and pleasant voice.

Billy shook his head. "Don't feel like eating," he replied.

"Guess if you'll excuse me, folks," he continued, "I'll go into the other room for a while. My heads feels as big as a bushel basket, and my throat—Oh!"

Margaret and Helen and Annabel didn't look particularly sympathetic. Father didn't say anything, and Billy went in and lay down on the comfortable old lounge in the living room.

He stayed there all day, submitting willingly to Mother's ministrations. She was a capable nurse.

At four o'clock the telephone rang. Mother had gone upstairs. Besides Billy, Helen was the only one in the room. She took up the receiver.

"Hello," said a voice. "Is this you, Helen? How is Billy?"

It was Father.

"Oh, he's not nearly dead yet!" replied Helen in her gay young voice. "He's really quite a good deal better. He'll be all right tomorrow."

"Good!" said Father at the other end of the line. "Tell him 'hello' for me, and that if I should happen to see a camera of the kind he's been talking about, I might bring it home."

Billy sat up.

"Was that Dad?" he cried with shining eyes. "My Dad?"

"Yes, he said to say 'hello' to you, and that he might bring you home a camera."

Dad had inquired about him! And he thought Dad was so wrapped up in the girls, with their bright eyes and rosy cheeks

and nice manners, that he didn't care anything about a small, freckle-faced boy who whistled and liked dogs, and who would play with Jimmy Watkins instead of Courtney Moore. Dad, the finest man in the world, and the best! The only person he revered with all his boyish heart!

No boy ever had a father like him, so tall and handsome and wonderful. He had thought that Dad didn't care for him. But he did, he did! He had telephoned purposely about him! And somehow Billy's heart sang its own song.

Just then Mother came in.

"Sonny, I'm mighty sorry your throat is so sore," she said, bending to smooth his hair.

But Billy only thumped the fuzzy old cushion.

"I'm not," he said quickly. "Sometimes a sore throat is all right."

He hesitated, then went on.

"It—it teaches a fellow a thing or two," he added, with a catch in his voice.—*Alabama Christian Advocate*

## THE JOB OF BEING DAD

You have to keep on working at the job of being Dad;

You'll find it's most the stiffest task you likely ever had.

You have to "play the game" yourself, and not just point the way

To kids when they are learning to live, or else they'll stray.

There's no use in thinking you can fool them with your talk,

And walk a path that's different from the one they're told to walk;

You have to travel with them, all the way, until they're grown,

And when they stumble, help them, till they learn to go alone.

And even when they're all grown up and get out of your way,

And working hard to make things go, perhaps there'll come a day

When one of them will need a boost, like when he was a lad,

And you'll be proud to help him, for to him you're still his DAD.

—Author Unknown

## WHAT IF IT WERE YOUR FATHER?

Old Peter Wright walked home wearily. He did not feel so well today, for his rheumatism that had bothered him more than usual lately had settled in his feet. The pain was always worse after he had worked hard all day.

As he went in at the gate, he sighed. It was not so very long ago that a warm

supper had awaited him. But now his daughter and her husband who had lived with him had gone off on a long trip and he was left to do for himself until they got back. So he would have to get supper for himself now.

He had just started a fire in the stove when he heard a light step on the porch. He opened the door, and there stood Mary, the little girl who lived next door. She had a covered plate in one hand and a glass jar in the other.

"Good evening, Mr. Wright," she began. "We had such a nice supper tonight, and I asked Mother if I might bring some of it over to you." She uncovered the plate as she spoke, on which were two pieces of fried chicken, some flaky biscuits, and a dish of pear preserves.

"I put the milk in this jar," she went on brightly. "Now, Mr. Wright, sit down and eat your supper while it's warm. Here, let me fix the table." In a jiffy she had spread a white cloth on the table, poured the milk into a glass, and found a knife and fork. "All ready," she said, smiling at him.

Old Peter Wright forced back the tears. He was tired, and try as he would, he could not cook very well. Now he forgot the pain in his shoulder and his rheumatic old joints. What a good supper it was! Then he sat down and ate to the last crumb.

As Mary took the empty plate, she smiled. "If it were my father, I would like for someone to do this for him," she whispered softly.—*The Brethren Evangelist*

## DADDIES AND LADDIES

Oh, the world is full of daddies—

Not a place but has its share;

And they're loved by little laddies

Here and there and everywhere.

And each little laddie's daddy

Thinks him better than the rest,

And each daddy's little laddie

Loves his own dear daddy best.

Oh, there are so many daddies,

Plain and handsome, poor and rich,

'Tis a wonder little laddies

Can distinguish which is which.

But at picking out his daddy

Every laddie stands the test,

For each daddy's little laddie

Loves his own dear daddy best.

—Selected

## Bible Quiz

(Fathers and Sons of the Bible)

Draw a line from father to son.

- |            |         |
|------------|---------|
| 1. Abraham | Solomon |
| 2. Jacob   | Obed    |
| 3. Boaz    | Jesse   |
| 4. Jesse   | Joseph  |
| 5. David   | Isaac   |
| 6. Obed    | David   |

## Answers to Last Week's Quiz

- One of the disciples—Luke 11:1.
- Jonah—Jonah, Chap. 1 and 2.
- Three times—Genesis 8:6-12.
- Alabaster—Mark 14:3.
- Methuselah—Genesis 5:27.





# Woman's Activities

in the NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St., Raleigh, N. C.

## District Meetings Held

"The Master Calleth for Thee" was the theme for the annual meetings of the nine district Woman's Societies of Christian Service this spring.

**Burlington District** met at the Bellmont Methodist Church, Mrs. George Ratterman, district president, presiding.

Dr. Allen C. Brantley, district superintendent, was the principal speaker, using the topic, "The Lost Chord." Dr. Brantley also conducted the installation of officers. A love gift of money to the Crusade Scholarship Fund by the district honored eight retiring officers and one re-elected officer. These are: Mrs. Clifford Foster, Mrs. A. V. Amick, Mrs. Raymond Thompson, Mrs. Wayne Ward (elected to another office), Mrs. John O. Gunn, Mrs. W. B. Carroll, Mrs. Frank Houser, Mrs. C. A. Cates, Mrs. Bill Tidy (re-elected as treasurer). A memorial service, conducted by Mrs. Charles Cates, and workshops were also included on the program.

**Durham District:** Mrs. J. E. Sponenburg, of Durham, was elected as president of the Durham District Woman's Society of Christian Service at its annual meeting held at the Carr Methodist Church, Durham. Other general officers are Mrs. F. R. Darkis, vice-president; Mrs. A. M. Bynum, recording secretary, and Mrs. Lucille Shore Coburn, treasurer. The Rev. and Mrs. David Swain, missionaries to Japan, were the speakers. Other program highlights were the annual message of the president, Mrs. Frank Hanft; a Master Report of all lines of work by Miss Lizzie Gray Chandler, secretary of promotion, and a memorial service conducted by Mrs. T. G. Stem.

**Elizabeth City District,** meeting at the City Road Methodist Church, Elizabeth City, heard the Rev. O. K. Ingram, pastor of the First Methodist Church, in an illustrated lecture of his visit to the Holy Land; held installation of officers; "erected" a church, showing progress reports, and held a memorial service, conducted by Mrs. Eddie Harrell. Mrs. L. L. Gibbs gave the meditation. Mrs. W. E. Brown, district president, and Mrs. Richard Peede, vice-president, presided at the morning and afternoon sessions, respectively.

**Fayetteville District:** Mrs. Induk Pahk, a native of Korea, and founder of the Berea Movement in that country, spoke to the women of the Fayetteville District Woman's Society at their annual meeting at the Page Memorial Methodist Church, Aberdeen. Mrs. H. R. Odum, president, presided over the business session featuring reports of district officers and subdistrict leaders and installation of officers. Climaxing the meeting was the pledge service, written by Mrs. Pat Satterwhite, president of the

hostess society, and conducted by Mrs. Satterwhite and Mrs. J. C. Gilbert.

**Goldsboro District:** Mrs. R. L. Jerome, conference secretary of spiritual life, was the speaker for the meeting of the Goldsboro District Woman's Society at the La Grange Methodist Church. Also on the program were a devotional message by Mrs. A. C. Lee, conference secretary of missionary personnel; a pledge service led by Mrs. G. C. Speight; a memorial service conducted by Mrs. Lloyd Sutton; a Master Report, by Mrs. Cecil Pate, district secretary of promotion, and secretaries of the various lines of work, and special music by a quartet composed of Mrs. Ann Kinsey, Mrs. Barbara Harper, Mrs. Doris Ward, and Mrs. Caroline Rouse.

**New Bern District:** Emphasis upon Recruitment of Missionary Personnel highlighted the meeting of the New Bern District in session on the topics, "The Master Calleth for Youth," by Mrs. W. I. McLamb, conference secretary of youth work; "Call and Decision," by Mrs. A. C. Lee, conference secretary of missionary personnel, and Miss Jean Griffith, rural worker in the Glendon area. The president, Mrs. I. N. Moore, gave her annual message. Mrs. B. F. Royal led the meditation and reports of officers and subdistrict leaders were heard. Baby Life Memberships were presented to the children of Mrs. Le Roy McIntosh, Mrs. Bobby Lewis, and Mrs. Lonnie Dill by the Ann Street Woman's Society.

**Raleigh District:** "The call of Jesus means something universal, something sacrificial, prayer, and patience," declared the Rev. John William Garrison in an inspirational address before the women of the Raleigh District Woman's Society of Christian Service, meeting at the Trinity Methodist Church, Raleigh. A native of Raleigh, Mr. Garrison and his family are on furlough from the mission field in Brazil. Other program highlights included election of four new district officers; a report of the Annual Meeting of the N. C. Conference Woman's Society held in Sanford, by Mrs. E. G. Cothran; a meditation, the Rev. R. E. L. Moser, pastor of the host church, and a memorial service conducted by Mrs. W. P. Cranford, assisted by Mrs. J. C. Burwell. Mrs. D. H. Sutton, district president, presided.

**Rocky Mount District:** The Littleton Methodist Church was the scene of the meeting of the Rocky Mount District Woman's Society of Christian Service. Mrs. R. L. Jerome, in an address on the topic, "Hearing God's Call," challenged the women to follow more closely God's will for their lives. Mrs. J. W. Benson reported on the recent Annual Meeting of the conference woman's society; Mrs. W. F. Overman gave the

meditation; Mrs. E. H. Measamer led the service of remembrance; Mrs. Harry Pearsall, district secretary of promotion and secretaries of lines of work gave reports. New officers were installed by Mrs. Pierce Johnson, conference president. Mrs. Harold Braswell, retiring president, was presented an Honorary Life Membership pin and certificate.

**Wilmington District:** The Woman's Society of the Grace Methodist Church, Wilmington, was hostess to the Annual Meeting of the Wilmington District. Mrs. T. S. Newbold, conference secretary of status of women, was the principal speaker. "The Emblem of the Woman's Society of Christian Service," and "Answering the Call," were presented in reports of the district officers and secretaries of lines of work. The Rev. J. V. Early, pastor of the host church, led the devotional and Mrs. P. C. Miner conducted the memorial service. Mrs. James Harper, Jr., district president, presided.

## N. C. Student in ICYE Project

Miss Charlotte Anderson, daughter of the conference secretary of Christian Social Relations, Mrs. S. W. Anderson, and Mr. Anderson, has been selected as an exchange student in the international Christian Youth Exchange's project for 1959.

The ICYE is a project of co-operating Protestant denominations in 26 states interested in promoting better world understanding through an exchange of teenage young people. Its program centers around the Christian Church and the Christian home. Members now include the American Baptist Convention, the Church of the Brethren, the Disciples of Christ, the Methodist Church, the Protestant Episcopal Church, the United Church of Christ, and the United Lutheran Church in America. ICYE maintains a close consultative relationship with the National Council of Churches through its youth department. The organization is incorporated and has a Board of Directors. It has the very active support of the U. S. Department of State.

The fifty students from this country will meet in New York City July 19-28 for a period of orientation. On July 29 they will sail for Europe via SS New York to live in homes in the countries to which they have been assigned. The ICYE is receiving one hundred young persons from overseas this year. They will arrive in the United States on July 28, remain in New York for orientation before being sent to the respective host families by public conveyances on August 1, or being met by the host family in New York. A German student will be a guest in the home of the S. W. Andersons in Whitakers.

Countries involved in the exchange are Germany, Austria, Finland, Netherlands, Denmark, Sweden. The Methodist quota in the exchange is 19 youth going overseas and 42 youth coming from the foreign countries. Charlotte Anderson is the only exchange student from North Carolina this year. She has been assigned to a family in Germany.





# Woman's Activities

in the WESTERN NORTH CAROLINA CONFERENCE

MRS. JOHN C. WRIGHT, Editor  
Weaverville, N. C.

## Wesleyan Service Guild

The Wesleyan Service Guild of the Western North Carolina Conference will assemble at Lake Junaluska on Friday, June 19th, for a three day session, with the Guilders of the Greensboro District as hostesses.

Mrs. M. H. White of Charlotte will be in charge. The theme will be, "The Challenge of Our Tasks to Face."

On Friday evening the group will have a get-acquainted session, then go to Memorial Chapel for a time of meditation, with Mrs. E. V. Ennis, Guild secretary of the Southeastern Jurisdiction, as leader.

Saturday will include an address by Miss E. Louise Nichols of the Woman's Division and a group of eight workshops in the field of leadership, membership, missions, spiritual life, co-ordinators, stewardship, Christian vocations and programs.

Their missionary speakers will be Miss Sallie Masten, Miss Ola Callahan, Miss Elizabeth Callis and Miss Laura Wells.

## Bethlehem Center—Winston-Salem

"In these changing times Bethlehem Center has a greater responsibility than ever before," says Mrs. Marion B. Wooten, head resident of the home.

She continues by saying, "We have in a small way answered the call to service in the Public Housing Projects in our city. We have Kindergarten for 48 four-and-five-year-olds. They open each morning in a wholesome atmosphere, with Christian leaders, playing, growing, learning. About 75 school age children come to the community building in one project to enjoy Bible stories, singing and games. We were assisted in this program by the M.Y.F."

Mrs. Wooten tells of having 225 children in the Vacation Church Schools held in the three housing projects last June. Eighteen volunteers assisted in the schools.

They have a busy time at the Center on Hickory Street. There are 60 pre-school children "living, learning and growing" with them. The Parent Councils assist by taking the children on field trips, serving lunches and by having special parties for them.

This is a beloved project of the women of the Western North Carolina Conference and Mrs. Wooten asks that Bethlehem Center be a living part of the women's interests and prayers.

## Rural Work

Miss Laura Wells of Hayesville described the Rural Work program of the Conference at the Annual Meeting held at Lake Junaluska this week.

She said, "The Rural Worker's job is to

co-operate in the total program of the church and help to develop leadership within the church and community. She works with all agencies serving the rural church and community in efforts to improve health, educational, economic and recreational facilities, that Christian ideals may be realized in all phases of community life."

She said that this summary was the "favorite explanation of the responsibilities of a Rural Worker during our training session last summer. But we weren't satisfied with this answer (in a nutshell) to this important problem, and we kept insisting that she tell us our specific responsibilities. Her reply was always, 'It will depend upon the needs of the communities and churches to which you are assigned.'"

"It was a frightened group of Rural Workers that left Kansas City for their projects last fall. Since that time, I have discovered, as have the other Rural Workers, I am sure, that there is never a lack of jobs to do—but a lack of time in which to do them and a lack of ability to cope with the many and varied jobs that fall within the category of a rural worker's responsibility.

"To impress upon you the impossibility of describing the specific responsibilities of a Rural Worker, the three workers in our Conference are going to let you in on one of their informal discussions demonstrating what always happens when rural workers get together."

There followed a discussion between Miss Wells, Miss Anita Benoy of the Greater Mt. Airy Parish, and Miss Martha Jeanne Henson of the Avery County area.

The busiest time of the year for Rural Workers is now at hand, when Vacation Church Schools in all the churches must be planned. Miss Wells says, "I have been so busy in planning for Vacation Church Schools that I hardly have time to think of anything else."

## Social Action

The State Legislative Council advises Methodist women that the time is at hand when thinking women should express their opinions upon a current bill before the State Legislature—the revision of our inheritance laws in the case where a man or woman dies without leaving a will.

These are the issues in the proposed bill:

1. It places men and women on an equal basis . . . present laws are generally more favorable to men.

2. It abolishes the ancient distinction between real (land) and personal (stocks, money, etc.) property . . . there is no logical basis for this distinction and all a

person's belongings should be divided among his heirs in the same manner.

3. It does away with dower and curtesy and instead makes the surviving spouse a direct heir . . . Dower entitles the widow to only one-third life interest in husband's estate. She should receive a larger proportion and it should be an outright ownership.

Methodist women are asked to think about this issue and write to their congressmen, urging them to support the bill when it comes up for a vote in the House and Senate.

## The Methodist Woman

The Methodist women are proud of *The Methodist Woman*! Especially the June issue!

This issue has on its cover a picture taken at the 1958 Annual Meeting at Lake Junaluska—a picture of Mrs. C. C. Weaver as she sits by the side of the Lake chatting with three young women who entered the foreign mission field while she was president of the Woman's Society of the Western North Carolina Conference. They are Miss Josephine Abrams, librarian at Union Theological Seminary in Buenos Aires, Brazil, Miss Joy Betts, R.N., Santa Marie, Brazil, and Miss Lorena Kelly, Congo Belge, Africa.

There is also a story in the magazine about Brooks-Howell Home for Retired Workers in Asheville, telling about "The World-minded Family" there.

## Supply Askings—1959-60

The Supply Askings for the women of Western Carolina for the coming year sort of circle the globe, reaching into two continents and across the wide Pacific.

Mrs. G. E. Brown, Conference secretary of Supply Work, says that the askings for HOME projects include the following: Holston Valley Rural Work, Killingsworth Home, Pfeiffer College, Brooks-Howell Home for Retired Workers, Bethlehem Center in Winston-Salem, Rural Work in Avery County, Clay County and the Greater Mt. Airy Parish in Surry County. These three projects are where our Rural Workers, Miss Laura Wells, Miss Martha Jeanne Henson and Miss Anita Benoy are working. Hawaiian Rural work is also in this group.

The askings for FOREIGN work include Miss Evelyn Strader's work in India, Miss Ethel Bost's work in Japan, Hiroshima Woman's College and undesignated cash for mission work in Japan. Miss Bobbie Barrett's work in Japan is included in this group.

The Wesleyan Service Guild will send cash for Supply Work to Sue Bennett College, Wilson Inn, Ritter Hall, Japan, and for Miss Barbara Leonard's work in the Philippines.

These projects will be divided among the eleven districts of the Western North Carolina Conference in letters to be sent by Mrs. Brown to her district secretaries of Supply Work.



# Methodist Home for Children

RALEIGH, NORTH CAROLINA

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWAF. RUSSELL, Editor

## Our Graduates

Our Seniors have wound up their high school careers with a series of events that always are a part of the graduation picture. Somehow, even the studying may not look so bad now in retrospect, when viewed through the rose-colored glasses of graduation glory. We wish these young women and the young man the very best as they proceed to greater endeavors.

The week-end of May 15 saw the Seniors off on their annual Beach Trip, which this year took them to Virginia Beach, Virginia, escorted by Mr. and Mrs. Heath. Reportedly, it was the usual glorious, carefree expedition—always to be remembered and numbered among "the good old days."

Dr. and Mrs. Howard Powell honored our graduates on May 13 with a tea at their home. This, too, will remain a highlight of those last days together.

On Sunday, May 24, Baccalaureate services were conducted at Memorial Auditorium in Raleigh. And on Friday evening, June 5, at 8 p.m. in Memorial Auditorium, caps and gowns were in order for Commencement exercises. The Class of '59 is history!



JACQUELINE JUNE CADDELL has been a member of our Home family since 1952. She plans to return to her home and her mother while planning for the future. Sponsors since her arrival at our Home have been the Whitmore Wesley Class of First Methodist Church, Henderson, N. C., and their faithful service to June has been a special blessing to her. Mrs. R. H. Wilson is correspondent.

MARY DAIL HUNT came to us in September of 1948. Nearly eleven years with the boys and girls at the Home have made her a definite part of our group. Dail plans to attend Mount Olive Junior College, Mount Olive, N. C., and further her education. Serving her steadfastly through the years, her sponsors have been the W. S. C. S. of Mt. Olive Methodist Church, Mrs. R. B. Warren, correspondent. They deserve very special thanks for their continued interest through the years in Dail and in our Home. They will be helping Dail further during her college days.



JUNE LEE arrived with us in April of 1950, and has maintained a very fine scholastic record at our Home and in the city schools. Her average during her high school career has remained above 90, an honor for which she received very deserved special recognition at Needham Broughton High School. June plans to attend High Point College. Sponsors since her arrival nine years ago are our wonderful friends, the W. S. C. S. of Fremont Methodist Church, Fremont, N. C., Mrs. Hugh Turlington, correspondent.



MALCOLM "MAC" TAYLOR has been a member of our Home family since September of 1950. He has made plans to attend East Carolina College, Greenville, N. C., thanks to the continued support and encouragement of his sponsors during all his years here, the Young Couples Class of Jarvis Memorial Church, who will help to make this, too, possible. Of such are our wonderful sponsors made.



It is particularly revealing that all four of our graduates have had the unflinching support of but one sponsor, without a change. This kind of interest has helped these young people through some difficult years—of adjusting to the Home situation, going through adolescence, and growing into the physical and mental maturity that they have now attained. Our hats are off to these fine friends for past friendship and support, and for their continued service to our young people.

## School's Out

Once again there's an extra hustle and bustle about our campus, as classes were dismissed on June 5th, and our school children are experiencing the first exciting days of vacation. It's been a rather lonesome and quiet nine months, these past ones, but it may not be long before we start looking forward to the beginning of school again, if the activity gets too much for us. However, it really is nice to have the children home all day—no fooling!

A planned program of work and play is beginning to function nicely, and it will not be long before the summer vacation period will arrive. This year it is scheduled for July 7 through 26th. Already many of the vacation forms have been returned to us with arrangements definitely made.

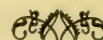
If any of you are interested in sharing yourselves, your families and your homes with one of our boys and girls, we will appreciate hearing from you, as we must have every child placed before July 7th, so that none will be disappointed.

## Board of Trustees Meet

The spring meeting of the Board of Trustees of the Methodist Home for Children was held at the Home on Tuesday, May 19. The meeting was called to order at 11 a.m. by Mr. C. A. Dillon, Sr., president.

Bishop Paul N. Garber and his Cabinet, and the Commission on World Service and Finance joined the group for lunch at our dining hall, and for a special meeting at 12:30 p.m.

It was a pleasure to have these fine folk on our campus.



## A Daughter's Tribute to a Good Home

"After early supper, I went to the piano while it was twilight and played old hymns as I used to do before Mama left us. While she lay on the sofa, she would tell me what hymns to play, and she would listen while tears ran down her cheeks. Tonight I cried while playing. I couldn't sing; I felt like a bird with a broken pinion. But I was thinking of the past, of the shining influence of a home that was livable, lovable, and honorable; where we children were privileged to take our little troubles and receive such patient understanding and tolerance; a home headed by parents whose minds were grown-up, whose hearts were warm with family love and family prayer . . . How I thank God every day for Papa's and Mama's good lives! Their influence is reaching down even to the grandchildren today! Of all the vital needs for our living today, to me there seems none more real than for the youth of our land to be reared in Christian homes . . . We were taught obedience from the time we were born, and I am so glad we were!"

—MRS. MAUDE OGBURN YATES

(Sent in by her brother, Sneed Ogburg)





# Let's Take Juniors Day Camping

By Louise Robinson

Director of Children's Work, W. N. C. Conference

## Why Take Juniors Camping?

"You need not bring the insect spray. The campers are more interested in keeping the bugs alive." Thus a junior day camp leader intimated that "a reverence for life" was part of the developing attitudes in one local church's day camp community.

Back of this comment lay the many experiences the junior boys and girls had had with some of "God's creatures"—experiences filled with wonder, which under the guidance of sensitive and skillful adult leaders, had led to moments of worship of the Creator.

Out of such an experience came this request from Jimmy, a lanky red-head, "Be sure to put my crayfish into our litany." The leader who heard it had noticed how much Jimmy had enjoyed observing and playing with the crayfish he had discovered in the brook which trickled through the camp site. She noticed too how relaxed and happy he had been in the informal, unhurried atmosphere of camp where there was freedom within limits. How different he was here from the tense, disturbing, disinterested "problem child" he had seemed back in the classroom!

"Could these be some of the great values of day camp," she mused, "giving Jimmy a chance to find release from his tensions; time and an opportunity to follow his own interests; and with wise guidance to find God in the out-of-doors? Certainly I appreciate him more as a person after seeing him in this new light. Perhaps from now on I will know better how to meet his needs..."

"Yes indeed, Jimmy, we'll put your crayfish into our group's litany, for you have expressed a real prayer thought growing out of an experience which for you had significance."

## Camping Has Values

Camping can have such values for juniors:

1. In this informal setting in the out-of-doors camping can help juniors find needed release from tensions which they experience at this growing age.
2. In this natural learning situation camping can help make God real to juniors as they observe first-hand the law and order, the vastness, the variety and beauty of the universe around them.
3. As the juniors and their adult leaders live together in small groups in a manner

somewhat resembling the small group of Jesus' followers, new vitality and deeper meaning are given to their understanding of Jesus and his way of life.

4. The Bible can become more meaningful as portions of it are related to the juniors' camping experience.

5. The environment, the relationships within the group, and the relaxed time offer opportunities to juniors to relate Christian teaching to their own ways of living.

6. As the juniors share alike the pleasures and responsibilities in this situation they may feel that sense of belonging to a group which they need at that age. They may grow in their sense of personal worth and in a recognition of the worth of others through their experiences in the small group.

7. In this challenging "natural" environment the juniors' need for adventure may be wholesomely met.

Of the several forms of camping in which juniors may participate that may bring these values, day camping has certain distinct advantages. Each local church in city, town, and country may well ask the question, "What are these unique features?"

## Unique Advantages of Day Camping

1. The low cost makes it possible to include every junior in a local church who wants to "go camping." A small fee may be charged each camper to cover some food, insurance, simple equipment, and sometimes transportation. Some churches may prefer including the small cost in their church budgets.

2. It is easier to secure able leaders and special resource persons for day camping because they can go home at night.

3. It promotes fellowship within the local church because of the numbers involved in the experience.

4. There can be more co-operation with the homes because the boys and girls go home at night, and because the camp site is nearby. Parents may participate in some phases of the program such as "open camp."

5. There will be greater "carry over" value into the ongoing program of the church and into the everyday living because the juniors and leaders share other experiences together in the church and community.

## Careful Planning—a "Must"

To insure that these desired values do grow out of a junior day camping program, careful planning must be done in the local church which attempts it.

Who should do this planning? Anyone interested in providing the camping opportunity for juniors may "start the ball rolling"—pastor, director of Christian education, commission chairman, superintendent, teacher, or interested parent. A camp committee should be appointed on the church's commission on education to study objectives and needs, to investigate available camp sites, to recruit and train leaders, to work out a financial plan, and to decide other matters relating to the camp.

## Plan for Site and Facilities

Most churches can find a suitable site for day camping. It should be a place with as much natural beauty and interesting variety as possible to provide for numerous activities. There especially needs to be plenty of wooded land for exploration. It may be an undeveloped wooded area of a farm, a park area, wooded property adjoining the church, or a camp site owned by or made available to the church. It needs to be free of dangerous spots and reasonably easy to get to, although protected from the public.

There should be a shelter for protection from weather and adequate toilet facilities and pure drinking water. Public health authorities should be consulted if latrines and water other than public water system must be provided.

## Plan for Leadership and Program

Adults who know how to lead juniors and who love the out-of-doors will need to be recruited and trained for the day camp. Interested parents, scout and Y leaders, and junior teachers are often good prospects.

The program will be informal and planned for "small groups." The best size is from six to eight boys and girls to each adult leader, or from 12 to 15 boys and girls to each two leaders. The average length of time at camp is from six to eight hours a day from four to ten days. The environment and the small group relationships will determine the curriculum. Suggestions for developing the program, as well as other phases of the day camping, may be found in the following books which may be secured from the Methodist Publishing House: *The Church Day Camp* by LaDonna Bogardus, *Living with Others* (leader's guide and pupil's book) by Carrie Lou Goddard, *God at Work in His World* (leader's guide and pupil's book) by Mary E. Venable, *Juniors in God's World* (leader's guide and pupil's book) by Louise Davis.

Leaders may secure training by attending opportunities offered on conference, district, area, or local church level. For information concerning leadership opportunities and for help in the training program, write the Conference Director of Children's Work.

## Moving Toward Day Camping

Church camping for juniors is developing more along the lines of becoming an integral part of the ongoing program of the local church rather than of sending a selected few "off to camp." To achieve this purpose the church is moving toward day camping. The church is finding that day camping has great potential value in helping to carry out its purposes of Christian education.

Let's use the out-of-doors to enrich junior experiences in Christian living! Let's take them day camping.



## Serve By Sharing

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

**Background Scripture:** 2 Chronicles 17; 19 and 20

**Lesson Scripture:** 2 Chronicles 19:4-11

This lesson deals with one of the kings of Judah who gets an excellent rating from the author of Chronicles on his record as a monarch. Among the reasons for this good record was his willingness to share his royal authority with others.

Throughout the history of the Hebrew nation the ruler had to serve both as king and as judge. The reader will recall from Biblical pages phrases like this: "he judged the people righteously"—or harshly, as the case might have been. In many cases the hearing of these cases was a burdensome task; consequently the number of cases waiting to be heard piled up. Sometimes a person had to wait for years to get his complaint before the king.

Jehoshaphat saw that there was great need to speed up the processes of justice. We are told that "he appointed judges in the land in all the fortified cities of Judah, city by city, and said to the judges, 'Consider what you do, for you judge not for man but for the Lord; he is with you in giving judgment.'" The king further warned them that "There is no perversion of justice with the Lord our God, or partiality, or taking bribes."

It will be seen that the administration of justice was not to be a purely secular matter. It was to be squared with the moral laws ordained by God. In the words of the International Annual: "The curse of bribery had lain heavily upon the courts of Israel and Judah through many generations. It was against the venality of the courts in accepting the bribes of the rich at the expense of the poor that Amos, Hosea, Isaiah and Micah were to protest again and again."

All this is another way of saying our courts are no better than the judges who are responsible for them. Recently in Cuba we were led to believe from a number of sources that the normal processes of justice temporarily collapsed, and much injustice was done in the fervor of post-revolutionary revenge. We all know that the pattern of lynch law still breaks out in our country from time to time. Furthermore, it is well known that in certain areas it is hard to get convictions for certain crimes, owing to public sympathy with offenders.

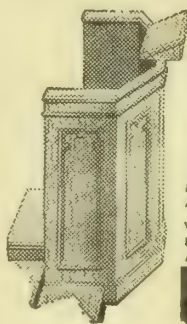
It is the faith of our country that, in the long run, the people can be trusted to see that justice is done. They may do this through Christian devotion to political responsibility at the ballot box. Lincoln, in his second inaugural address, put it in unforgettable words when he said: "No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down, in honor or dishonor, to the last generation . . . We shall nobly save, or meanly lose, the last, best hope of earth." And from his first inaugural there is expressed a sublime faith in the processes of democracy and law and order: "Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?"

The king of Judah who is the central figure in our lesson today was not free from mistakes. He wandered from the path of right, but he knew how to find his way back. He was big enough to admit his mistakes and to take measures that brought reform and relief to his nation. The memory selection for our lesson expresses so well the ideal of human justice that it might well be carved or printed over the door of every hall of justice in the world: "Take heed what you do, for there is no perversion of

justice with the Lord our God, or partiality, or taking bribes" (2 Chronicles 19:7).

## Notice

The Ministers' Wives Luncheon of the N. C. Conference will be held at the Sunset Park Methodist Church, Wilmington, N. C., on Wednesday, June 24, at 1:00 p.m. Tickets will be sold at the Grace Methodist Church prior to the luncheon. Please send your reservation promptly to Mrs. S. J. Starnes, 2712 Adams Street, Wilmington, N. C. A nursery with attendants will be provided during the luncheon.



## Page

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS  
AND CHANCEL FURNITURE.

**Page** CHURCH FURNITURE CO.  
ALBEMARLE, N. C.

## Brevard College

Owned by Western North Carolina Conference  
offers

Business  
Music  
Liberal Arts

Pre-professional  
Pre-engineering  
Co-educational

Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

Give what you have. To some one it may be better than you dare think.  
—Longfellow

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**ROOMS FOR RENT** at Lake Junaluska. Near the auditorium, walking distance. Modern conveniences. Available June 1st. Write for reservations or call: Telephone GLEndale 6-9804, Mrs. W. A. Barber, Lake Junaluska, N. C.

**JOHN WESLEY COLLEGE** formerly People's Bible College, 1906 Boulevard Street, Greensboro, N. C., offers four years of High School and four years of College. A Christian education in a spiritual atmosphere at low cost. For further information write Rev. John W. Groce, President.

**FOR RENT:** at Lake Junaluska, North Carolina: Completely furnished modern apartments; also rooms with private baths. Breakfast if desired. Write Mrs. Mary E. Meares, Box 536, Lake Junaluska, North Carolina.

## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two years high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports. Catalog.

WILLIAM C. PRESSLY, Pres.  
Box J Raleigh, N. C.

## HARGRAVE MILITARY ACADEMY

"The School where character counts"

A Christian Military Preparatory School to which you can safely send your boy! Your boy's needs are our opportunity; his interests, our obligation.

Fully accredited College Prep and Junior School. Grades 6-12. Summer school June 15-August 9

Box 97

Write  
REV. JOSEPH H. COSBY

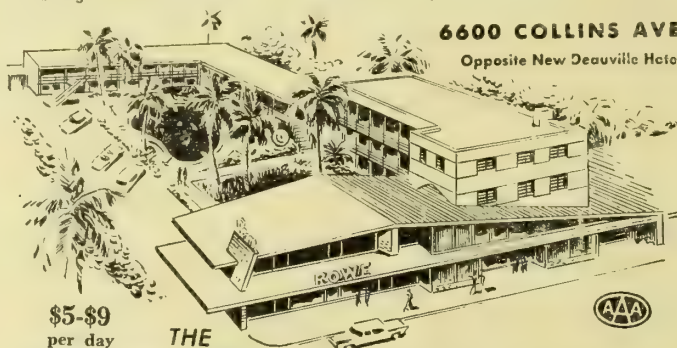
Chatham, Virginia

## GREATEST SUMMER VACATION VALUE

80 Rooms and Studio Apartments • All Air Conditioned and Heated • Salt Water Swimming Pool • Ocean Bathing Direct from Rooms • Shuffleboard • Poolside Balconies • Coffee Shop with Outdoor Terrace • Spacious Lobby and Tropical Garden Patio • Color TV Lounge • Card and Game Room • Free TV in Many Rooms • Elevator • Telephones

6600 COLLINS AVE.

Opposite New Deauville Hotel



\$5-\$9  
per day

THE



We honor  
AMERICAN EXPRESS  
CREDIT CARDS

In the Heart of  
**MIAMI BEACH**  
**Rowe**

RESORT  
MOTEL

Telephone UN 6-1617



## Book Reviews

**Action Patterns in School Desegregation.** By Herbert Wey and John Corey. (Phi Delta Kappa, Bloomington Ind. \$1.50)

This well-documented book of 276 pages is the product of much research on the part of the authors into the working of school desegregation. It is not propaganda, but a careful study of the process, telling of failures as well as successes. Published by Phi Delta Kappa, an international professional fraternity for men in education, the book is presented as a guide to orderly compliance with the Supreme Court Decision and an effort to show how progress can be made without upsetting schools and communities. Mention is made of the results of token integration in North Carolina schools.

Copies of the book will be sent free to individuals and organizations requesting them.

**A Primer of Beliefs for Methodist Laymen**, by Kenneth W. Copeland, 96 pages. Single copy, 50¢; quantities of 12 or more, 35¢ each. Order from: METHODIST EVANGELISTIC MATERIALS, 1908 Grand Ave., Nashville 5, Tenn.

**A Primer of Beliefs for Methodist Laymen** is a new book of 96 pages by Dr. Kenneth W. Copeland of Travis Park Methodist Church in San Antonio, Texas. Recognizing the need for a book interpreting Christian experience and life in terms and in a style that would interest Methodist laymen, Dr. Copeland responded with this highly readable volume.

He deals with his subjects under eleven chapter themes. They are: "The Knowable God, The Reality of Sin, The Grace of God, The Cross of Christ, Repentance, Divine Forgiveness, The New Birth, The Witness of the Spirit, Christian Perfection, The Church, and, Jesus—Son of Man, Son of God."



*The Boats Come In*

### FISH ABOARD THIS GREAT FISH FINDING FLEET

DOLPHIN I—Capt. George Bedsworth, Mate Ed Purifoy  
DOLPHIN II—Capt. Jack Lewis, Mate Ottie Russell  
DOLPHIN III—Capt. Wallace Guthrie, Mate Gilbert Russell  
DOLPHIN IV—Capt. Harrison Guthrie, Mate A. Guthrie  
SEA RAVEN—Capt. Francis Purifoy, Mate Leo McIntosh  
SHEARWATER—Capt. Donnie Mason, Mate Ben Day  
GULF BREEZE—Capt. Willie Bedsworth, Mate Jerry Guthrie  
LITTLE SISTER—Capt. Gillikin, Mate Harold Willis

**TOTAL CATCH FOR 1957 BY 6,162 PEOPLE**

**Total pounds 324,771; Catch per boat 316 Lbs. each trip; 1,027 trips made by 8 boats.**

### CAPT. OTTIS PURIFOY'S SPORT FISHING FLEET

Phones: 6-4020 & 6-4600  
MOREHEAD CITY, N. C.

*Write or Telephone for Reservations*

## Letters to the Editor

### Here Is Her Address

In the May 28 issue of the *Advocate* we published a letter from Mrs. Nina Wood of Wadesboro, in which she made reference to an elderly shut-in living at Peachland. As a result of some friendly inquiries Mrs. Wood has asked that we publish the name and address of this person. She is Mrs. Emma Tucker, Route 2, Peachland, N. C. Mrs. Wood wishes to apologize for having omitted this information from her letter.

◆ ◆ ◆

## Notice

All ministers to be ordained Deacon or Elder on Wednesday evening of the North Carolina Annual Conference at Grace Church, Wilmington, will be expected to wear pulpit robes for the occasion, and are requested to bring the robe to Conference. Prior to the Ordination service both groups will meet at a time and place to be designated.

W. Carleton Wilson  
Conference Secretary

To be impressive, generosity must be impulsive and unexpected.

◆ ◆ ◆

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

### CHURCH, CLASSROOM

## FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.  
P. O. Box 586 Siler City, N. C.

## Congress of Motor Hotels TRAVEL GUIDE



by BILL ROAMER

MIAMI, FLORIDA

I can truthfully say I have never seen another place quite like the VOYAGER MOTEL. It's Miami's newest and most beautiful, with deluxe rooms and studio apartments and every fine HOTEL service. Private pool, free recreation and entertainment, close to all points of interest. Dancing nightly in the Voyager Lounge. Coffee Shop. Yes, the VOYAGER offers more, at no extra cost.

## VOYAGER MOTEL

Biscayne Blvd. at 123rd St.

MIAMI, FLORIDA

For reservations call collect  
PLaza 7-3434, Dan Mars, Mgr.



**FREE!** Write to this motel for your free copy of the 1959 edition of Congress TRAVEL GUIDE. Lists over 700 fine motels

**COAST-TO-COAST  
INSPECTED and APPROVED**





## We All Make Mistakes

Most older ministers can remember with horror the innumerable mistakes which they made during the first ten years. They recall that thirty years ago the seminaries paid little attention to specific training for the pastorate and majored in teaching theology (or sometimes sociology) to the exclusion of practical advice on how to be a minister in a local church. Thousands of Methodist ministers began their pastorate without ever having learned how to conduct a worship service or perform any of the public duties of a clergyman.

I well remember the time when I was called upon to conduct a home wedding ceremony in a Wyoming town. I was not yet ordained and knew very little about pastoral work. I had been given a student appointment for the summer in a small Congregational Church, and, being a life-long Methodist, was somewhat confused about many things.

The day before the wedding, I secured a service-book containing the ritual for the occasion, according to Congregational form, but neglected to read it over before the ceremony.

The groom was a tall, gangling cowboy and the bride was about half his height. Both were nervous—and so was I. The only cool person was the mother of the bride, who seemed tickled to death to get Suzie married off. Seeing my state of confusion, she invited me into the parlor and asked if I wouldn't play something on the piano while the wedding party assembled. That didn't help any, for in my addlebrained state, all I could think of was a trick parody on a familiar tune that I had invented for the amusement of high-school audiences. It had a section in which I simulated a wedding march, and when I got to this I tried to stop and couldn't, with the result that the bride and groom entered to the strains of "Yankie Doodle."

There was no bridal party or guests, just the home folks, and they didn't seem to catch on, so I relaxed and finished the piece with a flourish. But that wasn't the end of my absent-mindedness, for I had forgotten the page for the ceremony.

Hastily searching through the new book, I found it, and began to read, only to find that the Congregationalists had crossed me up. The familiar wedding ritual was changed and shortened until I hardly recognized it. Desperately I tried to read and look ahead at the same time, to make sure that I didn't miss anything.

When the time came for the exchanging of rings, I held out my hand. Nothing happened, except that the groom goggled at me in bewilderment. "The ring," I whispered, and he nodded solemnly and began to search his pockets. After he had completed the job with no result, a light dawned on his homely face and he said sheepishly, "I didn't get none." Shaken, but not yet hopeless, I skipped that part, and went on down to the bottom of the page. The words were unfamiliar and I was totally unable

to guess where I was in the ceremony.

I turned the page and began to read—and suddenly realized that I was laying a cornerstone.

That finished me. Weakly I closed the book and tried to think what I could say to end it all. In desperation, I finally concluded the matter with these words of deathless prose: "Well, as far as I know, you're married."

As far as I know, they are still married, but I've often wondered.

## Oak Ridge

Oak Ridge, near Greensboro, is a village which owes its existence to a 107-year-old Military Academy of the same name. During the years a remarkably congenial and cultured community has grown up around the school. Several of the families are descendants of former teachers at the academy. It boasts one Methodist Church, one school chapel (where services are held



Oak Ridge Methodist Church

each Sunday by a retired Presbyterian minister, the Rev. H. R. McFayden), and two Baptist congregations.

The remarkable thing about the Methodist Church is its surprising activity and enterprise. With less than 100 members, it has a lovely building, an electronic organ and adequate Sunday school facilities. Just recently they have built a new parsonage for their pastor, the Rev. John M. Burton. It would do credit to a much larger church.

Mr. Z. L. Whitaker, who gave the ground for the new parsonage, is lay leader, and another of the same family, Reginald Whitaker, is the Sunday school superintendent. Mrs. Bascom Whitaker is director of music—a task which comes easy to her, as she was for many years organist for Wesley Memorial Church, High Point. On the occasion of our recent visit there a combined choir of children and adults sang anthems which would be beyond the power of many choir groups.

## First Church, Gastonia

Speaking to the Men's Club of First Church, Gastonia, I found a group of enthusiastic laymen who constitute one of

the most active organizations in this great church.

After a chance remark about the old chapel at Heptonstall, England, men came up and contributed to the fund for its restoration. I had told of the interest exhibited by a Greensboro layman recently who is undertaking to help raise money for the job, as the result of the *ADVOCATE* story (The odd thing about this is that he is not a subscriber to the magazine and heard about the church only because some friend sent him a copy of that issue.)

I'll tell you more about Heptonstall (the oldest Methodist chapel in the world in continuous use) in an early issue. On June 20 we will have the privilege of again visiting this ancient village and delivering the gifts of American friends to the pastor of Heptonstall chapel.

But I was talking about First Church, Gastonia, when I jumped the track. Jim Huggin, the pastor, lives in one of the most beautifully designed and arranged parsonages which I have seen. Built during the pastorate of Dr. Wilson O. Weldon, it is located almost at the end of the city, where the quiet is surprising and almost uncanny. A wide lawn of bluegrass leads up to the house and behind the building is a grove of trees. Inside, it is designed for comfortable living, with sections which can be separated for formal and informal occasions. The part Mrs. Huggin likes best is the screened porch which she uses as a breakfast room in summer and where she can serve a meal to both humans and birds at the same time. The birds have their table just a foot from the screen, on the outside, of course, and Jim and Mrs. Huggin have company for every meal.

♦ ♦ ♦

## Every Member Canvass Success at Lebanon Church

For the first time in the history of Lebanon Methodist Church, High Point, the church budget has been subscribed before the beginning of the church year. 268 members of the church pledged \$30,287.80 on an over-all goal of \$29,600, which covers church budget and building fund needs for the coming year.

Bob Parrish was general chairman of the Every Member Canvass organization of some fifty workers who canvassed the church membership. The workers were divided into teams under the leadership of Bill Hoke, Louis Huff, majors; and J. S. Hedgecock, Donald Wehry, Sam Patterson, and Roy Watts, Jr., captains.

The church has recently built a new parsonage on Birchwood Drive, near the church; and plans are under way to begin construction of a new sanctuary late this summer. A new education building was completed four years ago at a cost of \$100,000.

The Rev. Kenneth Crouse is pastor.

♦ ♦ ♦

"Every luminary in the constellation of human greatness, like the stars, comes out in the darkness to shine with the reflected light of God."—M.B.E.



NORTH CAROLINA

# Christian Advocate

DS

DUKE UNIVERSITY  
LIBRARY  
DURHAM N.C.  
DEC 1959

June 25, 1959

Volume 104

Number 26

W.N.C.

## Conference Pictures

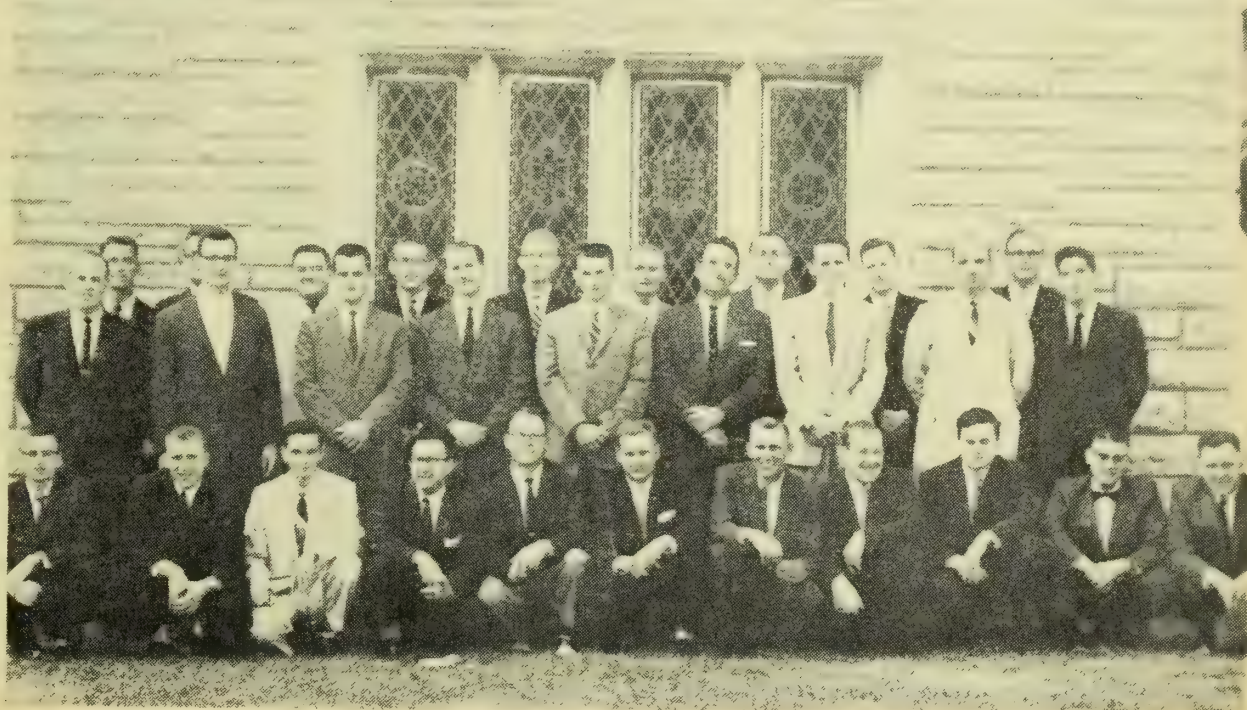
### ADMITTED INTO FULL CONNECTION

First row, left to right:  
M. Whiteside, Howard  
Coleman, Robert J. Ralls,  
bert G. Russell, Jr.  
Second row, left to right:  
by Joe Dennis, Ray C.  
phens, F. Donald Beaty,  
Milton Young, Mrs. M. B.  
e, W. David Argo, Donald  
Fisher, George E. Auman.  
Third row, left to right:  
in M. Burton, Billy V.  
nter, Benjamin Steele,  
il R. Berrier, J. C. Gil-  
d, June P. Greene, Kyle  
Smith, David L. Swain,  
arles W. Buckey.



### ADMITTED ON TRIAL

First row, left to right:  
ude J. Hartsell, Henry  
rice, Paul Starnes, Frank  
ry, Charles W. Sisk, Don-  
W. Ashe, Warren C. H.  
wks, Ronald A. Overcash,  
omas Weeks, T. D. Hol-  
be, C. C. Bell.  
Second row, left to right:  
bert M. Clinard, Everett  
dry Williams, Carlton E.  
pson, Frank A. Jeffers,  
ry S. Bumgarner, William  
Clark, Robert B. Forward,  
Robert T. Young, Gary  
Brown.  
Third row, left to right:  
ert A. Butler, Doyle Groh,  
es R. Faggart, Clyde W.  
lknor, Jr., James E. Mc-  
ly, Jr., Fred K. Macon,  
ry D. Wilkinson, Olin B.  
hour, Lloyd G. Hun-  
ter.





# Carolina Briefs

Earl A. Cooke, Jr., son of the Rev. Earl A. Cooke of Midland, was married on May 31 to Miss Barbara Morrison, daughter of Mr. and Mrs. Parks Morrison of the Bethel community. The groom's father performed the ceremony. Mr. Cooke is employed by the John Crosland Company of Charlotte. The couple will make their home in Monroe.

Dr. L. M. Hayes, professor of sociology at High Point College, was guest minister at the morning worship service of First Church, Randleman, on Sunday, June 14.

Dr. Cameron West of Pfeiffer College was guest speaker at Providence Church, Charlotte, on Sunday, June 14.

The Rev. Robert M. Smith, Jr., a student at Duke Divinity School, was married on June 2 to Miss Martha Anna Kuhn at Duke Memorial Methodist Church, Durham. Mr. Smith was guest minister at Central Church, Mount Airy, on Sunday, June 14. He will be working with the Greater Mount Airy Parish during the summer.

Dr. Harold H. Hutson, president of Greensboro College, was guest speaker at the two morning services of Myers Park Church, Charlotte, on Sunday, June 14.

Two Duke Divinity School students, Bob Barnes and Paul Sparrer, have been assigned to Myers Park Church, Charlotte, to assist in the area of youth activities and Christian education, and to render pastoral services.

The Rev. Paul W. Yount, Jr., with the Methodist Board of Missions in New York, was guest preacher at the morning worship service of Wesley Heights Church, Charlotte, on Sunday, June 21.

Dr. Joseph B. Tyson, a member of the Western N. C. Conference, and at present an instructor in religion at Southern Methodist University, Dallas, Texas, was guest speaker at Hawthorne Lane Methodist Church, Charlotte, on Sunday, June 14. Dr. Tyson, son of Mrs. Joseph B. Tyson, has been a member of Hawthorne Lane since childhood.

Bobby Little, a senior ministerial student at High Point College, was guest speaker at Memorial Methodist Church, Charlotte, on Sunday morning, June 14.

The Rev. Clifford Peace, pastor-counselor with the Reynolds Tobacco Company, was guest speaker at St. Paul's Church, Asheville, on Sunday, June 14.

The Rev. Henry E. Gibat, business manager of the Piedmont Press, Greensboro, was guest speaker at Rehobeth Church of that city on Sunday, June 14.

John Clay Witherspoon of Winston-Salem is among 12 persons who are participating in a work camp for Methodist college students June 16 to July 29 in Puerto Rico and the Virgin Islands. Mr. Witherspoon was a student last year at Randolph-Macon College, Ashland, Virginia. The work campers have their headquarters at the George O. Robinson School, a Methodist institution in a suburb of San Juan. They will paint and renovate buildings at the school, and will assist with vacation church schools, recreation programs, building and landscaping in the Virgin Islands.

Dr. McMurry S. Richey, professor of Philosophy of Christian Education at Duke University, was guest speaker at Central Church, Asheville, on Sunday, June 14. Dr. Richey served as associate minister at Central from 1940-42.

The Rev. Elliott Hancock of Sedley, Virginia, and a student at the Duke Divinity School, will serve for ten weeks this summer as associate pastor on the Fallston-Clove Hill Charge, Gastonia District.

The Rev. Stanley Potter, pastor of Steele Street Church, Sanford, recently preached the baccalaureate sermon at his alma mater, Central College, Fayette, Missouri. He also received his Doctor of Divinity degree from Central.

## About Pictures

Due to advances in all costs of publication, the "Advocate" is compelled to reinstate the policy of charging for the cuts used in printing pictures. If an organization wants a picture used in the paper, we will have a cut made and will bill the organization sending in the picture. This price will usually be from \$3.75 to \$5.00.

A report on evangelism in the Elizabeth City District indicates that 58 churches conducted a Visitation Evangelism program; 80 revival meetings were held on the 37 pastoral charges; and there was a net membership gain of 553 during the conference year.

Mrs. Margaret Darden Bradham, who for three years had been relief matron at the Methodist Home for Children, Raleigh, died unexpectedly early Wednesday morning, June 10, at the Home. Funeral services at the Pennington-Smith Funeral Home in Raleigh were conducted by the Rev. Robert L. Nicks, superintendent of the Home for Children, and burial was in Oakwood Cemetery. A memorial service for Mrs. Bradham was later held in the chapel at the Home.

## Capsule Comment

Whose Voice? A representative of the Southwest Georgia Presbytery, the Rev. Frank C. King, in announcing the action of the Presbytery deposing Pastor Robert B. McNeill from his pulpit in Columbus' First Presbyterian Church, in response to complaints from some of the membership, said, "The interests of religion imperatively demand it . . . The Commission feels that the voice of the pulpit should be the voice of the congregation." . . . That statement will surely rank as one of the most startling of the year. Since when have ministers become only mouthpieces for the views and prejudices of the congregation? The voice in the pulpit ought to be at least an echo of the voice of God, not the message of an ecclesiastical Charley McCarthy, whose strings are pulled by the leading laymen and whose words are the words of those who pay the bills.

Going to Russia: There is still some doubt as to whether Eisenhower and Krushchev will meet at a summit conference this summer, but there is no doubt that Americans will engage in the greatest tourist

movement toward Russia that has ever been known. With 18,000 Americans visiting the U. S. exhibit in Moscow, the Soviet government is frantically processing American tourist visas. Almost all restrictions have been lifted and travel made easy; former bungling red tape has been cut, and the visitor is sure to be welcomed with open arms . . . And to think that a few years ago a group of American churchmen were harshly criticized for daring to visit Russia. Times have certainly changed; no Nixon leads the way.

The Dancing Mormons: Followers of Brigham Young have many taboos which are not observed by other religious groups, but they find no harm in dancing. Two weeks ago in Utah Stadium, Salt Lake City, 8,000 young Mormons enjoyed a two-night program of cavorting with the blessing of the church elders. Lest the young people wander away by themselves, the intervals between dances were occupied by films and shows . . . Which reminds us that Mormon missionaries are becoming exceedingly active in proselyting among Methodists in North Carolina. Some ministers have asked where they may obtain information regarding the teaching of this sect in an effort to combat the indefatigable foot-in-the-door super salesmen. In forthcoming issues of this magazine we hope to present some information along this line. Mormons are fine people, by and large, but they can become very annoying in their efforts to befuddle members of other churches.

The Stars That Ran Away: Scientists have concluded that galaxies of stars are rapidly moving away from each other by some mysterious force, giving an expanding universe. A new theory suggests that billions of stars constitute these galaxies which are repelled from each other because they were formed from matter which was retreating and they must continue to flee from other galaxies . . . If you understand that, you are on the way to becoming a scientist. All we can get is that, like most of us, the stars, too, are running away from something.

Court Reform Bill Fails: Brought to vote in the last moments of the previous session of the state legislature, the North Carolina court reform bill was defeated thus bringing to naught the results of study and work on the part of many lawyers . . . An effort to have the WNC conference endorse the bill failed at the recent Lake Junaluska meeting. The proposal was called controversial.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation Manager  
Henry E. Gibat ..... Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 725 W. Gaston St., Greensboro, N. C.

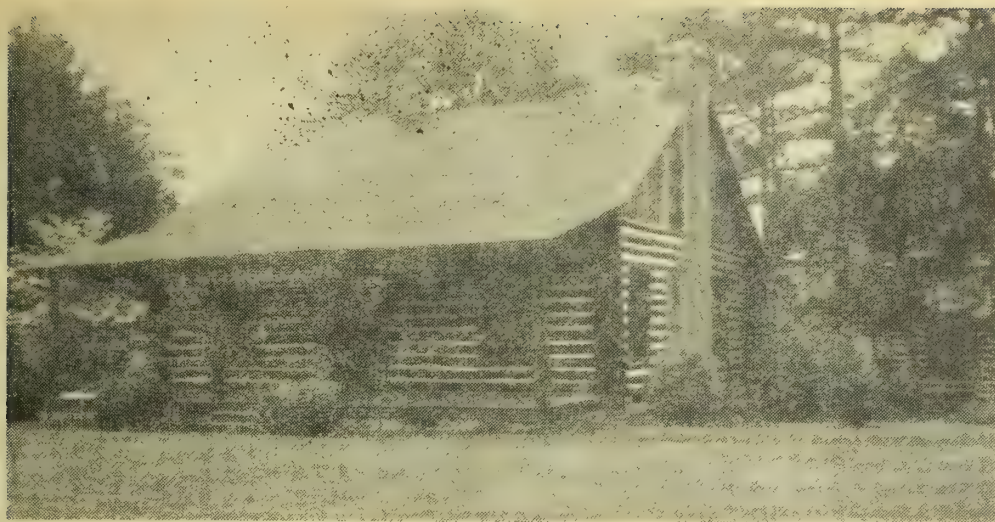
Single subscriptions, \$3.00 a year; every family plan subscription, \$2.00 a year; 20 copies or more to one address \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. H. ney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.





## Schorr Cabin

ELIZABETH WHISNER

*assisted by*

MARY SHORE and LUCILE COBURN

Three miles west of Roxboro, North Carolina, on Highway 57, stands a log cabin beneath tall pines. Together with its well-kept lawn, shrubs and flowers, it presents a picture reminiscent of by-gone days, and extends a welcome to its peace and quietude.

This is Schorr Cabin, owned by the Disciplined Order of Christ, a national religious organization, and used as a Spiritual Retreat Center.

The Cabin was the home of the Reverend John Henry and Carrie Winstead Shore (American spelling of the original Swiss-German name, Schorr) during the years following Mr. Shore's retirement in 1936, after forty-eight years of faithful service in the North Carolina Conference of the Methodist Church. There were two daughters, Mary Walton Shore, who lived with them in the home, and Lucile Shore Coburn of Raleigh. Mrs. Shore went to the Father's House on May 3, 1946. The beauty of her life and character is reflected in the loveliness of Schorr Cabin and its surroundings. Mr. Shore followed her on February 3, 1948, the yearning of his life, "Thou, O Christ, art all I want," come to full fruition. Great souls—ripe for the joys of heaven.

Miss Mary Shore, and her sister, Mrs. Coburn, who came home after the death of her husband, lived in the home for some years following the death of their parents.

Concerned as to the final disposition of Schorr Cabin and the use to which it possibly could be put, and fearing desecration of this sacred spot, they found it in their hearts to offer it to the church through the channel of the North Carolina Methodist Conference, in which Mr. Shore had served his Lord and his Church through the years. So the first offer of the property was made to the North Carolina Conference. However, it seemed there was no need for it in the Church's Conference program.

The feeling that this property must be

put to some spiritual use continued to deepen in the hearts of those who loved it, and believing that there was a need for such a place somewhere, they continued to search and to trust that a way would open. Knowing Dr. Howard P. Powell, pastor of Edenton Street Methodist Church, Raleigh, and remembering that he was a friend of their father, they decided to call on him for advice and counsel. In it all, they hardly hoped for any immediate results, but were seeking help in making right decisions for the final disposition of the property.

At this time Dr. Powell, president of the Southeastern Region of the Disciplined Order of Christ, was looking for property to be used as a retreat center, not only for members of the Order, but for prayer groups, youth groups, ministerial groups, and others interested in week-ends or days apart for prayer, meditation, and quiet Christian fellowship. Of this need the Shore sisters knew nothing when they contacted Dr. Powell. They were merely seeking human help in what was to them a most important spiritual problem.

After much serious thought and earnest prayer the decision was made to offer Schorr Cabin for a spiritual retreat center to the Disciplined Order of Christ. In 1955, the Cabin with about four acres of land was deeded to the Order in honor of their parents, the Reverend John Henry and Carrie Winstead Shore. This seemed a direct answer to prayer. Dr. Powell, as president of the Southeastern Region, and Dr. Albert E. Day, president of the National Order, gratefully accepted the gift of love in the name of the Disciplined Order of Christ. In the words of the donors (and this is incorporated in the deed), "This property is lovingly and joyfully dedicated to the Glory of God for the spiritual enrichment of people, as a living memorial to Father and Mother."

The Cabin is of log and cement construction, with beautifully finished log in-

terior, and large open fireplace in the living room. In addition to the living room, there are two bedrooms, a den, kitchen and bath on the first floor. On the second floor are two large bedrooms and bath. Part of the furnishings were left in the house by the family, and other items have been provided with funds of the Order, or as gifts by members and friends. By the use of regular beds, cots, daybeds and folding chair-beds, there are accommodations for sleeping as many as twenty persons, though the groups using the Cabin are usually smaller. There are excellent facilities for the preparation of week-end or other occasional meals. To help defray the cost of maintenance, love offerings are made by the visiting groups.

At the west side of the Cabin is a smaller log building, the inside walls of which are finished in knotty pine paneling. This was Mr. Shore's study and library. Here he found inspiration for the continued dedication of his mind, heart and life to the "Christ Whose he was and Whom he served." This has been preserved just as he left it.

The care of the buildings is provided partly through the love and interest of Miss Shore and Mrs. Coburn who live in nearby Durham, and by other friends of the Order. Until fairly recently, the lawn was cared for by Everett Thompson, young son of the Rev. and Mrs. A. L. Thompson. Mr. Thompson is pastor of Long Memorial Methodist Church in Roxboro. At present the lawn and surroundings are cared for by Mr. Bernard B. Williams who lives close by on the grounds.

During the past three years Schorr Cabin has been a place of quiet retreat for women's and men's prayer groups, ministerial student groups from Louisburg College, High Point College, and Duke

*(Continued on page 14)*

## Need for Low Cost Churches Stressed

Dr. John W. Harms, executive vice-president of the Church Federation of Greater Chicago, stressed the need for a church building that corresponds to the prefabricated home now within the cost range of a great segment of American society.

Addressing the national Church Design and Building Conference, he said that "somehow we must find ways and means to design church facilities which can serve the people during the beginning months and first few years of a congregation's existence."

If the church keeps it plain, with the money on hand, it simply does not have sufficient facilities. "If it builds adequately . . . it is loaded with indebtedness the membership cannot afford to carry."

He urged architects, manufacturers of building materials, financing experts and church extension officials to pool their efforts to improve methods of church construction and financing.

Sponsors of the national conference were the Church Federation of Greater Chicago, the Chicago Chapter of the American Institute of Architects, the Illinois Society of Architects, and councils of churches in Illinois, Indiana, Iowa, Kentucky, Michigan and Detroit.



# Highlights of W. N. C. Conference

Lake Junaluska formed, as usual, a perfect setting for the sessions of the Western North Carolina Conference. Due to the difficulty of securing accommodations for more than 1,000 visitors and delegates, many feel that entertainment by local churches is a thing of the past, for only a large assembly ground, such as this, can provide rooms and parking space for so many people.

Each year sees more new buildings on the grounds and improvements added to existing structures.

Despite the fact that the sessions are held on the assembly grounds, local churches and districts each year act as hosts. This time such arrangements were handled by the Gastonia District, with Dr. Eugene C. Few and Dr. James G. Huggin, and North Wilkesboro District with the Revs. Garland Stafford and Roy E. Bell as hosts. The North Wilkesboro church served a ton of barbecued chicken to the delegates on Saturday evening. Gastonia District churches shared in providing refreshments and flowers.

One of the familiar sights at Junaluska is the row after row of benches out under the trees on the side of the lake where visitors (and some delegates) relax between and during sessions. Children play on the grassy slopes and explore the reedy edges of the lake.

Some visitors were intrigued by the sight of a wild duck who had made her nest in the bell tower, and watched the people with a beady red eye but refused to budge.

Someone suggested that she realized that she was safe at a Methodist meeting. If it had been a gathering of Baptists the case might have been different. (Which was, of course, an observation based on the old story of the Baptist and Methodist preachers who met on the street. The Baptist invited the Methodist to dinner on condition that he would bring a chicken. "No," said the Methodist, "you come to my house and bring a duck.")

"What's the matter with this Conference?" asked one experienced conference-goer. "I can't hear any talk about appointments. It just isn't natural." Someone else suggested that there were no rumors of startling shifts and that everyone was resigned to staying put, but this prompted one to warn that such a calm might be a "weather breeder."

Up to Thursday night there had been no arguments, no stir and naught but harmony, much to the distress of the newspaper reporters. But they were sticking around waiting for the report of the Board of Education.

One of the outstanding events of the first day of the Conference was the historical

address delivered by Dr. A. J. Walton of Duke, who managed to bring life into what might have been a dry subject in less capable hands. The audience listened attentively and applauded enthusiastically, not only in appreciation for the splendid address on the history of early Methodism in this area, but in honor of a man who has served the church in such an outstanding way. Dr. Walton is retiring this year from his post where he has touched the lives of so many ministerial students.

## Admissions

Thirty men were admitted on trial, and 19 were advanced to Full Connection in the Conference. One woman, Mrs. Maloie Bogle Lee of Route 2, Lincolnton, was the first woman to be accorded this honor in the history of the Conference. One of the 19 men was transferred in from the Louisville Conference for the purpose of ordination and then transferred back again. This is a courtesy extended by bishops when there is need for special treatment because of the time element.

## Rural Fellowship Luncheon

A large group of rural ministers and those especially interested in this work attended the luncheon at Waynesville on Thursday where they heard an address by an outstanding rural minister of Tennessee who was the subject of a feature article in the "Saturday Evening Post" a few months ago. The Rev. Sam Varnell, Jr., pastor of a five-point circuit, told of the need for rural ministers and churches with a vision and the ability to cope with changing conditions in rural life. He pointed out that education and inspiration and co-operation are needed in this field. Small churches should work together across the lines of

local membership if they are to do their job, he said. "Put the boys on the back row up front," he said, by which he explained, he meant that the pastors should give the laymen a larger part in running the churches.

## The Methodist Publishing House

Lee Driggs, representing the Methodist Publishing House, presented a check for \$11,014 to the Conference Board of Pensions and reported on the progress of this great institution. Dr. Charles Britton, vice-president of the publishing house, also spoke. He told of plans for expansion to serve the needs of the nearly ten million Methodists. New bookstores are to be opened within the next few years and qualified men are needed to run them. He suggested that pastors who knew of such men should recommend them to the company.

Reporting on the national family magazine, *Together*, Dr. Britton asked for co-operation from the pastors in circulating the magazine which, he said, now had around 8,000 subscribers in the WNC Conference. This is many times greater than the subscription list of *The Christian Advocate*, which was formerly the general organ of the church. (*The Christian Advocate* was discontinued in 1956, leaving the field open to *Together* and the various Conference organs, such as the NORTH CAROLINA ADVOCATE, which are expected to care for the news coverage and promotional interests of the various Conferences and Areas. There is now no general news magazine for Methodism.—EDITOR)

## Parsonage for Town and Country Work

The Conference voted to acquire a residence for the Executive Secretary of the Commission on Town and Country Work at Statesville for the sum of \$23,500, and George B. Culbreth, Horace R. McSwain



Barbecueing a Ton of Chicken



and Gordon Wilson were appointed trustees.

### Ordination of Elders

Bishop Harmon, assisted by Charles D. White, secretary; and Elders G. G. Adams, D. B. Alderman, J. C. Auman, E. H. Blackard, J. R. Bogle, J. H. Carper, J. E. Carroll, W. D. Corriher, F. R. Davis, R. E. Early, O. L. Easter, H. C. Freeman, R. P. Gibbs, H. I. Glass, W. K. Goodson, Don Haynes, John Hoyle, Jr., R. A. Hunter, Eugene Lamb, J. R. Little, J. C. Madison, E. K. McLarty, Jr., W. J. Miller, H. M. Robinson, C. E. Rozzelle, I. P. Rutledge, Frank Smathers, R. A. Smith, P. F. Snider, J. C. Stokes, Paul R. Taylor, R. G. Tuttle, Brunson Wallace, W. O. Weldon, C. D. White, C. E. Williams, and C. F. Womble ordained the following Elders:

Nelson Falls Adams, Alvin Grey Amick, William David Argo, George Elton Auman, Fred Donald Beaty, Paul Raymond Berrier, Roscoe Lake Billings, John Matthew Burton, Howard Luther Coleman, Bobby Joe Dennis, William Heller Dyar, Donald Lagary Fisher, Jimmy Conrad Gilland, Theron Dale Holcombe, Edgar Franklin Kale, Mark Kase, Dewey Michael Morrison, William Robert Ormand, Levi Eugene Paschal, Thomas Foy Prichard, Robert Johnson Ralls, Robert Glenn Russell, Jr., Kyle Newton Smith, Joe Carlton Smith, Mabel Jenkins Snider, Frank Siler Starnes, Benjamin Taylor Steele, Ray Columbus Stephens, David Lowry Swain, Art Theodore Tuttle, Billy Mac Whiteside, Wayne William Woodard, Charles Milton Young, and Benjamin Holder Ziglar.

W. D. Corriher and E. H. Nease, Jr., served as marshals; the Secretary made the presentation of the parchments.

### Transfers

The following ministers were transferred into the Conference: Norwood P. Montgomery, Fletcher L. Andrews, James B. Thomas, Henry Franklin Flowers.

These were transferred to other Conferences: Harry C. Long, Jr., E. T. Upton, T. S. Hoffman.

### Election of Delegates

Much of the time of the Conference was taken up by the election of delegates to the General Conference in 1960. Many ballots were necessary, but the final delegates were elected on Saturday. (The *ADVOCATE* will carry the full list in a subsequent issue and it is expected that we will print the pictures of all delegates during the year.)

### Delegates Hear Long Distance Talks

During the Board of Missions program a unique feature was the telephone communication carried on with persons in Alaska, Indiana, and Minnesota who represented the various mission fields. Dr. Donald Ebright spoke from Anchorage on the work of Alaska Methodist University; Bishop Richard C. Haines in Bloomington, Ind., told of the progress of the World Division of the Board of Missions; Mrs.

Ralph Ward reported from Minneapolis on the work of the Ralph Ward Church, Hong Kong.

### Statistical Records

According to figures released by the statistical secretary, the Rev. E. Paul Hamilton, the WNC Conference reported an increase of 2,734 members last year, a gain of 4,648 in Church Schools. Estimated value of church buildings, equipment and land increased by \$5,437,882. Churches added to their debts a total of \$1,289,807, and paid \$215,344 more on these debts than last year. World Service and Conference Benevolences received \$576,445, a gain of \$9,511, and General Advance Specials accounted for \$196,177, a gain of \$25,846.

### Deceased Members

The Conference stood in tribute to the memory of the following members who have died during the year: J. O. Cox, A. F. Gordon, V. B. Harrison, J. E. Hipp, J. G. W. Holloway, I. W. Moore, E. K. McLarty, Sr.,

W. B. Shinn, A. C. Swofford, R. A. Taylor, J. M. Varner, B. A. York.

### General Items

The invitation of the Lake Junaluska Assembly, to hold the 1960 Conference there was accepted.

Bishop Harmon was honored by a resolution of appreciation and a request that he return as general superintendent over the Charlotte Area during the next quadrennium.

The Rev. A. C. Gibbs was unable to attend the session. This is the first Conference he has missed in 48 years.

The Rev. H. G. Allen was given a rising vote of appreciation, following the presentation of the report on the Conference Brotherhood. Dr. Allen has served the Brotherhood for 27 years.

Conference preacher was the Rev. Paul Hardin of First Methodist Church, Birmingham, Ala.

The Conference, after discussion, voted to consider further the application of Pfeiffer College for affiliation with the Conference and appointed a commission to study the matter during the year.

## What's Happened to Dad?

J. EDGAR HOOVER

Director, Federal Bureau of Investigation

In a large Southwestern city not long ago an eight-year-old boy was arrested repeatedly over a period of 18 months for theft, burglary, and arson. Time and again local authorities tried to prevail upon his father—who earned a good income but was a heavy drinker—to provide closer supervision over the boy. The man failed to co-operate, and so another youngster was well on his way to joining the ranks of hardened criminals.

Similar tragedies are on the increase in America today, and one of the major causes for the rise in the juvenile crime rate is the decline of Dad as head of the household. Under our present social conditions, the pressures of business have estranged thousands of youngsters from their fathers. In many families, children are in bed before Dad gets home from work. Under such circumstances, mothers have been forced into a role of greater responsibility.

In a normal child, the stamp of character is imprinted firmly and deeply at an early age. Youngsters learn quickly from the example of their parents, and it is in his capacity as head of the house that the father can teach his children what is right and wrong.

Youngsters ask to be taught the boundaries of acceptable behavior. Discipline, fairly and consistently invoked, breeds pride and respect. And children want—desperately—to be disciplined. Superficially, they may rebel. But on a deeper level, where character is formed, a child wants to be told what he can and cannot do.

There are, of course, those misguided individuals who cry out that children should be free to develop without authority. But freedom, divorced from authority and discipline, is a frightening thing and is the

first step toward total moral degeneration.

In exercising his authority as man of the house, Dad is only acting in accordance with his nature, with the God-given role of provider and protector of his children. His authority comes directly from God Himself, and so he must never discipline his children in the manner of a tyrant, but always as a kind and understanding father.

Much of our juvenile crime today is due to the fact that we as a nation have failed in maintaining family restraint and family discipline. We can eliminate many of our current headaches by restoring Dad to his proper role in the home. Our present juvenile jungle has resulted from a lack of spiritual and moral training. Until parents instill in their children a deep respect for the teachings of Almighty God and for lawful authority, we can never expect them to obey civil law or the laws of society.

### Bethel Community Provides for Retiring Minister

The Rev. Earle A. Cooke, who has been serving the Bethel Church in the Salisbury District, was retired at the recent Western N. C. Annual Conference, because of failing health.

Through the love and generosity of the people of the Bethel community, Mr. and Mrs. Cooke will continue to live in their midst, in a house completely renovated and rent-free, given by Mr. Marshall Little, a member of the Bethel Church, and furnished by members and friends of the community.

Mr. Cooke has given 30½ years of service in the Western N. C. Conference.



## Methodism in U. S. to Celebrate Anniversary

NASHVILLE, TENN.—The 175th anniversary of the organization of The Methodist Church in America will be celebrated the week beginning December 27, 1959, it was announced here by Methodist Bishop Roy H. Short.

A special observance is being planned for Baltimore, Md., where the church was formally organized in 1784. Also, it is expected that Methodist churches across the country will have ceremonies to commemorate the event.

Thirteen Methodist leaders met May 18 at the Methodist Publishing House here to plan the anniversary celebration, and Bishop Short was elected chairman of the group. He is secretary of the Methodist Council of Bishops and a member of the council's committee on the observance.

In the meeting, Bishop Short read an official Call from the Council of Bishops which recommended the Baltimore celebration, called upon Methodist churches across the country to observe the anniversary, and urged wide distribution of *Together* magazine's November issue, which will feature the 175th anniversary of the denomination in America.

The Methodist Church in America was organized in a now famous "Christmas Conference" of young ministers at Baltimore's Lovely Lane Chapel.

The present pastor of the Lovely Lane church, the Rev. Kenneth R. Rose, was present for the May 18 meeting and was elected to a committee which will develop further plans for the observance.

Most of the celebration in Baltimore is expected to center around the Lovely Lane church. A part of the observance will be a modern-day "Christmas Conference" of young Methodist ministers from across the country. It will be sponsored by the Methodist General Board of Evangelism.

The Rev. Dr. John O. Gross, Nashville, was elected chairman of a subcommittee which will prepare a piece of literature suggesting ways that Methodist churches can observe the anniversary. He is general secretary of the Division of Educational Institutions of the Methodist General Board of Education.

Among others attending the meeting were representatives of the Methodist boards of evangelism and education, the Methodist Historical Society, the Methodist Publishing House, and Methodist Information.

## Church Pays Tribute to Life-Time Member

The following is adapted from a tribute read by the minister of Jarvis Memorial Methodist Church, Greenville, N. C., at the funeral of Mrs. James Brown, on May 9, 1959:

Communities are built, not upon brick or stone, but upon the strength of mind and spirit of its citizens, and upon the eternalness of His Kingdom. Communities grow strong and develop their cultures, refinements, and beauties, upon the clear thinking of their God-fearing people. Blessed is the community that makes the

Lord its God, and before Him its people continually present themselves in humble adoration and submission.

Elvira Moore Brown was born and lived all of her ninety-five years on that dear spot of ground which she loved and called her home. It was hallowed and sacred to her. Here, in childhood, she learned the meaning of God, His love and compassion, His tender mercies, and here she learned to trust Him, and trusted through the years. Long life and length of days she believed were God's gifts, and here she became the beneficiary of God's promises. Here she brought forth her children in womanhood, and here she taught them to look upward to the higher and better things of life. It was here she trusted God to the end of her long and graceous life. It was here she thought of the higher interest of the church and the closer associations of the community. And is was here she drew many friends unto herself, and to them gave unstintingly her friendship in return.

It must be said that she had many skills, but all of them were overshadowed by her skill in home-making, and her keen and sympathetic interest in the church of Christ, the Jarvis Memorial Methodist Church, where she held her membership for seventy-eight years. Through those years she was regular in her attendance upon the ordinances of God, until the infirmities of her body dictated otherwise. And in the years that followed, her interest in, and sacrifices for that church were not abated. It can be truly said, "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed. Many daughters have done virtuously, but thou excellest them all."

It is her coronation day, and heaven's gates are open wide.

## Jurisdiction Historical Society to Meet

The annual meeting of the Southeastern Jurisdictional Historical Society will be held at Lake Junaluska June 29-July 1, according to Dr. J. Manning Potts of Nashville, Tennessee, president.

The meeting will get under way Monday, June 29, at 2:00 p.m. with an address by Dr. Potts entitled "The 175th Anniversary of The Methodist Church," followed by a discussion period. The second address for the afternoon will be entitled "Methodism Along the Southeastern Border," and will be given by the Rev. Lawrence Sherwood, pastor of the Glenville (West Virginia) Methodist Church.

The program the following morning will begin at nine o'clock with a message entitled "The First Methodist Deed in America," by the Rev. Melvin L. Steadman, pastor of the Pender (Virginia) Methodist Church. Also at the morning session the Rev. J. B. Cain of Magnolia, Mississippi, will speak on the "Positive and Negative Tendencies in Deep South Camp-meetings." That afternoon Dr. Elmer T. Clark of Lake Junaluska, will speak on "The Earliest Methodists in America." The evening session will be devoted to business.

Wednesday morning at nine o'clock a

panel discussion by presidents of Conference Historical Societies will be built around the theme, "Projects and Plans for the Southeastern Jurisdictional Historical Society and the Conference Societies."

Conference officers of historical societies and others interested in the history of Methodism are invited to attend the sessions which will be held at Lambuth Inn.

## Harold G. Cuthrell, Retired Minister, Dies

The Rev. Harold Glenn Cuthrell, 50, retired minister of the N. C. Conference, died on April 3, 1959, in Scotland County Memorial Hospital in Laurinburg. Since his retirement in 1951, he had made his home in Maxton.

Funeral services were held from St. Paul's Methodist Church, Maxton, and burial was in Oak Grove Cemetery there.

Surviving are his wife, the former Mary Decie Luther of Apex; a son, Glenn; three sisters, Mrs. A. E. Brown and Nellie Cuthrell of Maury, and Mrs. Robert Gradeless of Hubert.

Mr. Cuthrell was educated at Duke University and received his ministerial training at Emory University. He entered the Methodist ministry in 1942 and served pastorates in Marshallberg and at St. Paul's Church in Maxton.

He was a 32nd degree Mason, former Grand Orator of the Grand Lodge of North Carolina, and class lecturer for the York Rites Bodies. In addition to being known over the state as a noted orator, he was an outstanding writer, and continued this activity to the time of his death. He had been writing monthly articles for the *Red Fez Magazine*, and was to have been featured as the writer of the month.

In 1951 he was stricken with a malignant throat condition which necessitated the removal of his vocal chords. It was at this time that he retired from his pastorate in Maxton. In a month, however, he had learned to speak again and was often called upon for preaching and speaking engagements. Sometime later, further malignancy developed internally, which wasted his body and brought to an end his short but fruitful ministry.

## Albemarle Church Burns Mortgage Note

A 12-year-old building campaign which totalled \$120,000 was symbolized as having been paid in full by First Street Methodist Church, Albemarle, in a special note-burning service on Sunday morning, June 7. Participants in the ceremony were T. M. Denning, chairman of the Board of Trustees; R. L. Kiser, chairman of the building committee; the Rev. C. O. Kennerly, pastor for the last two years; and Mrs. L. D. Lowder, president of the Woman's Society of Christian Service.

During this period the church congregation built the Denning Memorial Educational Building, erected an attractive nine-room parsonage, and remodeled the present sanctuary.



# Seven Hymns Methodists Should Know

By KENNETH G. FANSLER

Methodism has a heritage of hymnody unequalled by no other Protestant denomination, unless it be the Moravians whose influence John Wesley felt through their music as well as their theology. But even the Moravians produced no single family such as the Wesleys whose contribution alone in the treasure store of hymns would sustain our faith today. From father to son and to grandson, the Wesleys made their mark in sacred music. Yet we, the heirs of this great gift, know so little about the current Hymnal or the people called Methodists. Following are seven hymns with which the Wesley family is connected, and which every Methodist ought to know and use.

The first hymn is "Behold the Saviour of Mankind," number 136, written by Samuel Wesley, the father of John and Charles. The hymn was rescued from the rectory at Epworth when it burned in 1709, and was published in the Charlestown Collection of 1737. The elder Wesley published several books, though this is the only hymn remaining in our Hymnal. Charles Wesley, in his work with the criminals of Newgate Prison, made use of this hymn and mentions it in his writings. Though perhaps not too suitable as an effective congregational hymn, it does have value for the private worshiper, and we need to cherish this gift from the pen of Samuel Wesley.

A second most interesting hymn is number 36, "We Lift Our Hearts to Thee," one of the few original hymns by John Wesley. The wording is quite unusual, and the closing stanza, a gloria patri, is a good example of how many of the early man-made hymns were ended. Methodists ought to be aware that John Wesley, too, in addition to translating many hymns, gave us this morning hymn.

A choice bit of music written by the son of Charles Wesley, Samuel Wesley, is the alternate tune for the Magnificat, number 33. Though this is the only contribution in our Hymnal, this Wesley was considered one of England's greatest organists, and was quite an extraordinary musician, having written an oratorio, "Ruth," before the age of eight. He became a Roman Catholic in 1784 and wrote much music for use in Catholic churches.

The very familiar hymn tune, "Aurelia," which we use for the hymns, "The Church's One Foundation," number 381, and "God Is My Strong Salvation," number 324, was written by the grandson of Charles Wesley, Samuel Sebastian Wesley. Like his father, Samuel Sebastian was one of the foremost organists produced by England, receiving the MusD from Oxford when he was 29. "Aurelia" was adapted by the composer for use with hymns, having first been written for a wedding piece in 1864. His reputation comes to us as a rather odd character who used the fishing streams as a criteria for judging his location as a musician! He is the composer of the music for a much-used anthem by choirs everywhere, "Lead Me, O Lord."

The hymn by Isaac Watts, number 513, "I'll Praise My Maker While I've Breath,"

should be of great interest for Methodists, for being greatly loved by John Wesley, its first line he tried to repeat with his dying breath. Wesley altered some lines of the hymn and greatly loved the tune, "Old 113th," too. Accounts of his death tell us "during the night . . . and early on Wednesday morning, 2nd March, he often attempted to repeat Dr. Watts' psalm, but could only get out: 'I'll praise; I'll praise'."

Of the more than fifty hymns in our Hymnal by "Methodism's poet laureate," Charles Wesley, number 311, "Come, O Thou Traveler Unknown," is one of the true masterpieces. Dr. Watts is supposed to have said that the hymn was worth all the verses he himself had written; and the hymn writer, James Montgomery, said the hymn is among Wesley's highest achievements. The hymn is founded on Genesis 32:24-26, Jacob's experience with the angel, and Wesley's title for the hymn was "Wrestling Jacob." Originally the hymn had fourteen stanzas, and it is worth while to read the hymn in its entirety in order to fully appreciate the true genius of the author.

The seventh hymn is important because of the historical value of the tune, "Savannah," number 295. It is one of the tunes included in the first book for Methodists that included music. Published in 1742, the Foundery Collection was not much of a book as far as music is concerned, but this particular tune is a good hymn melody, and certainly we should know of its existence in our Hymnal.

Certainly these seven hymns are not meant to be the greatest in our hymnody, but they are of peculiar interest for Methodists, and we who stand heir to this great inheritance should be aware of and ought to utilize these hymns. Always a singing people, we can make use of these hymns in many ways: hymns that are the gift of the unique family of Wesley.

## If You MUST Worry

I suppose it's no use telling you not to worry. But I am going to say this to you—if you MUST worry, be sure the thing you're worrying about is worth worrying about.

If you are waiting to hear if your husband or child has to have an operation—you can't help worrying some. If you know you are going to be laid off work, and cannot keep the payments on your house—you'd be a wonder if you didn't worry.

But do try and not worry about things that make you old and bad tempered—and over things that really do not matter much either way. What did she say—or if it will be a good day tomorrow—or the way you thought some one looked—or didn't look at you.

Bless you, my friend, life is too short and too adventurous to worry about trifles. If you must worry, let it be something worth while.

—The War Cry

## When You Feel Like Resigning

"Before giving up your work, it is a good idea to ask yourself certain questions and make sure that you can answer them satisfactorily:

"Did God call me to this position?"

"Is it He who is leading me out of it, or just my feeling?"

"Do I want to get out of it because of a grudge against someone?"

"Am I discouraged by the difficulties of my present work?"

"Are they really too much, or can they be overcome by prayer, hard work, and patience?"

"Am I actually thinking of giving up Christian work?"

"How can I turn away from the service of so kind and loving a Master, who gave all for me and whose rewards are eternal, and expect to find any satisfaction in the service of the world whose favor is fickle and whose rewards are only temporal?"

"There is a time for resigning, but before you resign, make sure it is God's time for you. Go to Him with all the difficulties, your weakness, fatigue, hard feelings, perplexity, fretfulness, and discouragement; and He can, in a surprisingly short time dissolve them all in His love and mercy, and give you new strength and peace where you are."

—Copied

## The "Teen" Commandments

1. Stop and think before you drink.
2. Don't let your parents down; they brought you up.
3. Be humble enough to obey. You will be giving orders yourself some day.
4. At the first moment, turn away from unclean thinking—at the first moment.
5. Don't show off driving. If you want to race, go to Indianapolis.
6. Choose a date who would make a good mate.
7. Go to church faithfully. The Creator gives you the week; give Him back an hour.
8. Choose your companions carefully. You are what they are.
9. Avoid following the crowd. Be an engine—not a caboose.
10. Or even better—keep the original Ten Commandments.

## Christian Experience

A most arresting fact about the experience of a Christian is that he is always sure he has discovered the grandest good news in all the world. There is nothing so convincing or so thrilling to the human heart as the assurance within that beyond a shadow of doubt he is a forgiven child of God. There is a song in his heart that something is given that he must make known. It is news so good that he feels it must be shared. He may well say that it is almost too good to be true, and too wonderful not to want to share. In fact, we as followers of Christ "keep that good thing which was committed unto us" by giving it away.—Travis Park Bulletin, San Antonio, Texas



# EDITORIALS

## States Rights and the Supreme Court

A recent article in *U.S. News and World Report* suggests that the Supreme Court is changing its mind in regard to the vexed question of States rights. On June 8 a decision of the Court ruled that Virginia courts must be allowed to rule on laws in question before federal courts step in, and said, "This now well-established procedure is aimed at the avoidance of unnecessary interference by the federal courts with proper and validly administered State concerns, a course so essential to the balanced working of our federal system."

In the matter of the test of the North Carolina law requiring literacy tests for voters, the Court upheld the state but noted that federal courts could step in when it was shown that the laws were being used to discriminate against Negroes.

On another matter the Court has ruled that States can have laws against subversives and can enforce those laws. A ruling on June 8 seems to reverse the stand taken in 1956 when the Court declared against a Pennsylvania law against Communist subversion. It was the opinion of many that the 1956 ruling had nullified all State laws on subversion. The Court now holds that the States may have such antisubversion laws and enforce them.

What has happened to the Court? Perhaps the addition of new justices has changed the complexion of the group and they are becoming more conservative. Perhaps the Court has listened to the growing criticism in Congress.

## No Place to Go

Prince Edward County, Virginia, is the first county in the nation to abolish its public school system in an effort to keep Negro children out of white schools. As a result 1,751 Negro boys and girls will be without a chance for an education.

White children are to be provided for in private schools on money raised by public subscription, but there is no possibility of raising enough money to educate the Negroes in private schools. Meanwhile, fine building for both races stand idle and residents of the county may rejoice in a cut in the tax rate from \$3.40 to \$1.60. But it will cost an estimated \$300,000 to run the private white schools for approximately one-half of the school population.

It is easy to estimate the cost in dollars and cents, but there is no way of figuring the total cost in terms of loss of education for the nearly 2,000 Negro children, nor the cost of maintaining these children as adults without sufficient education to earn their living in a modern world.

★

## A PRAYER FOR MINISTERS

*Almighty God, who hast, through thy church, ordered ministers to carry the gospel throughout the world, hear my prayer in behalf of my minister and all ministers everywhere, that they will be so responsive to thy leading that many will be brought to a saving knowledge of thy presence. Put life and light, power and love into the messages from the pulpit, and let me be a helper to the end that thy will shall be done whenever my minister, or any minister gets up to speak in the name of Jesus Christ. Amen.—ANON...*



The shortsighted policy of many die-hard segregationists will eventually, if supported, cost this nation millions of dollars in idle school equipment, crime, and friction between the races. It has already cast us in a role of oppression of minorities. We face a world which is solidly against such oppression, a world where the colored people are rising up against discrimination.

Can we afford to lose the friendship of the new nations of Africa and Asia in order to maintain the customs of seventy-five years ago?

On the other hand, there is no doubt that the decision of the Supreme Court came too soon. It was unfortunate in every respect, except one. It did lay down a principle of equality in education. But that rule was becoming implicit in the minds of the white people of the South who were gradually giving to their Negro neighbors all which they asked in equality of opportunity. It was not necessary to tear the nation apart in order to allow white and colored children to go to school together. It is necessary that we provide adequate education for both.

It is our opinion that much of the current trouble would have been avoided if integration of the schools had been left to the future—to be worked out when and where it was possible. There were many areas in which the Negroes suffered discrimination much more embarrassing and galling than in the school system. Many of these abuses have been corrected in the last ten years. But the Supreme Court decision entered into a field of controversy which is fraught with danger. It opened up the states rights issue and the Negro-white marriage question.

We wonder why it has not occurred to school authorities to do what has been proposed in Florida—if integration of the schools must come, let the boys go to one school and the girls to another, and in this way bypass the greatest point of disturbance?

## Beautiful Churches

Man in his long struggle up from the jungle has built nobler mansions for his soul by building nobler churches.

The greatest and most beautiful of Europe's cathedrals and churches, many of them hundreds of years old, were raised to God at a time when the average man had a harsh and Spartan existence. Then the average life was one of hardship, with poor food, poor clothing, and the average man was so ground down by the struggle for bread that he had little time to feed his soul. Yet out of such times the marvelous and gracious beauty of great sanctuaries arose.

Save for some rare exceptions, in America the raising of a beautiful and gracious church building has been the expression, personally manifested, by groups of brothers bound together by a spiritual fellowship. And generally speaking, the churches have reflected the life of the brothers of the church.

Most of you will recall that fifteen or 20 years ago the average open-field church was a sad looking building. It was of wood. It generally needed paint. Its steps sagged, and there was about it an air of dilapidation, an air that was one of hopelessness. We are speaking here of the church buildings in the rural areas of our state, particularly the eastern part.

There has been a great transformation in recent years. Now beautiful, well planned, inviting, gracious church sanctuaries do the countryside. The lawns are well kept. The churches are attractively furnished and most of them have central heat.

The late William Sutton, a patriarch of famous old Goshen Methodist Church in Sampson County, phrased it when he spoke at a service which saw a movement for a new church started. Not a movement for today's brick sanctuary, but the second Goshen.

We should be grateful and thankful to our fathers for the facilities they provided. For the places of worship they builded, said Uncle William. But what was the best these fathers could do is not good enough for today. Man always must show his forward march by building churches which in their commodiousness and completeness and beauty reflect the improving way. Goshenites responded to that appeal of some 50 years ago, even as they responded to a new appeal in more recent years, an appeal which gave that rural section a church of which any people could be proud.

And as is generally the case, there arises one man who gets the vision, as did Uncle Billy, and others follow as they get the light.

—HENRY BELK in  
*Goldsboro News-Argus*





# Boys and Girls

ELIZABETH WHISNER, Editor



## Lazy Daisy

Mother was busier than usual that morning. Anyone could see she needed help; but Daisy had thought of something she wanted to do, so she was cross when Mother called her.

"Oh, dear!" she sighed, as she started slowly toward the house. "Why do I always have to be doing something? Why can't Howard help Mother, when I want to pick flowers?"

"Daisy," said her mother, when she reached the house, "will you please carry this basket to Mrs. Smith's for me?"

"Why can't Howard take it?" asked Daisy.

"I have other things for Howard to do," explained Mother patiently. "I hope you have a nice time. And you must hurry, so you won't be late."

Daisy took the basket and started off unwillingly. She went along the edge of the pasture, looking wistfully at the pretty flowers, until she came to the woods.

Suddenly she stopped. She heard voices. Then she saw Elizabeth and Mary Brown just as they entered the road in front of her, and started on in the same direction that she was going.

Then she thought of something. "Why not ask these girls to take my basket on to Mrs. Smith's for me?" she said to herself. "They are probably going to her house, anyway."

"Where are you going?" asked Daisy.

"We're going to see Mrs. Smith," replied Mary. "And we're taking her this basket that Mother is sending," added Elizabeth.

"I just wonder, since you're going there anyway, if you will take my basket, too," said Daisy.

"Of course we will," answered both girls at once. "But don't you want to go, too?"

"No, I don't," replied Daisy.

"All right," returned Elizabeth. "Come on, Mary, we'll have to hurry. Mother said we must not stop on the way."

Daisy turned and started back toward home. Presently she heard a bird singing in a near-by tree. "Lazy Daisy, lazy Daisy!" it seemed to say, just as plainly as could be.

Daisy left the road and started toward the lake to watch the ducks swim. Just as she neared the edge of the water, one of the ducks swam toward her. All at once he began to quack in a harsh voice, "Lazy Daisy, lazy Daisy!"

Daisy ran from the lake as fast as her legs would carry her. "I don't want to go home so soon," she said to herself, "but I can't have any fun when everywhere I turn I hear, 'Lazy Daisy, lazy Daisy.'"

She gathered handfuls of wild flowers; then she sat down in the shade of a tree and made pretty wreaths of them. After a long while, she decided to go home. Her mother met her at the door.

"Did you have a nice time at the little gathering, dear?" asked her mother, smiling.

"Where? What was it?" asked Daisy.

"What little gathering?"

"Why, the party that Mrs. Smith had for her little granddaughter who is spending the week with her."

"Oh, Mother," sobbed Daisy. "I didn't go to Mrs. Smith's. I met Elizabeth and Mary, and they took my basket for me."

"Why, Daisy," said her mother disappointedly, "that basket contained the candy that I made to be served as part of the refreshments. That was why I was so busy this morning."

Daisy hung her head in shame. "Why didn't you tell me, Mother?" she asked tearfully.

"Because it was to be a surprise," answered her mother. "None of the little girls knew why they were being sent to Mrs. Smith's."

"And I'm the only one who didn't go," wailed Daisy.

Her mother stroked her hair gently, and said, "I'm sorry, dear. I hope my little girl has learned something today."

"I'm sorry, too," replied Daisy. "And I'm never going to be Lazy Daisy any more."

—Exchange

## THE CHILDREN ON OUR STREET

*God, bless the children on our street,  
The laughing, merry throng;  
The boys and girls in happy homes,  
Joyous the whole day long.*

*O bless the boys with tousled heads,  
Tanned cheeks and ready grin;  
With impish eyes, and smiles that show  
A space where a tooth has been.*

*God, bless the girls, all trim and neat,  
With dimples when they smile;  
The funny girls on mischief bent,  
But wholesome all the while.*

*Thy mercy, Lord, on children who,  
Unloved, walk sadly down  
Our streets with faces pale and drawn,  
Deep-marked with scowl and frown.*

*God, keep Thy loving arms around  
Those who would skip and run,  
But who, with crippled legs, still smile,  
With faces like the sun.*

*With those whose hungry bodies need  
Good food, God grant that we  
May share the bounty that is ours,  
That they may grow for Thee.*

*May we in older years not fail  
To guide these eager feet;  
With life before them now, God bless  
The children on our street.*

E. WHISNER

## GOD'S BIRD

The educated daughter of an Omaha Indian chief tells the following story. It illustrates the method by which the red man trains his children:

I remember the first time I ever heard the name of God. I was a very little girl, playing about the tent one summer day, when I found a little bird lying on the ground. It was a fledgling that had fallen from the tree and fluttered some distance from the nest.

"Ah," I thought, "this little bird is mine." I was delighted, and ran about with it in my hand.

"What have you there, Lugette?" asked one of the men who was at work in the field.

"It's a bird—and it's mine," I said.

"No, it is not yours. You must not hurt it. You have no right to it."

"Not mine?" I queried. "I found it. Whose is it then?"

"It is God's. You must give it back to Him."

I did not dare to disobey. "Where is God? How shall I give it back to Him?"

"He is here. Go to the high grass yonder near its nest, and lay it down, and say, 'God, here is Thy bird again.' He will hear you."

I went to the tall grass, crying and awed, and did as he bid me. I laid the little feathered creature down on the grass in a warm sunny spot, and said, "God, here is Thy bird again."

I shall never forget what I learned that day.—Christian Observer

## CHUCKLE

Two little boys were overheard by a nurse in a children's ward discussing their hospital experiences.

Said one, "Are you medical or surgical?"

The other shook his head. "I don't know what you mean," he said.

The first little fellow looked scornfully at his friend. He had been a patient in the ward for many weeks.

"Where you sick when you came," he persisted, "or did they make you sick after you got here?"—Clipped

## Bible Quiz

Can you unscramble the following names of New Testament men?

1. HONJ .....
2. LUPA .....
3. SAJEM .....
4. TREEP .....
5. SUJAD .....

## Answers to Last Week's Quiz

1. Abraham—Isaac—Genesis 17:17-19.
2. Jacob—Joseph—Genesis 30:25.
3. Boaz—Obed—Ruth 4:13-17.
4. Jesse—David—Ruth 4:22.
5. David—Solomon—I Kings 2:1.
6. Obed—Jesse—Ruth 4:22.



## Changes in Appointments Western N. C. Conference

The following changes in WNC Conference appointments were announced by Bishop Nolan B. Harmon:

### ASHEVILLE DISTRICT

W. B. A. Culp, St. James, Charlotte, to replace E. A. Fitzgerald at Abernethy.  
W. B. West and Henry Flowers to replace Dorris Smotherman, Jr., as associate at Central.  
Jack H. Cooke, First Church, Cherryville, to replace C. E. Shannon at St. Paul's.  
W. Stanley Baker, Jr., High Point student, to replace Tracy D. Streater at Bell.  
James B. Thomas to replace William A. Kerr, Jr., on Brevard Circuit.  
W. S. Smith, Proximity, Greensboro, to replace Raymus F. Hilliard at Candler.  
G. G. Gregory, Sandy Charge, Asheville, to replace Hugh D. Jessup at Fairview.  
L. B. George, Lake Junaluska, Biltmore associate, to replace Thomas M. Mason at Piney Mountain-Pisgah.  
Boyce Huffstetler, Hayesville, to new charge of Salem-Barnardsville.  
E. C. Gover, Weaverville Circuit, to replace G. C. Gregory on Sandy Charge.  
Robert W. Richardson, Dobs, Maryland, to replace Edwin C. Gover on Weaverville Circuit.

### CHARLOTTE DISTRICT

George W. Rudisill, Salisbury, to Christ Church (new).  
K. A. Horn, Hawthorne Lane associate, to First Church, Charlotte, as associate.  
Carl N. Edwards, Asheville student, to replace William W. Butler at Gillespie.  
J. Edwin Carter, Andrews Church, Waynesville District, to replace K. A. Horn as Hawthorne Lane associate.  
W. R. Ormand, Indian Trail, to replace Walter B. Thomas at Morris Field.  
W. B. Bobbitt, Jr., Long's Chapel, Lake Junaluska, to replace William R. Brantley as Myers Park associate.  
E. A. Fitzgerald, Abernethy, Asheville, to replace E. C. Price at Purcell.  
William W. Butler, Charlotte, to St. Andrews (new).  
Ralph Reed, Midway, Kannapolis, to replace W. B. A. Culp at St. James.  
Kenneth R. Moore, Weddington, Mathews, to St. Mark's (new).  
Douglas Beard to Tuckaseegee Road (new).  
Johnnie E. Hawkins, associate First Church, Asheville, to replace C. J. Winslow at Hebron.  
I. P. Rutledge, Pleasant Grove, Forest City, to replace C. D. Pyatt, Homestead.  
Norwood P. Montgomery to replace E. F. Kale at Mineral Springs.  
Donald E. Rollins, New Hope-Bethel, Wadesboro, to replace Carl W. Dennis at North Monroe-Benton Heights, Monroe.  
M. D. McIntoch, Charlotte student, to replace T. S. Hoffman at Morven.  
J. P. Burnett, Myers Park associate, Charlotte, to replace Donald E. Rollins at New Hope-Bethel.  
C. J. Winslow, Hebron, Monroe, to replace Rodney T. Yates at Unionville.  
Carl W. Dennis, North Monroe-Benton Heights, to replace K. R. Moore at Weddington.  
Luther H. Lawing, Jr., Charlotte student, to replace Thor Hall at Ansonville.  
Claude J. Hartsell, Salisbury Circuit, to replace John P. Spillman, Jr., at Camp Ground.

### GASTONIA DISTRICT

Grady N. Dulin, Covenant, Gastonia, to replace C. C. Murray at Asbury.  
E. H. Lawman to replace J. R. Bogle at First Church, Belmont.  
W. A. Kerr, Jr., Brevard Circuit, Belmont, to replace C. C. Phillips at South Point.  
John R. Sills, New Hope, Winston-Salem, to replace J. J. Powell at Boger City.  
Fred W. Paschall, Grace, Greensboro, to replace J. H. Cooke, First Church, Cherryville.  
G. F. Houck, Concord, to replace D. A. Hamilton at Cramer Memorial.  
B. W. Leifer, Lincoln Ct., to replace Zane G. Norton at Crouse.  
Ross Francisco, Children's Home, Winston-Salem, to replace Grady N. Dulin at Covenant, Gastonia.  
W. R. Brantley, associate at Myers Park, Charlotte, to replace H. F. Kuehn, at Faith. Kuehn to become associate at Faith.  
R. F. Forward, Shelby Circuit, to replace John R. Crew, Jr., at High Shoals-Iron Station.  
H. D. Garman, Rutherfordton, to replace James B. McLarty, Central, Kings Mountain.  
D. D. Broome, Mocksville Circuit, to Laboratory-Landers, to replace R. M. Hauss.  
R. L. Billings, Shiloh-Olivet, Walkertown, to replace B. W. Leifer on Lincoln Circuit.  
J. Max Brandon, Sr., Avondale-Henrietta, to replace F. W. Dowd Bangle at Lowell.  
W. E. Fitzgerald, Jefferson, to replace Bruce Nelson at Lowesville, Hills Chapel.  
Wade R. Bustle, Mayodan, to replace J. C. Kendrick at Pisgah.

E. C. Price, Purcell, Charlotte, to replace C. Harley Dickson at Aldersgate, Shelby.  
R. M. Hauss, Shelby, to replace Robert F. Forward on Shelby Circuit.

### GREENSBORO DISTRICT

Larry Bumgarner, Hildebran, to replace Roy L. Eubanks at Friendship Church, Greensboro.  
C. E. Shannon, St. Paul's, Asheville, to replace Fred W. Paschall at Grace, Greensboro.  
Giles O. Bowman, South Randolph, Asheville, to replace R. Delbert Byrum as Grace associate, Greensboro.  
E. W. Needham, First Church, Canton, to replace A. C. Kennedy, Jr., at Mount Pisgah, Greensboro.  
C. C. Murray, Asbury, Lincolnton, to replace W. S. Smith at Proximity, Greensboro.  
D. A. Hamilton, Cramer Memorial, Cramerton, to replace Edgar H. Nease, Sr., at Muir's Chapel, Greensboro.  
N. L. Oliver, Lewisville, to replace Lewis E. Mabry at Ward Street, High Point.  
R. D. Byrum, Grace, Greensboro, associate, to Wesley Memorial, High Point, associate.  
O. E. Evans, Main Street, Salisbury, to replace Wade R. Bustle at Mayodan.  
A. W. Wellons, Fairgrove, Thomasville, to replace J. B. Tabor, Jr., on Mount Pleasant Circuit.  
L. E. Barden, Hiddenite, to replace C. D. Brown at Pelham-Hickory Grove.  
P. A. Bruton, Mt. Olivet, Concord, to replace P. F. Snyder at Pleasant Garden.  
J. P. Kincaid, C.R.O.P. director, Memphis, Tenn., to replace J. G. Allred on Reidsville Circuit.  
J. C. Kendrick, Pisgah, Lincolnton, to replace B. J. Dennis at Stoneville.  
Joe A. Law to Stoneville as new associate.

### MARION DISTRICT

F. W. Dowd Bangle, Lowell, to replace J. Max Brandon, Sr., at Avondale and Henrietta Churches.  
H. D. Jessup, Fairview Church, Fletcher, to replace W. E. Mewborn at Broad River.  
Charles R. McKinney, McDowell Church, Morganton, to replace Ben H. Zigler at Connelly Springs.  
John H. Barnes, Clinchfield Church, Marion, to replace William H. Dyer at Drexel.  
W. Grady Burgin, North Morganton, to replace E. P. Rutledge at Pleasant Grove.  
Neill E. Smith, Forsyth and Stokes, Walnut Cove, to replace Jack D. Ballard at Friendship and Shady Grove.  
James L. McKinney, Red Hill and Tipton Hill, to replace J. R. Bowman at Gilkey.  
Roland Mullinix to replace Larry Bumgarner at Hildebran.  
Phillip Nordstrom to replace G. C. Graham at Kona-Penland-Bethlehem.  
Bobby S. Lyndon, Richland Church, Asheville, to replace John H. Barnes, Clinchfield.  
E. F. Kale, Mineral Springs, to replace C. R. McKinney of McDowell Circuit and circuit established as Burke-McDowell Charge.  
P. F. Snyder, Pleasant Garden, Greensboro, to replace W. Grady Burgin at North Morganton.  
Mrs. P. F. Snyder, Pleasant Garden associate, Greensboro, to become associate at North Morganton.  
W. H. Key, to Red Hill, Tipton Hill Churches.  
J. R. Bogle, First Church, Belmont, to replace H. D. Garmon at Rutherfordton.  
G. C. Graham, Bakersville, to become associate at Spruce Pine.

### NORTH WILKESBORO DISTRICT

G. H. Thomas, Bethel-Shiloh at Climax, to replace Brown T. McKinney as Avery associate.  
Preston Hughes, Mount Tabor, Winston-Salem, to replace E. H. Lowman at Boone.  
Haywood Hyatt, replaces J. B. Davis on Boone Circuit.  
Billy Stamey to replace Coy Lee Brown on Elkin Circuit.  
B. J. Dennis, Stoneville Church, to replace L. E. Barden at Hiddenite.  
J. W. Pritchard to become Hiddenite associate.  
Ray Stevens, Denton Circuit, to replace W. E. Fitzgerald at Jefferson.  
Jack L. Caudill to replace W. P. Elder at Moravian Falls.  
Ben H. Zigler, Connelly Springs, to replace D. H. Dennis at Pisgah.  
Todd, to be supplied.  
Keith Tutterow to replace J. W. Billings at Warrensville.

### SALISBURY DISTRICT

Albemarle:  
C. Harley Dickson, Aldersgate, Shelby, to replace G. W. Bumgarner at Main Street.  
Bruce Nelson to replace B. C. Adams on Albemarle Circuit.  
B. C. Adams, Albemarle Circuit, to replace Earl A. Cooke at Bethel.  
Earl A. Cooke, Bethel, to Bethany-Cabarrus as new associate.  
Hubert A. Brown to replace M. C. Russell at Center Grove.  
R. N. Burson, Jonesville, to replace Jack C. Smith at Cold Springs.  
Concord:  
E. H. Nease, Sr., Muir's Chapel, Greensboro, to replace Miles A. McLean at Ann Street.  
Robert Liles to Center Church, Concord.

A. C. Kennedy, Mt. Pisgah, Greensboro, to replace G. F. Houck at Epworth.  
J. B. McLarty, Central, King's Mountain, to replace J. G. Wilkinson at Forest Hill.  
J. W. Parker, Gold Hill, to replace John A. Petty on the Concord Circuit.  
E. M. Dillinger to replace J. W. Parker at Gold Hill.  
Kannapolis:  
G. W. Bumgarner, Main Street, Albemarle, to replace Ralph L. Reed at Midway.  
John A. Petty, Concord Circuit, to Locust-Oaksboro (new).  
Joe C. Daniels to replace Lloyd Hunsucker at Landis.  
J. J. Powell, Boger City, to replace P. A. Bruton at Mt. Olivet.  
J. W. Billings, Warrensville, to replace Paul J. Widenhouse at New London.  
George W. Clay, China Grove, to replace J. D. Shumaker on the Richfield Circuit.  
H. L. Crech III, Wesley Chapel, to replace O. Ray Moss at Rock Grove.  
Robert Moody to replace T. H. Wood at Rowan.  
C. D. Brown, Pelham, to replace O. E. Evans at Salisbury Main Street.  
Jesse Wilkinson, Concord, to replace R. W. McCulley, Park Avenue, Salisbury.  
Daniel D. Sain, Covington, Ga., to replace Harlan L. Crech III, at Wesley Chapel.

### STATESVILLE DISTRICT

T. F. Pritchard, Olin, to replace R. A. Setzer at Elmwood.  
Zane Grey Norton, Crouse, Salisbury, to replace F. S. McFarland at Fairgrove.  
J. C. Gilland, Siler City, to replace A. Wade Thompson at Bethel Church, Hickory.  
T. H. Streater, Bell Church, Asheville District, to Littlejohn-Gamewell.  
R. A. Setzer, Elmwood, Statesville District, to replace T. F. Pritchard at Olin.  
C. F. Pennigar, New Mount Vernon, Shady Grove Churches, Winston-Salem, to Terrell.  
Thomas R. Sigmon to replace Jack M. Benfield at Wesley Chapel.

### THOMASVILLE DISTRICT

Asheboro:  
B. T. McKinney, associate at Avery, Spruce Pine, to Bowers-New Union.  
L. E. Mabry, Ward Street, High Point, to Calvary.  
Ron L. Hall, Winston-Salem student, to Asheville Circuit.  
Michael Alvin Latham, Charlotte, retired, to Bailey's-Elbaville-Fulton.  
James T. Bowman, Bethany-Gray's Chapel to Bethel-Julian-Shiloh.  
Walter B. Thomas, Morris Field, Charlotte, to replace C. M. Dodson at Cid.  
George E. Auman, associate, Centenary Church, Winston, to Davie.  
Jack D. Ballard, Friendship-Shady Grove, Marion, to Denton Circuit.  
R. L. Hahn, Crabtree, Clyde, Waynesville District, to Franklinville.  
R. E. Thomas, replaces R. S. Harris, Jr., at Greer's Chapel.  
Lexington:  
Charles W. Sisk, student, to Erlanger-Pickett School.  
J. Harley Cecil, Trinity-Bethel-Johnstontown, to Wesley Heights-Arbor Acres.  
Gary H. Brown, to Liberty Circuit.  
J. G. Allred, Reidsville Circuit, to Mount Vernon.  
C. C. Phillips, South Point, Belmont, to New Mount Vernon-Shady Grove.  
Roy L. Eubanks to replace Giles O. Bowman at South Randolph.  
William C. Clark to replace J. Harley Cecil at Bethel.  
C. D. Pyatt, Homestead, Charlotte, to replace Albert W. Wellons at Fair Grove, Thomasville.  
A. A. Ferguson, Bethany-Cotton Grove, Lexington, to replace J. Harley Cecil at Trinity.

### WAYNESVILLE DISTRICT

Dorris Smotherman, Jr., associate, Central Church, Asheville, to replace J. Edwin Carter, Andrews.  
Miles A. McLean, Ann Street, Concord, to replace E. W. Needham at First Church, Canton.  
B. M. Whiteside, West Yaddin, Hamptonville, to replace R. J. Hahn, Crabtree.  
F. S. McFarland, Fairgrove, Conover, to replace W. B. Bobbitt at Long's Chapel, Lake Junaluska.  
Stuart Taylor, Pinnacle, to replace Boyce Huffstetler at Shooting Creek.

### WINSTON-SALEM DISTRICT

Mark Raddy, new associate at Mitchell's Chapel, Booneville.  
W. H. Dyer, Pinnacle, to replace R. N. Burson, Jr., at Jonesville.  
T. H. Wood to replace C. C. Bell at Level Cross.  
James T. Ingram, Franklin Heights, Mt. Airy, to replace N. L. Oliver at Lewisville.  
J. B. Tabor, Jr., Liberty, to replace James T. Ingram at Franklin Heights, Mt. Airy.  
Ernest U. Stephens to replace Thomas J. Howard on Mt. Airy Circuit.  
R. B. Sellers, Jr., new associate on Mt. Airy Circuit.  
D. L. Fisher, West Forsyth, Tobaccoville, to Mount Pleasant Tabernacle.

(Continued on page 16)



# "Abandoned" Churches Coming to Life

By LEONARD M. PERRYMAN

Over a period of several years, as the population has shifted from rural to urban and suburban areas, the Methodist Church has closed small churches and chapels in rural sections of the United States. Many of these once were thriving churches, but as members moved away, the congregations dwindled to a handful and the buildings finally were abandoned.

Within the last four or five years, however, Methodists in various sections of the country have reversed this trend. As suburbs creep farther out into what once was farm land and as new communities spring up in the open country, an abandoned church building may be surrounded by new homes with young families. With new people to be served, some of the abandoned churches have been re-opened.

From Tennessee and Maryland come stories of two such abandoned churches that have been re-activated and now are serving growing congregations with a lively program.

The Woods Chapel Methodist Church, near Oakdale, in eastern Tennessee, had only eight members left in the early 1940s. Members had gradually moved to other places, and during World War II the doors of the church were opened only occasionally.

A meeting was held to determine whether the church should be sold. The small congregation voted not to sell and to attend and support the church. Things began to pick up, and at another meeting in May, 1955, plans were laid by the 43 members present to hold a vacation Bible school.

A few weeks later, 41 children received their Bible school certificates, despite the fact that borrowed materials had to be used and the building had no plumbing facilities or water.

The coming of winter presented new problems, with no heat in the church. Somehow a furnace was located, and different families took turns as custodians.

Attendance at Sunday school and church rose gradually, finally reaching 125. A Wesleyan Service Guild was organized. Then came the decision to build a new and more adequate plant. The old church was torn down and construction was started in August, 1958.

Now completed, the small but neat frame building of colonial style has a sanctuary seating 200. And it is expected that the day will come when that much space will be needed. From the low point of eight members and a partially-abandoned building, Woods Chapel has grown in membership ninefold, to 75 members.

In 1943 the little Concord Methodist church in Maryland, near Washington, D. C., was closed. It remained closed until 1955. In the intervening 12 years, the post-war growth of suburban Washington pushed the settled areas ever outward. Around the once isolated little church, new homes began to rise. There are now 5,000 new homes within the radius of one mile of Concord church, and more are going up.

Concord church was reopened in 1955

and has grown from a membership of none to 159 in three years. The church school has an enrollment of 112 and an average attendance of 65. The Woman's Society of Christian Service has 29 members and the Official Board, 25.

The major need for the growing congregation now is for an addition to the original frame chapel. Additional land has been purchased, and a dwelling on the lot is being used as the church school plant. The congregation has pledged \$31,710 over 150 weeks for a new building.

The Board of Missions of the Baltimore Annual Conference is supporting the re-activated congregation in its building program and sees this once abandoned church as "one of the potentially great Methodist churches of the future."

## SEJ Historical Society to Honor 175th Anniversary

An address dealing with the 175th anniversary of American Methodism will be given at the annual meeting of the Methodist Southeastern Jurisdictional Historical Society June 29 to July 1 at Lake Junaluska, N. C.

The address will be given by the president of the jurisdictional society, the Rev. Dr. J. Manning Potts, Nashville, editor of *The Upper Room*, a daily devotional guide published by the Methodist General Board of Evangelism.

The Methodist Church in America was formally organized at a conference of ministers meeting in Lovely Lane Chapel, Baltimore, Md., during the Christmas season of 1784. The 175th anniversary of this event will be celebrated by Methodists the week beginning December 27, 1959.

Other addresses will be as follows: "Methodism Along the Southeastern Border"—the Rev. Lawrence Sherwood, pastor, Trinity Methodist Church, Glenville, W. Va.; "The First Methodist Deed in America"—the Rev. Melvin L. Steadman, pastor, Pender Methodist Church, Fairfax, Va.; "Positive and Negative Tendencies in Deep South Camp Meetings"—the Rev. J. B. Cain, pastor, the Methodist Church, Magnolia, Miss., and president of the Methodist Mississippi Conference Historical Society; and "The Earliest Methodists in America"—the Rev. Dr. Elmer T. Clark, Lake Junaluska, N. C., executive secretary of the Association of Methodist Historical Societies.

## Leaflet "Leaders Are Needed" Available for Church Schools

"Leadership is everybody's business. We get the kind of leaders we want—or else we settle for less by default." This quotation from a World Service leaflet cannot fail to impress the reader with the acute importance of a Board of Education whose staff members devote much of their time to developing leadership for the church.

The attractively designed leaflet, "Leaders Are Needed," furnishes interesting reading material and information on this problem of church leadership and how the church attempts to meet it. Interest in World Service, and World Service giving, are stimulated when people hear of the projects and achievements of the various World Service Agencies.

"Leaders Are Needed" tells the story of the work of the Division of Educational Institutions of the Board of Education; it should be placed in the hands of every Methodist on or preceding the fourth Sunday in July when most churches throughout the country will receive special World Service offerings in church schools and in preaching services.

World Service leaflets are provided to pastors at their request for use in church schools or for distribution to the general church membership. Write to Commission on Promotion and Cultivation of the Methodist Church, 740 Rush Street, Chicago 11, Illinois.

## Retired Minister Offers Engraving Service

The Rev. Earle A. Cooke of Midland, N. C., who was retired at the recent Western N. C. Annual Conference, states that he is now in a position to get engraving done at prices less than is usually charged for printing, and he would appreciate the patronage of the churches in connection with their needs for engraved letterheads, envelopes and personal calling cards.

He should be furnished with an old letterhead, envelope or card, with changes indicated, if any, or a copy of the desired form printed on plain paper.

Delivery of orders will be made within 10 days.

## Ten Commandments for Clergymen's Wives

ATLANTIC CITY—Mrs. John Osborn of Takoma Park, Md., whose husband is pastor of the world's largest Seventh-Day Adventist congregation, delivered a modern-day version of the Ten Commandments for wives of clergymen at a conference session.

1. Thou shalt love all thy members at all times and under all circumstances.

2. Thou shalt learn to live as the most observed woman in the church.

3. Thou shalt always remember thy family obligations first of all.

4. Thou shalt learn to develop a remedy for loneliness for the many nights thy husband is away from home.

5. Thou shalt learn to live on a limited income.

6. Thou shalt learn how to meet discouragement.

7. Thou shalt learn how to be adaptable and willing to learn.

8. Thou shalt develop thy natural talents and abilities.

9. Thou shalt have a definite interest in the daily work and problems of thy preacher husband.

10. Thou shalt often renew thy personal consecration to the task of the church.



# Family Camps Growing

By HAROLD D. MINOR  
Director Adult Work

I Don-Lee—July 19-22

II Caroline—August 16-19

III Caroline—August 19-22

Three Family Camp Sessions are offered in this fourth year of family camping in the N. C. Conference. Beginning in 1956 with eight families, we have seen the program increase to twenty families in 1957, forty-four families in 1958, and we look forward to a full house of fifty-two families in the three sessions of 1959.

In the total picture of camping for juniors, intermediates, older youth, young adults, and families, it was deemed wise to rent Camp Caroline for one week to provide for two of the Family Camps, August 16-19 and 19-22.

Camp Caroline is owned by the Christian Church (Disciples), and has been used for several years for our Junior Camping program. The cottages are ideal for families, providing more privacy than is afforded at Camp Don-Lee. Only sixteen families will be registered for each of the sessions at Camp Caroline. Swimming in Neuse River.

The accompanying picture gives the reactions of some satisfied Family Campers. Bill and Betty DesVergers and their daughters, Claire, Jeannine and Patrice, from Grifton, are repeaters, as are several other families. Everyone who attends, appreciates the Christian spirit of friendliness and seeking, and the relaxed scheduled which is yet definite enough to give a sense of purpose.

Our theme this year for the adult study group is "Faith, Freedom and the Family," based on the National Methodist Family Life Conference. The textbook is "Christian Family Living" by Bishop Hazen G. Werner, which is sent to each family when they register. The \$1.00 cost of the book is included in the \$6.00 registration fee per family.

Besides the adult group, study and activity groups are provided for all ages of children. Leaders of all groups for all sessions are listed below, and each is competent and a committed Christian.

## Don-Lee

Adult—Rev. J. H. Lanning, Fayetteville  
Intermediate—Rev. Ralph Fleming, Newport  
Junior—Rev. Wesley Brogan, Durham  
Kindergarten—Mrs. Wesley Brogan, Durham  
Primary—Mrs. George Newton, Durham  
Nursery—Miss Mary Farrar, Apex  
Recreation—Camp Committee

## Caroline

Adult—Rev. Kelly J. Wilson, Jr., Durham  
Intermediate—Rev. Wallace Kirby, Fremont  
Junior—Mrs. Wallace Kirby, Fremont  
Primary—to be secured  
Kindergarten—Mrs. Troy Barrett, Zebulon  
Nursery—Miss Mary Farrar, Apex  
Recreation—Rev. Troy Barrett, Zebulon

Following is a typical day's schedule:

Second Day (Monday or Thursday)		12:30 Lunch
7:45 Family Devotions		1:30 Rest Period
8:00 Breakfast		2:30 Free Time
8:45 Cabin and Camp Clean Up		5:30 Supper (cook-out if desired)
9:30 Study Groups		
Nursery	Junior	7:00 Worship
Kindergarten	Intermediate	7:15 Learning Together
Primary	Adults	8:00 Fellowship Hour
11:00 Family Recreation		9:00 Goodnight

Attendance for the full evening session depends on age of children. Baby sitting is co-operative.

**Features include:** Planned, but flexible schedule  
Classes—1½ hours each day  
Common meals—no dishes, no cooking  
Free time for families to relax together—fishing, swimming, canoeing, hiking, games  
Worship and optional planned recreation  
No minimum age for children

You'll need to bring Bibles, all bedding (including pillows), raincoats, informal clothing, games. Accommodations are for people per family.

**How to Register:** Send \$6.00 Registration Fee to Rev. Harold Minor, Box 6667, College Station, Durham, N. C., by deadline listed on Registration Blank. (Of this fee, \$1.00 pays for a copy of Werner: *Christian Family Living*).

**Cost:** \$7.80 for each adult and each child 10 and over. \$3.90 for each child 9 and under except babies, free.

At the present time the period of family camping at Don-Lee is filled. We are accepting registrations for Camp Caroline.



## FAMILY CAMP REGISTRATION FORM—1959

Father's Name .....	Address .....
Mother's Name .....	City .....
Children .....	Age .....
.....	Age .....
.....	Age .....
Other Adults .....	
Vocation .....	
Church .....	Charge .....
Registration Fee \$6.00 Enclosed	

**Choice of Camp**  
Caroline, Aug. 16-19  
Caroline, Aug. 19-22

Registration Deadline: August 7

Mail to: Rev. Harold Minor, Box 6667, College Station, Durham, N. C.



# Children's Home Page

## Ninth Grade Graduates

The following members of the ninth grade of The Children's Home Junior High School graduated on June 5, and in the fall will enter the tenth grade at R. J. Reynolds High School: Jesse Broome, Bobby Joe Brown, Joyce Duncan, Diane Dunnigan, Treva Dysart, Tony Foster, Barry Frye, Peggy Hamilton, Jane Henson, Robert Jarrell, Melvin Lowery, Brenda McCraw, Barbara Nichols, Preston Oldham, Richard Poplin, Elaine Poteete, Linda Sanders, Brenda Strader, Celua Vaughn, Jannie Veatherman, Judy Whitaker.

## Variety Show

Judging from the favorable comment during the weekend, the annual Variety Show, sponsored by the Monogram Club and held in the school auditorium on Saturday night, May 23, was a smashing success.

The show, "See the U. S. A.," was an imaginary trip through the four sections of our country: East, West, North and South, with a stop-over in Hawaii. There were skits, songs and dances that were characteristic of each locale. In the East there were chorus lines on the "Sidewalks of New York"; a skit that had our travelers in kiddie cars) snarled in the New York traffic; a blues singer and a young pianist making their debut. In the North a skit spoofed the landing of the Pilgrim Fathers. An Indian commented, "Chief, I told you our immigration laws were too lax." In the West a gypsy girl sang by a campfire and hobos danced beneath a snow-capped mountain. "Bronco Busters" was danced and sung by cowboys and cowgirls. The South featured a Dixie Land Band, the Charleston was danced, and the journey was closed with a beautiful waltz.

At Home again Frances Waddell and Bill Dobbins were crowned as 1959 Queen and King.

Sixty-five people participated in the show, which required hard work and practice, but proved most rewarding. Much latent talent was discovered, and the young people learned a great deal about production and the techniques of scenery making, lighting, script writing, programming and the like.

The Monogram Club was organized in 1951 by Mr. Clary and the athletes of The Children's Home. All boys and girls who have won a monogram are members. Their over-all aim is to promote good sportsmanship on the campus in all relationships. One of their projects is to help, on an individual basis, the slow student. This year they have popped and sold popcorn and run the concessions at basketball games and other events to support their big project: the awarding of trophies to the most valuable players (girl and boy) in basketball, football, baseball, softball, volleyball, track, and the most coveted trophy—Best All-around Senior Boy and Girl. These awards were voted by the students themselves.

A token admission was charged for the

Variety Show to help with the cost of the trophies.

—MRS. W. C. CLARY

## Board of Trustees Meeting

The annual meeting of the Board of Trustees of The Children's Home was held in the Administration Building at The Children's Home on Thursday, May 21. A meeting of the Nominating Committee of the Board was held prior to the general meeting.

Mr. R. G. Stockton, chairman of the Board, presided. Two matters of general interest were handled. The Board voted to hold the annual meeting in April rather than in May. This was done to give more time between the meeting and the annual conference. Much of the action of this

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor  
MRS. VIRGINIA WEBSTER, Assistant Editor

annual meeting has to be confirmed by the annual conference. The change of the April date will make it possible to get the action of the annual meeting to the officers of the annual conference in time for printing. The date for the next annual meeting was set for the last Thursday in April.

Too, the group approved unanimously a recommendation from the Executive Committee that an appropriate celebration of the 50th anniversary of The Children's Home be arranged. A committee was appointed to handle these plans. The members of the committee appointed were: Dr.

Lee F. Tuttle, chairman, Dr. Charles P. Bowles, Mr. J. C. Cowan, Jr., Mr. R. G. Stockton, and Mr. M. T. Lambeth.

The Board authorized the superintendent to proceed with plans for the erection of a parsonage and a new staff house.

It was noted that two of the very able and devoted members of the Board had reached retirement age, Mr. B. S. Womble and Mr. E. R. Bucher. The chairman of the Board, Mr. Stockton, expressed the deep appreciation of the Board, the staff and the young people at the Home for the splendid service of these two members. He expressed the hope and faith that these two who had served so long and so devotedly would retain their active interest in the Home. Mr. Womble and Mr. Bucher were elected Trustees Emeritus. Dr. Goodson and other members of the Board joined in this expression of appreciation to these gentlemen.

Mr. J. Murrey Atkins of Charlotte, and Mr. William F. Womble of Winston-Salem, were elected to fill the vacancies of Mr. Womble and Mr. Bucher.

The superintendent gave his annual report emphasizing the development of child care through the years and the role of child caring agencies today.

The following officers were elected to serve during the current year: R. G. Stockton, President; J. C. Cowan, Jr., Vice-President; C. P. Bowles, Secretary; M. T. Lambeth, Superintendent, Treasurer and Assistant Secretary.

The committees are as follows: Nominating Committee—Lee Tuttle, Chairman; J. C. Cowan, Jr., J. Raymond Smith; Executive Committee—Lee Tuttle, J. C. Cowan, Jr., Richard Chatham, Charles P. Bowles, R. G. Stockton; Finance Committee—Gordon Hanes, J. C. Cowan, Jr., R. G. Stockton.

After the meeting was adjourned, the members went to the superintendent's home for a luncheon served by Mrs. Lambeth. Many of them joined their wives there for this happy hour of good fellowship.



Dancing in the Hobo Chorus Line at the Variety Show are, left to right: Hilda Smith, Martha Barnett, Beth Ammons, Brenda Dowell, Ann Stone, Kay Stone, Betty Whitener and Joyce Duncan.



## Nations Need Religious Leaders

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: 2 Kings 11 and 12

Lesson Scripture: 2 Kings 11: 4, 9-12, 17-19, 21

All of the background Bible references should be read in order to get a clear picture of the historical situation. The bad seed that was sown during the reign of Ahab in Israel is seen to be still bringing forth bad fruit in Judah years afterwards. Athaliah, daughter of Ahab and Jezebel, had usurped the throne of Judah when Ahaziah, her son, had died. She thought she had murdered all her son's children, but a sister of the dead king had hidden the youngest (then a mere infant) in a store room in the temple. He had remained there and had been cared for through seven years. As the story of our lesson opens he is brought out and shown to the palace guard (the "Carites"). Their loyalty to him is then pledged. Following this, the entire nation is made aware of the impending change of rulers. Both Athaliah, the queen mother, and Mattan, the high priest of the Baal religion, were killed. Jehoash ascends the throne under the guidance of Jehoiada and a new regime begins in Judah. As we read this account of murder, intrigue and revolution we may ask: "What moral values can such a story have for us in this age?" Certainly, in the light of Christian standards, much of it serves merely to provoke a spirit of disgust.

In spite of what we may feel about this narrative, however, there are some suggestions worthy of our consideration. We may discover that it is not entirely lacking in suggestions for our lives today.

First of all, it is a clear example of the need of periodic renewals of a nation's faith. Pagan influences had been allowed to remain as a powerful force in Judah, as is evidenced by the existence there of the Baal religion with its temple and its priests. We have noted in several lessons during the last few months that, from time to time, it was necessary to remind the Hebrews that they were a covenant people—bound to their Lord by a sacred covenant made with their ancestors at Sinai. But they were prone to forget this. Time after time they drifted into disloyal practices. Such was the case at the time of our lesson. We might well ask ourselves if it isn't about time for us Americans to re-dedicate ourselves to the best in our religious heritage. The next step, following our re-dedication, would be a wholesale repudiation of many of the pagan practices we have allowed to grow up in our country, such as worship of material things, preoccupation with pleasure and too much concern with security.

Second, we might try to look at the acts of Jehoiada (the high priest who master-minded the successful revolution) in the light of his time in history. Remember, there was no such thing as democracy then. The people couldn't correct political and social evils at the ballot box. Somebody had to step in. It is entirely possible that Jehoiada did not like doing what he had to do in order to restore the worship of Jehovah. Many times men with grave responsibilities to a nation shrink from the means that have to be used to restore order. But they have no choice but to act.

Third, we may notice that religion undergirded political action in the new regime that emerged from this revival of the covenant faith. We are told in 2 Kings 12:2 that "Jehoash (the young king) did that which was right in the eyes of the Lord all his days because Jehoiada the priest instructed him." The memory selection from Malachi also emphasizes this point when it says: "The lips of

a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the Lord of hosts" (Malachi 2:7).

Finally, if religious leaders are to be effective in the practical life of any country they must go beyond mere lip service to religious ideals and practices in government. Prayers at inaugurations, before Congress, pledges of allegiance to "one nation, under God"—these, and other gestures, are all right. But, in order to make religion real in our national life we will need to see that the highest teachings of our religious faith are enshrined, not only in the laws of the land, but in the hearts of the people.

◇ ◇ ◇

### Schorr Cabin

(Continued from page 3)

University, youth groups, and others. The Southeastern Regional Board of the Order also holds its annual meetings there.

The atmosphere of the place is one of deep joy, reverence and prayer, and every inch is holy ground. Each person's need and desire for quiet meditation is respected. Individuals are often observed, either alone or with a friend, walking thoughtfully along wooded paths, or sharing things of the Spirit with the rest of the group. Devotional messages are shared by group leaders, and prayer times are rich in the presence of God. The meal hours are times of delightful fellowship, joyousness and laughter.

In this atmosphere life problems are discussed in the light of the Sacred Word, decisions for Christ are made, high purposes strengthened, and hearts bound together in Christian fellowship. A sense of assurance and happiness fills the hours spent there, and hearts find

new courage to face again the demand and testings of the world outside this quiet place.

Out of a heart of love and gratitude for the blessings received at the Cabin during a number of retreat week-ends Miss Corinna Sanders of Raleigh has written the following lines:

In rustic beauty, simply made,  
Schorr Cabin stands in woodland shade.  
Thy blessing, Lord, upon it there,  
As happy hearts Thy presence share.

A sacred place where prayer is heard,  
And souls are fed upon His word;  
Where holy fellowship is found,  
And every inch is hallowed ground.

The Order is anxious that more groups shall take advantage of the opportunity for times of spiritual enrichment at the Cabin. Arrangements for its use should be made with Dr. Howard P. Powell, Box 1926, Raleigh, N. C.

## Brevard College

Owned by Western North Carolina Conference

Business offers Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational

Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

*King's* BUSINESS COLLEGE  
CHARLOTTE, NORTH CAROLINA

Professional Business Education Since 1901

Offering two-year courses in Business Administration, Accounting, Management, Medical and Executive Secretarial; one-year courses in Accounting, General Business, Junior Secretarial and Office Machines. Accredited by the Accrediting Commission for Business Schools and a Junior College of Business. New Modern Dormitory Facilities for Girls.

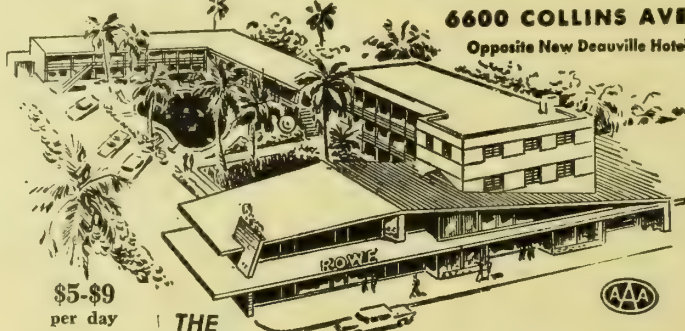
M. O. KIRKPATRICK, President  
59th Year

## GREATEST SUMMER VACATION VALUE

80 Rooms and Studio Apartments • All Air Conditioned and Heated • Salt Water Swimming Pool • Ocean Bathing Direct from Rooms • Shuffleboard • Poolside Balconies • Coffee Shop with Outdoor Terrace • Spacious Lobby and Tropical Garden Patio • Color TV Lounge • Card and Game Room • Free TV in Many Rooms • Elevator • Telephones

6600 COLLINS AVE.

Opposite New Deauville Hotel



\$5-\$9  
per day



We honor  
AMERICAN EXPRESS  
CREDIT CARDS

THE  
**Rowe**

In the Heart of  
**MIAMI BEACH**

**RESORT  
MOTEL**

Telephone UN 6-1617



## NEWS NOTES

The American Protestant church sanctuary is finding a "second use" as chancel settings find their place in expanding religious drama. American congregations, seeking further meaning and insight into their Christian faith, are utilizing drama to a once-unheard-of extent, participating in dramatic work groups, and developing skill in this means of expression. Religious drama exists for primary children, junior and senior highs, college and adult church members. Drama organizations, both in individual churches and drawn from a group of churches, are found everywhere. Training opportunities in this field are growing. New students of this form of religious presentation are learning to write plays and to train others.

A Methodist missionary who has given 40 years to the development of better agriculture and better farmers in South America, and a Methodist teacher who has given almost half a century to training young men for the ministry in rural America, were among six persons awarded "Citations for Distinguished Service" at the recent annual meeting of Agricultural Missions, Inc. The Methodists thus honored by the interdenominational body devoted to world agricultural improvement through the Christian church were: Dr. Elbert E. Reed, principal and director of El Vergel, rural farm and school at Angol, Chile; and Dr. Ralph A. Felton, dean of rural church agricultural professors, formerly of Drew Theological Seminary. Others cited were: Dr. Dumont Clarke, father of the Lord's Acre Movement; Dr. Arthur T. Mosher, of Allahabad Agricultural Institute; Bishop Proculo Rodriguez, of the United Church of Christ in the Philippines; and Dr. Sudhir K. Roy, educator and author in India.

HONG KONG, May 29—Extending its ministry of aid to the suffering and underprivileged in Hong Kong, the Hong Kong Church World Service—through funds contributed by American denominations—this month opened a \$30,000 Christian community center in Chuk Yuen in Kowloon, one of the most overcrowded refugee areas of refugee-jammed Hong Kong. The new center, long a dream of Hong Kong Christian workers, embraces a kindergarten, a tuberculosis-treatment clinic, a milk bar for children and quarters for adult literacy classes. Located in the Bamboo Garden refugee resettlement area, the center adjoins the Church World Service refugee cottage project in which 127 new stone buildings have already given shelter to more than 200 families. An additional 50 similar cottages are under construction.

A first-hand encounter with hunger, squalor and destitution in Cuba has resulted in speeding an expanded relief program on the island by Church World Service. One million multi-vitamins, 20,000 lbs. of cottonseed oil, and clothing will be on the way this week for distribution to thousands whose homes and possessions were destroyed by Batista's army. Following a ten-day survey of conditions in the revolt-torn provinces, the Rev. Frank L. Hutchison reported that in areas he visited more than 50,000 Cubans are living in ruins and makeshift shacks with no food, little clothing and no work. Mr. Hutchison reported that plans are under way to obtain U.S. government powdered milk and corn meal, but that funds are urgently needed now to purchase and ship food staples to Cuba, as it will be several months before U.S. surpluses can get there.

Construction on the first building of the Alaska Methodist University in Anchorage will begin this summer. The cornerstone will be laid July 12 during a Methodist laymen's tour to Alaska. The building, which eventually is to house the science department, will serve at first as an all-purpose unit, housing classrooms, administrative offices and the library. Classes for freshmen are scheduled to begin in the fall of 1960. The university will be the first four-year, church-related liberal arts college in Alaska.

The bodies of all three of the Television, Radio and Film Commission staff members who died in a February plane crash have now been found and identified. The body of the Rev. William A. Meadows was found May 21, and those of the Rev. W. Carlisle Walton, Jr., and the Rev. Royer H. Woodburn had been found previously. The three, all from Nashville, were passengers on a plane that plunged in the East River as it approached LaGuardia Field in New York City.

Women from eight countries are at work for the Methodist church in Bolivia. So far as is known, that is the most international Methodist team in any country. Workers are from France, Holland, Brazil, Argentina, Uruguay, Japan, the United States and Bolivia.

Dr. D. Elton Trueblood and U. S. Senator Albert A. Gore of Tennessee will be two of the principal speakers for the fourteenth Institute of Higher Education July 27-29 in Nashville. The institute is sponsored by the Division of Educational Institutions of the Methodist Board of Education, Scarritt College, and other Methodist agencies, and is for college presidents, vice-presidents, finance officers, deans, registrars, personnel officers, business managers, public relations directors, and others.

Ninety-six-year-old Senior Bishop Herbert Welch of New York became the beneficiary of three insurance policies on his own life when on May 6 he received a check in full settlement from the Mutual of New York insurance company. "You have outlived our mortality table," he was told. "Only 14 out of 100,000 Americans attain your age." "That means I'm as good as dead," the bishop quipped. Still alert and vigorous, Bishop Welch has had a second career since his retirement in 1936—leading Methodists in raising seven million dollars for overseas relief.

The American Bible Society has received the 1958 Award for producing the best documentary film of the year, "The Bearer of the Book." The citation was made by the National Evangelical Film Foundation. The presentation of the NEFF Oscar was made by Dr. Harry G. Bristow, Jr., Cineminister, founder and director of the Christian Youth Cinema, Inc., at the World's Only Religious Film Theatre, Philadelphia, Pennsylvania. "The Bearer of the Book" is a 16mm sound film in Technicolor that highlights the worldwide work of the American Bible Society in its distribution of the Scriptures in many tongues and many lands. The World Premiere of the film was held last October at the Carillon Hotel Auditorium in Miami Beach, Florida.

The American Bible Society during 1958 achieved its highest annual worldwide distribution of Scriptures, totalling 16,629,496 volumes, it was reported by President Daniel Burke at the 143rd annual meeting of the Bible Society in New York City. Distribution in the United States reached a total of 9,188,987 volumes. Scriptures were circulated in 140 languages in the United States and in 282 by the Overseas Department and associated Bible Societies for which the American Bible Society provided subsidies.

Two nationally-known Methodist women received honorary doctorates at recent college commencements. Mrs. Paul E. Martin, Little Rock, president of the Council of Bishops' Wives, was honored by Hendrix College, Conway, Ark., and Mrs. T. Otto Nall, Evanston, Ill., vice-president of the Woman's Division of Christian Service and U. S. chairman of the World Federation of Methodist Women, received the Doctor of Letters degree from Iowa Wesleyan College.

♦ ♦ ♦

All sunshine makes the desert.—Arab proverb

• • •

Tact: The rare talent for leaving unsaid the wrong thing at a tempting moment.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

FOR RENT at Lake Junaluska, by the week or month, small, modern, comfortable cottage. Screened porch, mountain and lake view, near auditorium. All conveniences. Also a lovely, modern 3-bedroom apartment, mountain and lake view, near auditorium, all conveniences. Address: Box 466, Lake Junaluska, N. C.

WANTED TO BUY: Twenty used church pews, ten feet long, for level floor. In excellent condition. Write J. E. Robinette, 709 S. Neil Street, Gastonia, N. C.

Church Furniture Southern Desk Company

Write for information

Hickory, North Carolina

SUMMER BOOK SALE

These eight popular titles } All 8 for  
regularly sell for 35¢ each } \$2.00

- You Are Important by Roy L. Smith
- Meditations From a Prison Cell by Olin Stockwell
- Learning the Vocabulary of God by Frank C. Laubach
- A Layman's Guide to Our Lord's Prayer by Kendrick Strong
- Six 20th Century Mystics by G. Ernest Thomas
- Alone With God by Grover C. Emmons
- The Devout Life Thomas S. Kepler, Editor
- The Very Thought of Thee Douglas V. Steere and J. Minton Batten, Editors

Regularly priced 35¢ each, all eight of these books on Summer Sale for \$2.00 postpaid. Offer expires August 31, 1959. Order TODAY from

The Upper Room

World's most widely used devotional guide  
1908 Grand Avenue Nashville, Tenn.



# IN PASSING



## Things I Can't Explain

A column like this is not bound by the limits of editorial form. That is one reason I like to write it.

I was just thinking about some things which I cannot explain and I decided to devote a few lines to one of them. From time to time, there will be more of these excursions into the baffling mysteries which come into the lives of all of us.

Take, for instance, the case of the man who hypnotized himself.

I was in my study one day when there came a knock at the door and, at my invitation, a middle-aged man walked in. "There's something I want you to do for me," he said, and I expected a plea for assistance in obtaining a job. But it did not come. Instead, my visitor seated himself in a chair and stated his proposition in calm and reasonable terms which were quite at variance with the fantastic nature of his request.

"I have here a statement," he began, "which I want you to read to me. Look it over and then do exactly as I say."

He handed me a typewritten sheet of paper and I read what he had written. A queer feeling came over me and I looked up at the man with apprehension. But he seemed perfectly harmless—a mild-mannered gentleman whose language bore the marks of education. Seeing my puzzled look, he explained what he was going to do and how I should help him. After a moment of indecision, I agreed to do as he asked.

"Thank you," he said quietly. "Now, if you please, wait for a moment until I am ready." He took out a large, old-fashioned gold watch which bore on its case a smooth rectangle of highly polished metal. Holding it in his hands, he let the light of the sun strike it at a certain angle, so that a beam was reflected into his eyes. I watched closely, as he had told me to, and when I saw that he was unconscious, I began to read what he had written.

"You are not to blame . . . You are a good man . . . You did not commit the crime of which you are accused and must not blame yourself any more . . ."

As he had instructed me, I repeated the message slowly, spacing the words and speaking in a monotone. There was more, but I will not repeat the remainder of the message here. When I had finished reading, I paused for a bit and then read the words printed in capitals at the bottom of the page:

"Wake up now . . . Wake up!"

As I said this, he opened his eyes, clapped shut his watch and rose to his feet. "Thank you," he said, and left the room.

The sequel of this tale can only be hinted at. Some time later, I learned that this man had been accused of a serious crime, but not convicted. This, I suppose, was his way of obtaining acquittal from his own conscience. But some weeks later I preached a sermon on the forgiveness of sins and spoke of the futility of trying to escape

from the consequences of our misdeeds. Skirting as closely as I dared to the situation he had disclosed I said that the only cure for the torment of a guilty conscience was in forgiveness of man and God.

When I stood at the door, following the service, I found among the congregation the man who hypnotized himself. He thanked me for the sermon, and that was all.

I never saw or heard of him again.

## Here's That Story Again

Back in 1928 I heard a Mrs. Twilley tell the story of a boy who had run away from home and was afraid to go back. He waited until Christmas and could stand it no longer, so he got on the train which went through the small town. He had written home that if they wanted him they should tie a white rag on the top branch of the old apple tree in the front yard.

As the train neared the town he began to weep and a minister who sat across from him asked him what the trouble was. He told him and said, "I just can't bear to look out of the window, I'm afraid the white rag won't be there."

The minister said that he would watch for him, and as the boy closed his eyes, the preacher looked out into the gathering gloom. Suddenly he shouted, "Look, Son, the apple tree is all bloomed out." For every limb was covered by white rags.

I liked the tale so much that when I was asked to write a Christmas story for the CHRISTIAN ADVOCATE, in 1943, I took this little incident and made it into a fiction story which ran over several pages of the magazine.

Several weeks later I received a copy of Dr. E. Stanley Jones' latest book, and there was the old story again. Dr. Jones had evidently heard it somewhere, as I had.

Six years passed and I was in St. Petersburg, Fla., talking with a member of my church. He said, "I want to tell you a story I read some years ago and I can't forget it." Yes, you guessed it; it was the same old tale, but this time it seemed even more familiar for it was my own version of the story. Seeing my look of amusement, he asked, "Have you heard it before?"

"Yes," I said, "many times—and what's more I wrote the version you're telling as a fiction story for a magazine." It turned out that he had read it but had not remembered the name of the author.

Every few years it pops up again, sometimes as I wrote it and sometimes as Dr. Jones told it, but it has excellent powers of endurance and I am confident that it will be going long after we are gone. As further proof of its longevity, it came out today in the Rev. A. Purnell Bailey's syndicated column, "Bread of Life." This time it is only changed in one point; it is a doctor, instead of a minister, who looks for the apple tree.

Which just goes to show that there is very little original material in existence. Who the real author was, we'll never know, and yet I suppose we all had a hand in its creation, for each time it is printed it is changed a little bit.



The most difficult of all musical instruments to learn to play is the second fiddle.

## We Need Parents

- who are consecrated to making their own family life genuinely Christian
  - who will dedicate their children to God in infancy and keep the holy vows of dedication constantly in mind
  - who will set before their children a constant example of what it really means to live the Christian life
  - who will train their children in the Christian faith, according to their own tested convictions
  - who will attend church school with their children and have a family pew in the church
  - who will seek to lead their children to a full commitment of their hearts and lives to Christ
  - who will make their homes a blessing to the community in which they live, because Christ is known and loved and honored there
- "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord."—Joshua

## Today

Today is ours—let's live it.  
And love is strong—let's give it.  
A song can help—let's sing it.  
And peace is dear—let's bring it.  
The past is gone—don't rue it.  
Our work is here—let's do it.  
The world is wrong—let's right it.  
If evil comes—let's fight it.  
The road is rough—let's clear it.  
The future vast—don't fear it.  
Is faith asleep?—let's wake it.  
Today is ours—let's take it.

—Selected

## Happiness

You will find happiness, if you find it at all, not by searching in the ends of the earth, but where you are. Your opportunities are thick around you, in your home, in your church, in your community. Every opportunity that one embraces for service is a time when God is near, and His love and peace flow into the heart. The poet has said,

"Closer is He than breathing,  
Nearer than hands and feet."

When God is near happiness is close at hand.

—Mississippi Methodist Advocate



## Appointments

(Continued from page 10)

R. F. Hilliard, Candler, to replace A. L. Chamblee, Jr., at Pine Grove.  
C. C. Bell, Level Cross, to replace W. H. Dyer at Pinnacle.

Loy Kennedy, High Point, to replace Francis Church as assistant on Virginia Circuit.

George W. Thompson, Calvary, Asheboro, to replace

C. W. Faulkner at Morris Chapel, Walkertown.

Joe C. Smith, student, to replace B. M. Whiteside at West Yadkin.

A. L. Chamblee, Jr., Pine Grove, to replace Ross

Francisco at Children's Home, Winston-Salem.

Tom Howard to replace Donald F. George at Hiatt

Memorial, Winston-Salem.

J. H. Coleman, Lafayette Street, Shelby, to replace

Preston Hughes, Jr., at Mount Tabor, Winston-Salem.

C. W. Faulkner, Morris Chapel, Walkertown, to

replace John R. Sills at New Hope, Winston-Salem.



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

JUL 6 - 1959

DURHAM, N. C.

July 2, 1959

Volume 104

Number 27

— Photo by David W. Corson from A. Davaney, N. Y.



## *In This Issue*

North Carolina Conference  
Appointments

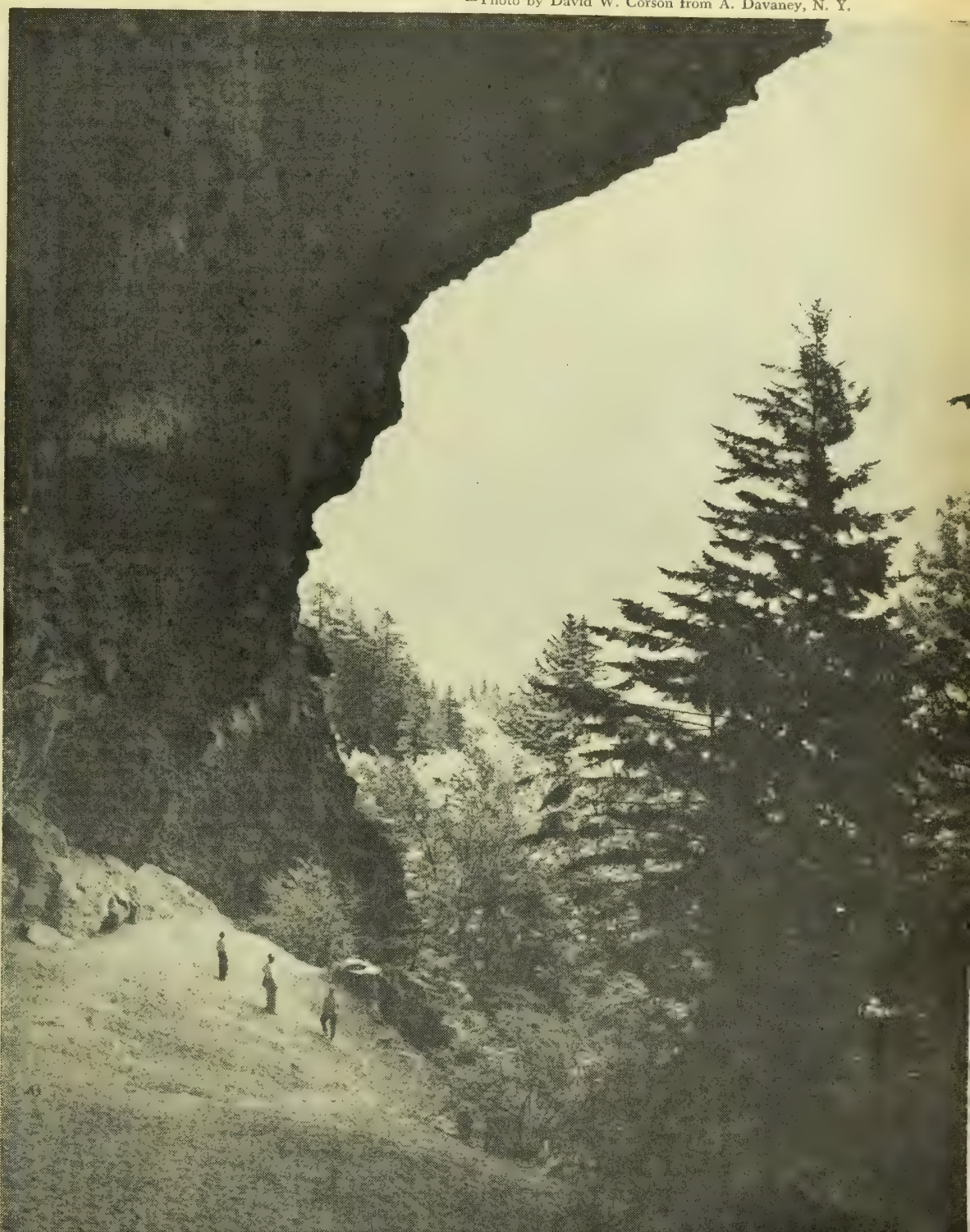
Page 10

Brevard College

Page 12



→  
Cove Bluff in the Great Smoky  
Mountains National Park





# Carolina Briefs

Bishop Costen J. Harrell, retired bishop of the Charlotte, N. C., area, will be one of the instructors at a week-long Bible Conference July 26-31, at Lake Junaluska. He will lecture on the subject "This We Believe."

The Rev. Charles D. White, pastor of Trinity Church, Kannapolis, and secretary of the Western N. C. Conference, was awarded his doctorate by High Point College at the commencement exercises in June.

Trinity Church, Gastonia, will observe homecoming day and the 40th anniversary of the founding of the church at 11:00 a.m., on Sunday, July 19. The Rev. P. L. Shore of Greensboro, now retired, and the first pastor assigned to Trinity by the WNC Conference, will be the preacher. Special recognition will be given to all former members and pastors, to long-time members, and especially to the two living charter members who are still at Trinity Church. They are Mrs. A. P. Richie and Mrs. T. S. Sherrill. A picnic dinner will be shared at noon. All former members, former pastors, and friends are cordially invited by the pastor, the Rev. G. G. Adams, Jr.

The Honorable L. Roy Hughes, Judge of the Thomasville Recorder's Court, and a member of First Church, Thomasville, was guest speaker at the worship service of that church on Sunday, June 14. Judge Hughes is a Certified Lay Speaker in the Methodist Church.

The Rev. Jack P. Mansfield, pastor of the Methodist Church of Berkeley Springs, West Virginia, was guest speaker at the morning worship service of Central Church, Shelby, on Sunday, June 21.

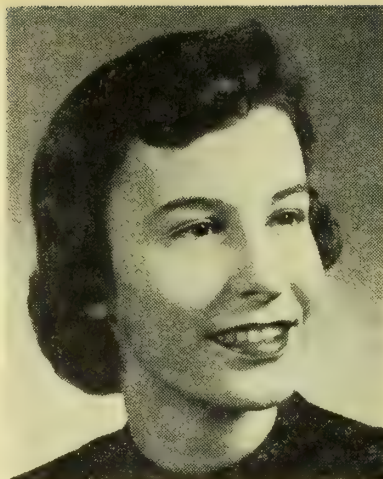
Miss Janice Gandy, of Arp, Texas, has assumed her new duties as director of youth activities at Myers Park Church, Charlotte. Miss Gandy received her B.A. and M.A. degrees from Scarritt College, Nashville, Tenn., has served in several large churches in Texas, and supervised field work with youth in local churches at Nashville while at Scarritt.

The God and Country Award for Scouting was presented at the worship service of First Church, Belmont, on Sunday, June 21, to James Paul Houser, Jr., William Hornbuckle Jordan, and Laurence William Futrell.

On Sunday morning, June 21, which marked the third anniversary of the organizing of Wynnewood Park Church, Raleigh, the congregation held its worship service on the site of its new church building. This site was made possible through the generosity of Mr. W. L. Martin and the Raleigh City Board of Missions and Church Extension.

On Sunday, June 21, Memorial Chapel of First Methodist Church, Elizabeth City, was dedicated to the glory and worship of God. At the same service a number of chapel furnishings, given as memorials, were dedicated. The pastor, the Rev. O. K. Ingram, preached the dedicatory sermon and led in the act of dedication.

The Rev. A. Glenn Lackey, executive secretary of the Charlotte Board of Church Extension, was guest speaker at the eve-



Miss Ann Wilkinson, daughter of the Rev. and Mrs. Jessie Wilkinson, has assumed duties as director of Christian Education, First Methodist Church, Asheboro, N. C.

ning worship service of Kilgo Methodist Church on Sunday, June 28.

Mr. John M. Reeves, a native North Carolinian, a prominent Methodist layman, a textile executive, and chairman of the board of Reeves Brothers, Inc., New York City, was awarded the Doctor of Literature degree by High Point College at the recent commencement exercises.

The Rev. Orion N. Hutchinson, Jr., minister of First Methodist Church, Thomasville, was elected by the City Council to an appointment on the Thomasville City School Board, effective July 1.

## Capsule Comment

**Justice Prevails:** Fears that Florida justice might not be equal in the case of the four white defendants in the rape trial in Tallahassee proved groundless—at least to the extent that the jury found the accused guilty. Asking for mercy, the jurors opened the way for the judge to set the penalty, which might be anything from a slap on the wrist to life . . . Despite the disappointment of many Negro spectators at the trial, there was no demonstration, although some leaders expressed a feeling that the color of the accused might have had something to do with the recommended mercy, as no mercy had ever been asked for a Negro convicted of rape.

**Virginia Conference Forms Educational Association:** At the recent session of the Virginia Methodist Conference (the largest Conference in Methodism) it was voted to form an Association of Educational Institutions. The Rev. Robert P. Parker was elected executive director . . . The purpose of the association, according to President William F. Quillian, Jr., chairman of the executive board, will be to provide a center of focus for the efforts of the church and the institutions in seeking to offer young people an adequate opportunity for Christian education.

♦ ♦ ♦

"Drop a word of cheer and kindness;  
Just a flash, and it is gone;  
But there's half-a-hundred ripples  
Circling on and on and on."

—JAMES W. FOLEY

## Notice

The Advocate is concerned over the that in the instance of the death of some of our ministers, those, active, and particularly those retired, we either do not receive the news at all, receive it very late, or across it in scanning the newspapers come to our office.

It would help us to avoid the omission of such notices if full information were direct to us promptly. Newspaper accounts are helpful, but we hesitate to rely on them entirely, lest they contain errors.

We shall appreciate the district superintendents and other ministers keeping us informed on this important matter.

## About Pictures

Due to advances in all costs of publication, the "Advocate" is compelled to reinstate the policy of charging for the cuts used in printing pictures. If an organization wants a picture used in the paper, we will have a cut made and will bill the organization sending in the picture. This price will usually be from \$3.00 to \$5.00.

## LOUISBURG COLLEGE



A fully accredited co-educational Junior College, owned and operated by the North Carolina Conference of the Methodist Church. Courses in liberal arts, pre-agriculture, pre-engineering, pre-law, pre-medicine, pre-ministry, pre-nursing and terminal business. Fall term begins September 8, 1918. Write for catalog.

DEAN OF ADMISSIONS  
Louisburg College Louisburg, N. C.

NORTH CAROLINA  
**CHRISTIAN ADVOCATE**  
Official Organ of the North Carolina and Western North Carolina Conferences of the Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Managing Editor  
O. D. Park ..... New Editor  
Elizabeth Whisner ..... Circulation Manager  
Betty Dean .....  
Henry E. Gibat ..... Piedmont Editor  
Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for special rates of postage provided for in Section 1102, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family \$2.00 a year; 20 copies or more to one \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION  
C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. L. Ney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



## NCC Caravan Writes from S. S. Waterman

The 1959 Methodist European Caravan met Friday, June 5, at 3 p.m., at Haymount Methodist Church in Fayetteville, N. C., for the Consecration Service conducted by the Rev. O. L. Hathaway, district superintendent, the Rev. Russell Harrison, host pastor, and the Rev. James Auman, the 1958 Caravan Counselor, who challenged and inspired us with the words of Nehemiah, "I have a great work to do and I cannot come down." We felt that we were truly ambassadors for our Christ as we boarded *The Havana Special* for New York City at 4:40. It was wonderful having so many of our friends and relatives there to see us off and wish us Godspeed. We were grateful for the lunches our loved ones had packed. The candy from Mr. J. E. McDonald, the district passenger agent, and the orchid corsages from Katy Owens, a Caravaner of 1958.

We arrived in New York City about 7:30 a.m. (Saturday morning), caught a bus to Hoboken, N. J., our port of embarkation, had breakfast, and then it was time to board the ship. It was good to have friends of Sylvia Nicks and Eleanor Sanderson there to greet us before sailing time at noon.

It was with mixed emotions that we watched our homeland fade away as we plowed out into the great ocean. However, after finding our cabins and visiting among the passengers, we found students from Davidson and High Point College. Imagine our surprise when soon after sailing we heard the name, the Rev. and Mrs. W. R. Stevens, being called to report at the Purser's office. (Tommy Covington's parents had sent flowers for our table in the dining room). Since the *Waterman* is classed as a student ship, all mingle as one big family—1,000 or more at this sailing. A most interesting group—exchange students, Girl Scouts, service men's wives, immigrants and many others who travel for religious and educational purposes.

Our first meal was lunch and we were not disappointed after all the stories about food on a ship. We had six courses and wondered what dinner would be like. We soon found out that it is generally eight course. This was wonderful, especially for the boys, Corbin Cherry, Tommy Covington, Robert Phillips and Ronald Wacks—not to leave out Pop Stevens. The servings were so generous they did not go hungry, and it was fun trying the strange new food.

Our dining room steward was Hans, a most intelligent, courteous, Indonesian young man who could speak 5 languages. He was educated in Holland. The table stewards, Sampam and Joe, were very friendly and enjoyed our attempts to learn at least "Thank you" in their Indonesian language. We'll have some pictures of them to show you when we return home.

We felt ourselves fast becoming a Caravan family as we prayed and played together at regular intervals throughout the days. We learned new songs and reviewed old ones, worked on the messages we would give at our meetings with church groups in England and on the Continent. We had such happy times on deck singing hymns with other young people, especially a group



Salemburg Methodist Church

of Baptist Seminary students from Texas. As we sang the old familiar hymns of the church, "Amazing Grace," "Tis So Sweet to Trust in Jesus," "Rock of Ages" and others, we were bound together as a family of God's children. We felt His presence as our united voices wafted out over the waters, and we praised Him for Tommy Covington's voice as he and a very gifted young woman from Texas sang Billy Graham's theme song, "How Great Thou Art."

In order that we might become more familiar with customs, manners and what might be asked and expected of Americans abroad, many of us took advantage of the splendid lectures, panel discussions and other programs arranged by the Orientation Staff of the Netherlands Office for Foreign Student Relations (NBBS).

By the way, Pat Olmsted became one of the main fixtures of the ship's paper, properly called "The Waterworks." We really had advance notice on anything important which was to come up, and were real proud of Pat as she took off for "her office" each afternoon.

On Wednesday evening, June 10, Pop Stevens was asked to appear as a member of a panel to discuss Segregation and what to expect in the way of attitudes from Europeans. He did himself proud as a Christian minister from the South.

Pat Pugh, Sylvia Nicks, Mary Eleanor Sanderson and Mom Stevens went out for a German class. However, they soon found that most of the "students" were too advanced for them and contented themselves by learning the Lord's Prayer in German, with the help of kind friends who knew the language.

So passed the days on the boat. It was a never-to-be-forgotten experience, but great was our pay as we sighted a light house on the Schilling Islands and knew that we were fast approaching land and the Methodist friends who were expecting us at the station in London. We gave thanks to God for the safe crossing, so grateful that for the most part every one had had happy sailing.

Will write to you next from England.

Love,

The Stevens and Caravan Family

## Salemburg Church Opens New Sanctuary

The Salemburg Methodist Church, which was organized on Nov. 11, 1956, had its formal opening on Sunday, June 7, with the Rev. H. M. McLamb, Superintendent of the Goldsboro District, preaching the first sermon. A picnic lunch was served, with other denominations of the community and friends from out of town par-

ticipating. At 3 o'clock in the afternoon the cornerstone was laid in a service presided over by the pastor, the Rev. William O. Connor. Principal speaker for the occasion was the Rev. Thomas A. Collins of Raleigh, executive secretary of the Board of Missions of the North Carolina Conference, and newly elected president of North Carolina Wesleyan College at Rocky Mount. Other participants included J. Robert Royal, chairman of the building committee; the Rev. H. M. McLamb; the Rev. O. C. Melton and the Rev. C. S. Boggs of Clinton, the Rev. R. H. Jordan of Roseboro, and Mayor J. V. Baggett and the Rev. J. H. Scalf of Salemburg.

The new church is situated in town on the Clinton Road. The site, building and furnishings are valued at about \$55,000, approximately half of which is being donated by Methodists of Sampson County, the "Ten Dollar Club" of the North Carolina Conference, and the Duke Endowment. The building includes an assembly-worship room accommodating about 160, study, kitchen, five class rooms, storage and three rest rooms.

The church at large has greatly helped the Salemburg church because of the Methodist students attending E. M. I. and Pineland College.

Revival services were held the week of June 7-14, with Methodist pastors of Sampson County taking turns in the pulpit. Speakers for the week of revival were: the Rev. T. A. Collins, the Rev. Herbert Wal-drop, the Rev. C. S. Boggs, the Rev. O. C. Melton of Clinton; the Rev. W. M. Ellis of Garland; the Rev. R. H. Jordan of Roseboro, and the Rev. J. A. Cooper of Newton Grove. The Rev. W. O. Connor, pastor, preached the closing sermon of the revival on Sunday morning, June 14, and received the following persons into fellowship of the church: Stacy Honeycutt, William Martin Hairr, Lyman White, Mrs. Irene White, and John R. Matthews.

## Methodists Co-Sponsor Mental Health Association

Methodists were among those whose interest led to the organization of a Mental Health Association for Davidson County on Tuesday, June 16. Representatives of civic and professional groups met at First Methodist Church in Lexington on that date and after discussion of the need for such an organization, decided to establish the Davidson County Mental Health Association. Mr. B. C. Young, prominent Lexington businessman and member of Lexington's First Methodist Church, was elected president. The Rev. Orion N. Hutchinson, Jr., pastor of First Methodist Church in Thomasville, was elected vice-president.



# Memo for the Building Committee

By WALTER C. BURGESS, A.I.A.

SUBJECT: "Where Shall We Start?"

"Where shall we start?" is the first question that confronts every building committee. The project that lies ahead is so foreign to the regular activities of the local church that its apparent complexity overwhelms the committee before it gets started. Like all projects the proper beginning can simplify the work ahead and make the new venture a pleasant experience.

Probably the first step to take is to become familiar with the church requirements set forth in the *Discipline* and the committees necessary to help discover and plan for the fulfillment of the church needs. A good publication for this purpose is Bonneau P. Murphy's "The Building and Care of Methodist Church Property" revised 1957. This pamphlet is published by the Division of National Missions of the Board of Missions of The Methodist Church. It may be purchased through the Methodist Publishing House.

When a church becomes conscious of the need of additional space, or the lack of space, the first thing it thinks about is a new building. Even the style of the building, its location, the number of floors and the amount the church shall spend, plus a long list of lesser architectural and mechanical requirements, are decided long in advance of learning the church needs. Actually, these decisions should be among the last to be faced and often time should be left to the architect and engineers to decide.

When a church gets the building fever it indicates a need, but that need may not be a new building. Although, we must admit, quite often the need is additional floor space. At this early stage the extent of the needs are far from being clear and will not be until a thorough study has been made.

A wise step at this time would be the appointment of a Research Committee. This committee could be appointed by the Building Committee or it might be appointed by the Official Board and precede the appointment of the Building Committee. By preceding the Building Committee there would be less pressure applied with reference to a dead line permitting a more thorough study of the problem.

The first objective of the committee should be to discover the source causing a consciousness of the need for additional space. This source might be worship, educational or fellowship and recreational, or a combination of any of these in varying degrees. The source often lies deeper than is first thought and is not readily detected.

When the source has been discovered the cause should then be investigated and determined. Why does a need exist in a given source? This question should turn up some interesting answers as well as some provoking questions. The committee may discover the need is not additional space, but better use of existing space by rearrangement and reassignment. New equip-

ment and fixtures may solve the problem. Redecoration or repairs may be the answer. The need may be one of reorganization of the source or sources involved. There is no end to the causes that might be discovered and the solutions that might be offered.

The third step should be an evaluation of the information compiled and recommendations made to the Official Board or Building Committee, as the case may be. Upon the findings of this committee the

church shall be in a far better position to determine intelligently the steps to be taken in solving its space problems.

This Research Committee should be composed of key church members who are in a position to know the true problems of their church. Such persons as the church school superintendents, the chairman of the Commissions on Education and on Worship, plus the pastor and the director of Christian Education, would be good members to have on this committee. Their research should not be confined to discussions among themselves but should involve individual research and investigation of all the activities of the church. These findings would not only help the church to decide the next step to take, but could be of great value to the Building Committee and its sub-committees to follow and to the architect.

## When You Build a Parsonage

By BISHOP MARSHALL R. REED

Most Methodist churches provide a house in which the minister and his family may live. This house we usually call the parsonage. There is a historical interpretation to the effect that in the long ago the minister was thought to be the most important person in the community. Often he was the best educated and his counsel was sought widely in matters both within and without the area of religion. In the evolution of the language, the person became the parson and the house in which he lived the parsonage.

A half century or more ago there was rather a general pattern followed in securing a parsonage. A well-to-do citizen of the community built a large house for his family. After a few years, his children grew up, were married, and moved away. It may be that his wife died and he was left alone in the big house, whereupon he wanted to sell it. There were not many takers for such a house in that kind of a community. The owner may have been an official of the church or had friends who had influence with the officials so that the large house was bought by the church for a parsonage.

When the new preacher and his family arrived, they were taken to this commodious house which was to be their new home. There may have been ten or more rooms, at least enough so that as the children raced through it, they could pick out their own rooms and there were plenty for all. When the bedrooms were assigned for the family, there was always reserved one of the best and the largest as the guest room, where in the winter the guest might freeze before morning. There were high ceilings with ample ventilation, a large dining room, living room and a parlor. Plenty of room for family and friends.

Like many other aspects of our lives, this has changed across the years. Who needs a dining room anymore? All the family is rarely home to eat at the same time and there are plenty of good roadside restaurants if you get caught in an emergency. With their cars the guests can get home

every night and if they cannot, some member of the church operates a good motel where they can stay. Or it could be the wife is employed and cannot be at home to look after such matters. Alas, for those who reason thus. They do not know how much character has been developed around the parsonage table and how much influence for good has been left by an overnight parsonage guest.

At one of our conferences last June, I was discussing informally some problems we confront in making appointments and indicated that the small parsonage has become one of them. Recently one of our ministers of a large church asked me to put on this page what I said then. That I cannot do because I do not remember all I said, but I do recall having said that many churches have put a restriction upon the possibility of securing some good ministers because their parsonages are too small for even the average minister's family. They could never have had the Reverend Samuel Wesley and his wife Susanna and their family in which were John and Charles. They could not have had as their minister the Reverend Thomas B. Hughes among whose children were Bishop Edwin Holt Hughes and his brother Bishop Matthews Hughes. If Jesus' father had been a minister and there were as many boys and girls in that family as the New Testament states, they could not have had them either.

Whether occasioned by the vogue for smaller one-story houses or encouraged by couples who do not need so much room, this is the situation today. It ought to be remembered that the minister's family needs two rooms more than the average family. They need a room that can be made into a study and counseling room, and they need a guest room so that visitors who come on business for the church may be entertained there. The minister's family should not live in the best house in the community, as it should not live in the worst. The parsonage should be adequate to give those who live there comfort and to enable them to do their work most effectively.



# Missionaries Describe "New Areas of Service"

The Methodist Church needs to avoid becoming static in its missionary work overseas and should constantly be seeking out new areas for Christian witness, a panel agreed at the Methodist Furloughed Missionaries Conference in Greencastle, Ind. Missionaries and mission executives from four continents urged that the Methodist Board of Missions on the international level and missionaries on the local level be alert to areas, geographic and otherwise, now neglected by the church.

Areas or peoples suggested as targets for new or increased missionary efforts included: rural sections just being opened for settlement, intellectuals searching for a religious faith, the Indians of Latin-American lands and fastgrowing urban areas. The panel also recommended increased production of Christian literature in languages other than English and speed-up training of leaders for overseas churches.

"Flexibility of resources and personnel to meet new areas needing the Gospel message is one of the important principles of modern missionary endeavor," said Miss Marian Derby, New York, executive secretary for Latin American fields of the Woman's Division of Christian Service of the Methodist Board of Missions. "Both the mission board as a whole and the individual missionary should guard against a static policy, which continues to commit funds and people to institutions or programs that have outlived their usefulness. Receptivity to new needs and changed conditions is necessary."

The Rev. Robert Davis of Waterman, Ill., a missionary to Brazil, told of the need for churches in vast new sections of Brazil just being opened for homesteading. Protestants and Protestant sympathizers seem to be more numerous among the settlers in these virgin areas than in the Brazilian population as a whole, Mr. Davis said. Unless the church moves quickly to provide buildings and ministers in these new sections, they will become "neglected areas" for Methodism, he added.

As thousands of African villagers move into Salisbury, Umtali and other cities of Southern Rhodesia, the church must provide a ministry for these new city-dwellers, the Rev. Charles Miller of Baltimore, Md., a missionary, said.

"Uprooted from familiar surroundings and tribal customs, the recent immigrant to the city is seeking new social, moral and spiritual values," Mr. Miller said. "The church must furnish these through Christianity. To do this, it may be necessary to alter our traditional pattern of grouping large numbers of missionaries on a compound and to disperse them in the cities and suburbs."

The need for the church to minister to the people of the city also was emphasized by the Rev. Eliot Shimer, of Cleveland, Ohio, a missionary to Japan. He said that one approach was through social centers such as one in Nagasaki, which was opened in an area devastated by the atomic bomb

and which in recent years has helped thousands of new immigrants to the city to adjust to the complexities of urban life.

Two missionaries stressed the importance of producing more Christian literature. The Rev. Robert Foster of Hartford, Conn., said there are insistent demands in Singapore and Malaya for Christian books and periodicals in Chinese, Tamil and other non-English languages. He asked that missionaries become colporteurs, in addition to their other work, and practice "book-in-hand" evangelism.

Dr. Marie Finger Bale, of Madison, Wis., a missionary teacher in India, said the church should be producing Christian literature of sufficient depth to challenge and stimulate the non-Christian intellectuals who are searching for a religious faith.

A plea for faster training of Christian lay and clerical leaders overseas was voiced by Mr. Julian Rea, of Garden City, N. Y. He described a program in Mozambique, in which whole families are trained for three years in the principles of Christian family and community life and then return to their villages as leaders.

Miss Derby said The Methodist Church needs to consider the evangelization of the Indians of Latin American countries and the development of a strategy for winning the workers in newly developed industrial communities in various countries.

## "Ben-Hur" Being Revived With Strong Religious Emphasis

From the Metro-Goldwyn-Mayer studios in California come assurances that in the new screen production of "Ben-Hur," the religious aspects of the noted classic will be emphasized and carefully visualized. As was General Lew Wallace's wish during his lifetime, the new film—most expensive ever produced—will bear the subtitle "A Tale of The Christ." This phrase, identifying the story as a deeply spiritual account of the early Christian era, from the birth of Christ to the crucifixion, will be carried in all advertising and on the screen.

When the novel was published in 1880 and soon became a world-wide best-seller, its impact on the religious communities of the world was deep and lasting. "Ben-Hur" became a subject for discussion in Sunday schools and many a church sermon found its inspiration in the story of the Jewish boy who defied pagan Rome and fell under the spell of Christ. Amateur pageants and recitations, based on the book, were inevitable items on church programs. All denominations found in "Ben-Hur" a message of brotherhood and faith that they could endorse. The fact that the story—as a stage play and as a silent motion picture—provided a background of popular, spectacular drama and heroic action, added to its power as a wholesome message to the masses. Millions came to be entertained

by the play and the movie and remained to feel the spiritual uplift and lesson.

Many believe that it is the religious theme of "Ben-Hur" that has kept it alive and of world-wide interest for eighty years. Oddly enough, the story has an almost topical application to the world today. The forces of might and right, of aggressive majority against freedom-seeking minority, are as current at present as they were in the time of "Ben-Hur," and the Caesars.

Although the new production of "Ben-Hur" will have the spectacular chariot race, the sea battles and the pageantry and spectacle of General Wallace's story, the picture will emphasize the human beings involved, the human story rather than mere eye-filling pomp and splendor.

## Duke Professor to Address Theological Faculties

Dr. McMurtry Richey of the Duke Divinity School will deliver a major address as the first national Convocation of Methodist Theological Faculties, set for July 3-5 in Nashville, Tenn.

Dr. Richey will speak on "The Task of the Minister Today," during the three-day session which will be attended by approximately 150 faculty members of the 10 established Methodist theological schools and two that will open soon.

Dr. Richey, who is currently associate professor of philosophy of Christian education at Duke, has served several pastorates in North Carolina. He taught at Western Carolina Teachers College and the University of Houston, Texas, prior to joining the Duke faculty in 1954.

A native of Marlin, Texas, he studied at Brownsville, Texas, Junior College and holds the B.A., B.D. and Ph.D. degrees from Duke University.

The convocation, sponsored by the Department of Ministerial Education of the Methodist General Board of Education, will be under the direction of Dr. Gerald O. McCulloch of Nashville, director of theological education in the Department of Ministerial Education. Dean Robert E. Cushman of the Duke Divinity School is a member of the program planning committee.

Described by Dr. McCulloch as a program for studying the doctrine of the ministry in the Methodist tradition and for tracing its development in the practice and polity (CQ) of the church, the convocation has as its theme, "The Ministry in the Methodist Heritage."

In addition to four major addresses, the program will include eight discussion sessions led by four faculty members of Methodist theological schools.

The delegation from the Duke Divinity School will be composed of: Dr. James Cannon, Dr. Durwood Foster, Dr. Wilson Nesbitt, Dr. Vergil Queen, Dr. John Rudin, Dr. William Stinespring, Dean Cushman, and Dr. Richey.

Total health depends on healing the man who has the disease, as well as healing the disease the man has.—Clipped

Envy is a spiritual poison that always proves fatal.





Group at prayer service in M & C Woodworking plant.

## Woodworking Plant Takes Time Out for Prayer Services

Believing that the gospel of Christ makes a difference in a man's working day, the M & C Woodworking Company on the Lexington Road near Thomasville recently established the practice of giving its 20 employees a 30-minute break each Wednesday morning to gather in one end of the plant for a service of inspiration and prayer. And Mr. Fred Morrison, head of the Company, says it is already making a difference in personal relationships and the quality of work produced.

It all began a few weeks ago when Mr. Morrison talked with his pastor, the Rev. Orion N. Hutchinson, Jr., of First Methodist Church, Thomasville, about his plan. Mr. Hutchinson conducted the first several brief services, and then it was arranged to have members of the ministerial association alternate in order to keep the services nondenominational.

Attendance of the employees at these services is not compulsory, but so far, no one has missed a service, and all seem to look forward to attending. "Quite a few fellows get to hear the gospel who wouldn't otherwise," says Mr. Morrison. "And it makes me feel good to know I've been partly responsible. I certainly recommend the plan to other employers—a hundred per cent."

Mr. Morrison began this practice when he was in the woodworking business in Tennessee some years ago, and later when he operated a plant in Liberty. He feels that it pays rich dividends in happiness and increased efficiency.

This fine Christian man is a certified lay speaker in the Methodist Church, and helped in the "No Silent Pulpit" program in the Thomasville District last spring. He is a steward in First Church, Thomasville, vice-chairman of the Commission on Membership and Evangelism, and assistant teacher of the Grace Ragan Bible Class. His dynamic Christian witness and devotion are the result of conversion experiences which came to him and his wife in the

midst of personal tragedy some years ago. He now has the overwhelming feeling that through every means possible he must be a witness to and a servant for the gospel which has meant so much to him and his family. The weekly prayer services in his plant are a part of his witnessing.

## Maiden Church to Erect New Education Building

Groundbreaking services were held recently for the new education building at First Methodist Church, Maiden. The building will be of brick and masonry construction, at a cost of \$72,000. Renovation of the present sanctuary, to include extra seating space, is also planned. The total cost of the expansion program is expected to exceed \$110,000.

The church was organized in 1890. The first structure, built in 1893, was on the present church lot. In 1917 a new building was erected. The present education unit was built in 1947, and the sanctuary was added in 1950.

The Rev. J. Alton Fitzgerald is serving his second year as pastor of the growing congregation.

## Thank You!

To the Bishop, the District Superintendents, the Pastors, all members of the churches of the Western North Carolina Annual Conference, and friends:

The Board of Managers, the Superintendent, the staff and the resident Members of the Methodist Home wish to express our sincere appreciation for the interest and support that we received from you during the Conference year of 1958-59. We are happy that we can report to you that this has been one of our best years, and this could not have been said if we had not had your wholehearted support.

—C. W. KIRBY, *Superintendent*  
The Methodist Home  
Charlotte 5, North Carolina

## Joan Goforth Going as Missionary to Cuba

Joan Goforth of Rutherfordton has been accepted as a Special Term Missionary of the Methodist Church. She will be teaching for three years in Colegio Buenavista and Candler University in Havana, Cuba.

Colegio Buenavista is a girls' school related to the Woman's Division of Christian Service, and Candler University is a Methodist university which will be starting its third year in September.

Miss Goforth studied at DePauw University in Greencastle, Indiana, June 13-24, and will be at Scarritt College in Nashville, Tennessee, June 24-July 31. This will be a period of study and orientation for all the short-term missionaries leaving this year.



MISS JOAN GOFORTH

Daughter of Mr. and Mrs. M. G. Goforth, Miss Goforth is a member of the First Methodist Church of Rutherfordton. She received her bachelor of arts degree from Greensboro College in 1952, and the Master of Arts in Teaching degree from Duke University in 1958. For two years she taught in the public schools in Marion, North Carolina, and since then she has taught mathematics, English, and journalism in Rutherfordton-Spindale High School.

Miss Goforth has participated in a number of the youth activities of the Methodist Church. During part of two summers she was a counselor at Camp Tekoa in Hendersonville. As a member of the New York Work Camp in 1952 she worked with Japanese and Puerto Rican children in Grace Methodist Church. She served on a Methodist Youth Caravan team in the North Georgia Conference in 1950, and in 1954 she was a member of the North Carolina Conference caravan to Austria and Germany.

Since she has been teaching in Rutherfordton Miss Goforth has been superintendent of the Youth Division in the Sunday School and counselor for the evening sessions of the Senior Methodist Youth Fellowship. She also has served as a program area adviser for the Rutherford County subdistrict MYF.

Miss Goforth is the first volunteer for the mission field from First Church, Rutherfordton.



## S. G. Dodson, Sr., Dies at Chapel Hill

Samuel G. Dodson, Sr., passed away on May 8, 1959, at University Hospital, Chapel Hill, N. C., at the age of 81.

Funeral services were conducted at Chestnut Ridge Methodist Church by the Rev. Gayle Alexander and Dr. C. P. Morris.

Mr. Dodson was a lifetime resident of Lenoir, N. C. Surviving are his wife, four sons, three daughters, and twenty-four grandchildren. His youngest son, a Methodist minister, is a former member of the N. C. Conference, and is at present a minister at Trinity Methodist Church, Birmingham, Ala.

## Dilworth Church Launches Expansion Program

At 3:00 p.m. on Sunday, May 31, ground was broken at Dilworth Church, Charlotte, for a new children's building and chapel which are part of a \$260,000 expansion and improvement project approved by the church's board of directors.

Dr. Walter J. Miller, superintendent of the Charlotte District, led the groundbreaking service, assisted by the Rev. Harlan L. Creech, Jr., pastor, the Rev. O. L. Easter, associate pastor, and official representatives of the official board, building committee, Commission on Education, and the Church School.



On Sunday, June 7, the parsonage of New Salem Church, Route 1, Statesville, was dedicated by Dr. J. E. Carroll, superintendent of the Statesville District.

The parsonage is valued at \$25,000, and consists of seven rooms with a breezeway connecting the two-car garage. It was erected during the pastorate of the Rev. D. W. Charleton, Jr., while New Salem was a part of the Cool Springs Charge. It was completed in time for the present pastor, the Rev. W. H. Pheagin, Jr. and his family to move in June, 1958, when New Salem became a station church.

The children's building will be a two-story structure 180 feet long by 52 feet wide. The chapel will be 72 feet long by 38 feet wide. Construction began early in June, and completion is expected in approximately eight months.

Included in the over-all improvement plan is a new central heating unit, the purchase and renovation of a parsonage for an associate minister, renovation of the present education building, remodeling classrooms beneath the sanctuary, removing some buildings, repaving the parking lot, and other smaller items.

## The I. L. Shavers Retire from Work in Japan

The following letter has been received from the Rev. and Mrs. I. L. Shaver, of the Western N. C. Conference, who have spent many years as missionaries in Japan:

"Forty years have passed since we first came to Japan in 1919. During this time five of our children were born in Japan, and two passed away and are buried in Kobe. Phyllis June was born in the United States during the war. Our oldest daughter, Eleanor, is married and living in Texas. Our eldest son, Joe, is studying at Boston University, and our younger son, David, is in Okinawa, together with his family.

"Since coming to Japan we have lived in Tokyo, Hiroshima, Nakatsu, Oita, Matsuyama, Japan; and Seoul, Korea; and during the war we were with the Japanese in Idaho and Oregon. After the war we returned to Oita.

"We have enjoyed all these years with the Japanese, and appreciate very much the kindness and co-operation of the people. Now the time has come for us to say farewell to Japan and to our many friends here.

"We are sailing from Yokohama on the *Hikawa Maru* on July 26th, and will be at our home at 1917 Linden Street, Caldwell, Idaho, from August 10th."

I. L. Shaver  
Mrs. I. L. Shaver  
Phyllis June

## In Memoriam

MRS. J. DALLAS CARR

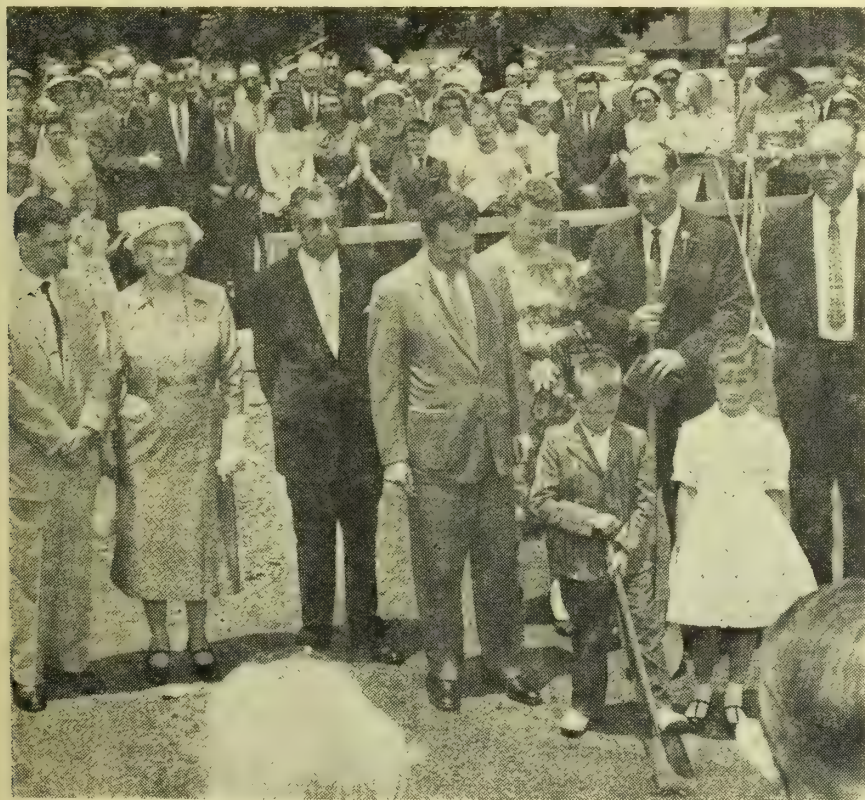
The members of the Woman's Society of Christian Service of the Wallace Methodist Church offer this tribute of love and appreciation to the memory of a faithful and beloved long time member, Mrs. J. Dallas Carr. She served well and gave of her time and talents to her Heavenly Father.—Mrs. A. J. Carr, Mrs. J. S. Blair, Mrs. O. F. Fussell.

EDITH WRIGHT

Edith Wright, much loved and long devoted member of First Methodist Church, and the Woman's Society of Christian Service, Mount Holly, died April 15th. We grieve with her family over her physical death, but rejoice in the knowledge that she is "Safe in the Arms of Jesus," and free from all suffering.

Edith was a sweet, gentle person, who, after being stricken with a fatal illness from which she suffered intensely, continued to show a charm and serenity that bespoke inner peace and a close fellowship with God.

Her devotion to God, her church and her family was an inspiration, and her Christian influence will live long in the hearts of all who knew her.—Woman's Society of Christian Service, First Methodist Church, Mount Holly, N. C.



On June 7, following the morning worship service, a groundbreaking ceremony for the new Children's Building of Trinity Church, Asheville, was held.

Shown in picture are (left to right): Hal Starnes, chairman of building committee; Mrs. D. T. Jarrett, a member of one of the older families of the church; L. J. Brookshire, chairman of official board; Philip N. Sales, Church School superintendent; Mrs. L. H. Bagwell, superintendent of the Children's Division; the Rev. A. J. Cox, pastor, who turned the first shovel of dirt; J. Walter McRary, former superintendent of the Church School. In foreground: Jeff Harrison and Lynn Maney representing the Children's Division.



# EDITORIALS



## What Americans Really Want

"Americans do a great deal of 'talking' good education," said Christian K. Arnold, assistant to the president of Pennsylvania State University, in a recent interview, "but apparently we don't want it."

He went on to say that the U.S. government actually spends less on higher education per capita than any other civilized country. "We spend about three billions a year on higher education, but 10½ billion on alcohol, one billion for baby-sitting, 1½ billion on Christmas cards." Breaking the figures down further, Dr. Arnold said, "Some estimates show that we spend \$15.31 per capita on higher education—a bit less than we spend on betting—\$85 per capita for alcohol and tobacco, and \$87 for automobiles."

In other words, Americans are not concerned with getting educated, they just want to get away from it all. They drink to forget their worries, employ baby-sitters so that they can forget their responsibilities, send Christmas cards to discharge an obligation of courtesy, bet on the horses and the dogs in the hope of hitting the jack-pot of financial security, and buy expensive automobiles in a mad rush to get somewhere else. And now we are spending billions trying to find a way to get off this planet.

Americans don't want anything, it seems, as much as to get away from themselves, from their friends, their debts and their obligations. Thus we have a mounting wave of desertions, defalcations, robberies, assaults and alcoholic debauchery. Even our much-touted interest in religion turns out to be just another way of escape from a world which has become too much for us. Significantly, there is little in modern American religious effort which calls for self-denial and calm courage to face life. Religion is popular for the moment, but the increase in expenditures for churches and church programs does not seem to affect the rising crime rate.

This nation became strong in the days when its people had to work hard for a living, save every cent for the future, and raise families to help with the job. Children today are considered as pets or pensioners. We either spoil them or neglect them; we seldom consider them as a part of the team. Fifty years ago only the children of the idle rich expected to live a life of leisure; the rest knew they had to get out and work after school, on Saturdays and all through vacation. And they didn't get to keep all the money for luxuries. They saved it for an education or to buy something that was really needed. Some gave it to their parents to help with the home expenses.

As we celebrate on July 4, we might

## No Advocate Next Week

In accordance with our custom, there will be no issue of the *ADVOCATE* next week. Each year we omit two issues, one in December and the other in July.

stop waving long enough to take a glance at the past and a sharp look at the present. If we do not, there may be no future.

## Old Money

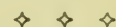
A friend of the editor recently presented him with an old dollar bill of the type which was current when he was a boy. Too large to fit into modern bill-folds, it will probably be around for some time.

Where had it come from? We learned that it was a part of a hoard of old money which had been kept hidden for many years. Some of it had almost rotted, other bills were damaged by damp and dirt, but the possessor received full value from the bank.

The question is, why had it not been put into circulation? It could have earned interest, it could have helped someone, but it did nothing.

Jesus' parable of the talents was based on such an experience, even though there was no paper money in his time. Buried money does no one any good and neither does buried ability.

Put your money to work—and your talents likewise.



It is rather remarkable how ugly our own faults appear when we see them in other people.

## The Larger Patriotism

The following is the text of the annual July 4th Message by the Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches. This message is being transmitted to the 33 constituent church bodies in the National Council, for use in the 144,000 local congregations of the member bodies.

EDWIN T. DAHLBERG

*President of the National Council of Churches*

Soon there will be hoisted up the flagpoles of the nation a flag with two new stars—one for Alaska, one for Hawaii.

This means an immensely larger America—a fifty-star Republic.

If we should superimpose the map of Alaska on the map of the forty-eight states of the Union as they were, the base of Alaska's bird shaped head would rest on Florida, the head on northern Minnesota, and the Aleutian Islands beak would reach up the coast of California. Now Hawaii is added to the rest, extending our nation far into the Pacific Ocean towards Asia.

Such an expansion of the American Union calls for an expansion of the American soul. No longer can we think of our American traditions in terms of the Pilgrim fathers alone, or the American Indian, the Negro, or the immigrant stock of Europe and other lands. Suddenly the Alaskan and the Aleut, the Eskimo, and the Hawaiian, have become our countrymen. To the forty-niners of the 19th Century we add the fifty-niners of the 20th Century.

To incorporate all these new citizens into our culture and into the body politic will call for infinite wisdom and patience. There will need to be a great widening of our capacities for fellowship, an enlargement of our concept of patriotism, and a new understanding of what we mean by the American way. New religions have been added as well as new languages and people.

This is the beginning of a splendid adventure. Like Abraham of old, we are journeying into a new and better country. Let our prayer be that we might be delivered from the ambitions of national power and pride. Now, if ever, we need to "do justly, and love mercy, and walk humbly with our God." It is God who is the Author of our liberties. Only His might can permanently protect us, and preserve sweet freedom's song.

As we lift our eyes to the new and even more beautiful banner that will soon be unfolded to the sky, let us invoke the blessing of God upon it, and pledge to it our highest allegiance, that we may forever be a people whose God is the Lord.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Problem Corner

By INA LOUIS

Usually, long before this time on Saturday morning, David could have been heard whistling while he cut the grass. But this morning he sat idly in Problem Corner, seemingly forgetful of everything outside.

This particular corner had been dubbed "Problem Corner" when David was nine and he had been sent there to settle a problem which his mother had felt he should decide for himself. After a few moments of earnest thought he had told her that it had been a big problem, but that the corner had helped him find the answer.

His mother had placed a small table and chair in one corner, and had enclosed it with plastic drapes hung on a wire. These drapes could be easily drawn. It had been agreed that if anyone sat in Problem Corner, no one else was to disturb him or enter without an invitation.

David had been there all morning and his work was being neglected. Today was his thirteenth birthday, and after a birthday lunch he had planned to go swimming in the pond with Uncle Edward, a missionary on furlough. David was very fond of his uncle and had enjoyed his visit.

"It seems to me," his mother said to Uncle Edward, "I shall have a problem that must be decided outside Problem Corner."

"Is he in the habit of neglecting his work?" asked Uncle Edward.

"Oh, no, David is very dependable and never neglects his work or does it carelessly. I feel certain there must be something special on his mind."

"I have a feeling that the Lord is talking to that boy about something," agreed Uncle Edward. He rose and started outside.

David was just pushing back the drapes. "Please come in, Uncle Edward," he called. There was a light in his eyes that led his uncle to believe that the boy had won.

"I consider it an honor to enter the famous Problem Corner," said his uncle, smiling. "Now, what is it, my boy? Have you been having a battle?"

"This is the biggest problem that I've ever met," answered David, "although I shall probably meet with bigger ones later on."

"Like to tell me about it?" queried Uncle Edward.

"Oh, yes, that's why I asked you to come in. Do you remember my writing you about going East with Uncle Frank and Aunt Jean?"

"Yes, I remember."

"But I didn't tell you how frightened I was, going over the mountains. As we rounded those curves with the great drop of hundreds of feet over one side I was so scared I thought I would yell right out loud. Honestly, Uncle Edward, I thought

I would die! I thought surely the bus would crash over the side of the mountains and we would be killed. I hated to have Uncle Frank think I was a sissy, so I pretended I was sleepy and laid my head on his knee.

"Aunt Jean knew what was wrong, though, and began to tell me that hundreds of people went over the same route and there had never been an accident. She suggested that I close my eyes and tell Jesus about it. But I didn't feel that I knew Jesus well enough then, and I didn't trust Him. I even asked Uncle Frank if he thought Daddy would move East so that I wouldn't have to return over those same mountains.

"And then?" prompted his uncle.

"Well, out on the prairie the outdoors seemed so large and strange that I was almost more frightened than ever. The first night I heard the coyotes howling after I

## THIS LAND IS OURS

This land is ours; its golden grains,  
Its mountain peaks and fruited plains.  
This land is ours to have and hold;  
Its wells of oil, its veins of gold.  
Its sturdy schools, its churches fine;  
Its forest plots of spruce and pine.  
Its waterfalls, its caps of snow;  
Its ferns and moss where brooklets flow.  
Its surfaced roads on which we ride  
Stretch miles across the countryside.

This land is ours; its sun and shade,  
Where democratic codes are made.  
This land is ours, its fields of corn  
Where gentlemen of strength are born.  
This land is ours to love and cherish,  
To guard, that freedom does not perish.

—Selected

was in bed. I got used to it, of course, and enjoyed my visit very much. But it was almost as bad coming home again."

"I understand," nodded Uncle Edward, "but I don't understand your present problem. Are you planning on visiting Aunt Jean again?"

"Oh, no, it isn't anything like that, Uncle Edward. But you remember, in your message the other night you said that one of the most terrible things about the life of those who have never heard the gospel is the awful haunting fear in which they live from childhood to old age."

"Yes," said his uncle, "the hopeless, terrifying fears that the Africans have, through their superstitions, is heartbreaking to the missionaries, who try to show them the One who can cast out all fear. But what is the problem, son?"

"Well, I've been thinking—I always had

so much fear, you know, of different things, and—and—"

"Yes?"

"But now I love the Lord and I have no fear. It is a wonderful thing to be able to trust Him and have His peace. But out there," David's face twitched with emotion, "they should know Him, too. He died for them and loves them as much as He does me."

Now it was Uncle Edward who groped for his handkerchief, as he said huskily, "Are you trying to tell me, David, that God is calling you to be a missionary?"

"What else could I mean?" David questioned simply. "I owe it to them, don't I?"

"That's the way I feel, too, David. And I'm so glad you have settled that problem on the side of God and the souls that need Him so!" He put his arm around the boy and gave him a hug. "Suppose you go tell Mother while I get out the lawn mower? We'll have to hurry if we want our swim."

"Gee, you're tops, Uncle Edward! I'll go borrow our neighbor's mower and we'll clip off this grass in a hurry. I'm sure glad I stayed in Problem Corner till I got this thing settled. I would rather be a missionary than be a millionaire!"—*My Pleasure*

## HERE'S THAT CALL AGAIN!

Yes, calling all young writers again!

We hope you enjoyed the all-children's page that we published in May. To make up this page we used almost everything we had in our file, and in order to have another special page in late August, we will need to have short stories, articles, essays, and verses written by boys and girls.

Perhaps you wrote something in school that would be suitable for our page, and that you would like to share with the many folks who read the *ADVOCATE*.

Those of you who have sent us material before, please send some more. And if you haven't had the thrill of seeing something that you wrote on our page, how about giving it a try? You'll be glad you did.

Send your material soon to Editor, "Boys and Girls," Box 508, Greensboro, N. C.

## Bible Quiz

(Fill In the Blanks)

1. Paul's teacher: G A — — — — —
2. An angel: G A — — — — —
3. Place of the first miracle of Jesus:  
C A — — — — —
4. The Land of Promise: C A — — — — —
5. The place of the crucifixion:  
C A — — — — —

## Answers to Last Week's Quiz

1. John
2. Paul
3. James
4. Peter
5. Judas



# Children's Home Page

## Fifty-Two Years of Splendid Service

It was with deep regret that our Board of Trustees noted at its annual meeting, May 21, that two of our fine members would be leaving our Board because of age limit.

Mr. B. S. Womble was first elected to membership on the Board at its annual meeting, September 1930. He has served continuously since that date. He has rendered an invaluable service; first, because of his general interest and, secondly, because of his special ability. Through him the Board has had one of our finest lawyers sitting in its midst in all its deliberations and at all times. His guidance and counsel in the formulation of policy has been extremely important. Then, basic to all this has been his great interest in the welfare of each boy and girl enrolled in our Home. We are delighted that he will still be near us, and we hope that his status as a member Emeritus will result in an active role.

Mr. E. R. Bucher was elected to the Board first in September 1933. He has served continuously since that date. Mr. Bucher's interest and zeal in the work of the Board, as that of Mr. Womble, has been an inspiration to all who work with the children. He has been most diligent in his attendance to the affairs of the Home. Through his influence, one of the largest estates the Home has ever received came to us. Mr. Bucher has a profound interest in the children who come to us and has made it his concern that they shall be given the finest opportunities possible.

In all instances, our loss of Board members is doubly felt in that their wives are just as interested in the work of the Home as their husbands. We are very hopeful that Mrs. Womble and Mrs. Bucher will see to it that their husbands remain active with them in the affairs of the Children's Home.

We recognize that we must give these fine men this new status, and we do it with a profound sense of gratitude for their invaluable service to the Children's Home. We want to express publicly our genuine appreciation for their splendid service to so many young people.

## Mr. Francisco Moves to Gastonia

As a result of changes in pastoral assignments made at the annual conference, we find that we must give up our minister. Mr. Francisco will go to Covenant Methodist Church in Gastonia.

Mr. Francisco had the high responsibility and wonderful opportunity of guiding our church in its first days. All of us at the Home have been greatly pleased with our church. It has come to assume a most significant role in our life. We see its fine influence in so many aspects of our life. We wonder how we could ever have gotten along without it. We are most grateful to Mr. Francisco for his splendid leadership in these first and most important years of the Children's Home Church's life. We are most appreciative to have had an oppor-

tunity to know the Francisco family. It has been good to have them in our midst.

We wish for Mr. Francisco much happiness and continued success in his work. Our kindest regards and best wishes go with him and Mrs. Francisco and their fine children.

We are happy to have Mr. Arthur Chamblee take up the work that has been so ably handled by Mr. Francisco. Mr. Chamblee comes to us from the Pine Grove Circuit in the Winston-Salem District. We have been warmly assured by all who know Mr. Chamblee that he is an able and industrious worker. Mrs. Chamblee, who was trained in church work has been very active in the work of the church in this district. The Chambleses have two children, Arthur, age thirteen, and Jane Leigh, age eight.



*One of the liveliest members of our Smith Cottage family is Dianne Finlen. Dianne will be eight years of age in December and is a rising second grader. She and her two older brothers, Larry and Donald, came to us from Greensboro during the spring of 1957.*

*The Home Builders Class, First Church, Draper, sponsors Dianne. Mrs. N. E. Burnette is correspondent.*

## Summer Vacations

It is hard to realize that it is time again to be thinking about vacations, but we have begun to receive a good many letters asking about our plans for vacations and the time scheduled. Our vacation period will begin on July 25 and extend through August 16. Most of our people will spend their time with their relatives. However, there are a few who will not be able to be with their relatives. Many of these have gone with friends who are anxious to help and to give these young people a chance to have this vacation time as others do. We have heard from several of these people inquiring about this possibility for this summer.

We arrange for many of our staff members to be away during this time for their vacations. A few of them leave earlier in order that we might have enough here during the time of vacations to carry on the operations that must go on. We sometimes find ourselves getting pretty busy during this period with canning and food conservation in general. In this situation all of us who are here find ourselves doubling in many jobs.

## Summer Program

Now that the school year is over our summer activities have taken over. We try to see that this is a balanced program.

To begin we have to see that those who need to go to summer school do so. This means those who have failed a grade or those who might be weak in a subject and need a bit of help, and those who in high school are short a subject for their grade level, will be at school for six weeks.

The next big block of time is given to our work program. The boys work on the farm, at the dairy, in the cottages, and on the grounds. The girls work in the dining rooms, in the cottages, in the clothing department, and at the Infirmary. Then, there are special assignments such as the supervision of the swimming pool, at the recreation center, and on the playgrounds. Our work program is balanced by a play program which gives each an opportunity in this area.

The smaller groups have a play period each day. The older groups have a period from 6:45 p.m. to 8:15 p.m., which gives them an opportunity for play activities or to just "loaf." This is a most important period for those who have to live such a highly organized life. It, too, furnishes a good social period.

Our week includes the most important day for all of us, Sunday. A day when all of our young people have an opportunity for rest and worship. We get so busy and have such a good time that before we realize it the summer is gone.

## New Children

Sixteen new children from seven different families were admitted to the Children's Home during June—eight children came on June 10 and eight on June 17. The reaction of the children to this new experience of living ranged from fear, hurt, and a normal degree of "upsettedness," to considerable delight and eager anticipation of the new experiences awaiting them in the Home.

The following are the sixteen children with the hometown listed after the name of each child: David Giles, Charlotte; Doris Giles, Charlotte; Donna Giles, Charlotte; Donald Giles, Charlotte; Larry Craig, Elkin; Judy Craig, Elkin; Cynthia Haire, Yadkinville; Risa Haire, Yadkinville; Larry Ellison, Stokesdale; Lena Mae Ellison, Stokesdale; John Weaver, Salisbury; Judy Weaver, Salisbury; Jerry Weaver, Salisbury; William Sloan, Davidson; Mary Elizabeth Sloan, Davidson; Danny Hill, Greensboro.

—JACKSON S. HOYLE, Caseworker

## THE CHILDREN'S HOME WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

BEULAH TAYLOR, Assistant Editor



# N. C. Conference Appointments 1959-1960

## BURLINGTON DISTRICT

District Superintendent  
A. P. Brantley

Belmont: L. G. Hunsucker  
Belmont: Leslie M. Myers  
Burlington: C. B. Bryant

Davis Street: D. J. Reid  
Associate: James Stanford  
Faith: Christian White  
Front Street: E. B. Fisher  
Grace: John Pearsall  
St. Paul: Rufus Stark  
Trinity: N. L. Jones  
Webb Avenue: J. K. Bostick  
West Burlington: W. A. Tew  
Burlington Circuit: J. E. Wood  
Burlington: R. F. Moore  
Burlington: H. T. Wilson  
Burlington: H. L. Harris  
Burlington: E. R. Meekins  
Burlington: E. E. Whitley  
Burlington: J. E. Davis  
Burlington: J. T. Banks

Chapel Hill: C. O. Stewart  
Associate: W. L. Maness  
First Church: T. J. Whitehead  
First River: Randall Baker  
High Tower: J. C. Shore  
Hawthorne: H. H. Hodgins, Jr.  
Hawthorne: C. H. Mercer  
Hawthorne: Z. V. Cowan  
Hawthorne: D. C. Boone  
Hawthorne: Tracy Maness  
Hawthorne: M. W. Warren  
Hawthorne: H. M. Garrison  
Hawthorne: C. C. Capps  
Hawthorne: J. C. Chaffin  
Hawthorne: Carl Newton  
Hawthorne: George Johnson  
Hawthorne: W. D. Sabiston III

Wilmington: A. L. Chaplin  
Steele Street: W. S. Potter  
Trinity: J. F. Minnis  
Wilmington Circuit: Marvin Gaster  
Wilmington: R. E. Garland  
Wilmington: C. P. Womack  
Wilmington: O. B. Isenhour  
Wilmington: Robert Drew  
Wilmington: K. E. Beane  
Wilmington: J. M. Waggoner  
Wilmington: W. W. Bishop

Person Circuit: A. M. Williams  
Pleasant Green: W. P. Weaver  
Rougmont: F. E. Berry

Roxboro:  
Ca-Vel: T. E. Jennings  
Grace-Longhurst: W. A. Seawell  
Long Memorial: A. L. Thompson  
Stem-Bullock: R. W. Leonard  
Union Grove: H. E. Riley, Jr.  
Walnut Grove: S. E. Stafford

## ELIZABETH CITY DISTRICT

District Superintendent  
R. L. Jerome

Ahoskie: C. J. Andrews  
Bath: W. B. Gregory  
Belhaven: L. C. Bissette  
Chowan: Frank Fortescue  
Columbia: H. W. Pearce  
Creswell: Rufus M. Smithson  
Currituck: D. T. Goodwin  
Dare: C. R. Olson  
Edenton: R. E. Fowlkes

Elizabeth City:  
Brite Meadows: Paul E. Moss, Jr.  
City Road: G. W. Crutchfield  
First: V. E. Queen  
Riverside: J. E. Richardson  
Gatesville: R. N. Knight  
Harrellsville: W. N. Fulford  
Hatteras: L. R. Sparrow  
Hertford: J. A. Auman  
Kinnakeet: L. A. Shirrell  
Manteo: S. S. Snead  
Mattamuskeet: H. F. Leatherman  
Moyock: A. M. Cameron  
Murfreesboro: O. S. Williams  
New Hope-Woodland: F. O. Fitzgerald, Jr.

Dan E. Meadows  
Newland-Grace: N. H. Byrd  
North Gates: W. E. Pickett  
Ocracoke: W. W. Clarke, Jr.  
Pasquotank: R. S. Pullman  
Perquimans: A. N. Gore, Jr.  
Pilmore Memorial: T. N. White  
Plymouth: A. D. Byrd, Jr.  
Roper: J. A. Williams  
South Camden: B. E. Bingham  
South Mills: Irving Cook  
Swan Quarter: Robert Bundy  
Union: M. L. DeHart, Jr.  
Wanchese: D. M. Carroll  
Washington, First: C. G. McCarver  
Washington Circuit: W. Everett Eason

## FAYETTEVILLE DISTRICT

District Superintendent  
M. C. Dunn

Aberdeen: Brooks Patten  
Bisbee: J. G. White Jr.  
Bladen: G. A. Davis  
Caledonia: B. P. Tyson  
Camp Ground: R. E. Walston  
Candor: Douglas Byrd  
Cordova: F. L. Jones  
Cumberland-St. Andrews: F. Odell Walker  
Ellerbe: J. D. Aycock

Fayetteville:  
Calvary-Victory: I. J. Strawbridge  
Christ Church: J. H. Lanning  
Culbreth: W. P. Lowdermilk  
Faymont: J. D. Jones  
Gardners: B. H. Parrish  
Haymount: R. S. Harrison  
Hay Street: J. W. Page  
Johnson Memorial: William E. Amon  
Lyon Memorial: J. C. P. Brown  
Person Street: W. C. Feltman  
Saint John: John R. Blue  
Saint Matthew: David L. Moe  
Salem: E. C. Crawford  
Wesley Heights: R. W. Pritchard

Hamlet:  
Fellowship: R. T. Commander  
First: J. D. A. Autry  
Hope Mills: L. A. Watts  
Laurel Hill: N. P. Edens  
Laurinburg: H. G. Ruark  
Lovejoy-Macedonia: Reginald W. Ponder  
Maxton: E. E. Edmonds  
Mount Gilead: L. C. Larkin  
Mount Gilead Circuit: D. L. Bilberry  
Norman: James W. Hamilton  
Old Hundred: W. H. Brady  
Parkton: C. B. Long  
Pekin: J. M. Short  
Pinebluff: W. Jack Martin  
Raeaford: K. R. Wheeler  
Red Springs: Fred E. Still  
Roberdell: W. R. Johnson

Rockingham:  
East Rockingham: R. H. Caudill  
First: W. R. Stevens  
Glenwood-Trinity: W. Hoyt Cheek

Grace Community: Max B. Richardson  
Pee Dee: George W. Ports, Jr.  
West Rockingham: Holland L. Hale

Saint John-Gibson: Grady L. Kinley  
Saint Pauls: A. L. Reynolds  
Sandhill Circuit: W. F. Meacham  
South River: J. R. Regan  
Southern Pines: R. C. Mooney, Jr.  
Spring Lake: F. J. Duplissay  
Star: R. D. Ricks, Jr.  
Stedman: M. L. Husted  
Tabor: Walter E. Smith  
Troy: J. Paul Edwards  
Troy Circuit: Danny W. Burttram  
Vass: T. Fant Steele, Jr.  
West End: A. G. Tyson

## GOLDSBORO DISTRICT

District Superintendent  
H. M. McLamb

Beston-Bethel: J. E. Bryant  
Clinton: First: C. S. Boggs  
Grace: J. H. Waldrop, Jr.  
Clinton Circuit: H. M. Owens  
Duplin: C. G. Nickens  
Ebenezer-Raleigh Highway: J. W. Cutler  
Eureka-Yelverton: R. A. McLean  
Faison: B. R. McCullen  
Falling Creek-Providence: Gordon A. Allen  
Farmville: Allen C. Lee  
Four Oaks: Earl B. Edwards  
Fremont: Wallace H. Kirby  
Garland: W. M. Ellis  
Garris-Jerusalem: T. C. West, Jr.  
Goldsboro: Samuel L. Wood

Daniels Memorial: E. H. Smotherman  
Elm Street-Brogden: J. L. Hood  
Jefferson: E. L. Earnhardt  
New Hope: C. R. Hollowell  
Pine Forest: George H. Tyson  
St. Luke: G. C. Megill  
St. Paul: Leon Couch  
Salem: Robert M. Poulk  
Goshen-Keener: C. W. Wooten  
Harrells: J. W. Griffis, Jr.  
Hookerton-Rainbow: W. R. Crowder  
Institute: James B. Parvin  
Johnson: Leonard Mayo  
Kenly-Buckhorn: H. F. Pollock  
LaGrange: Van T. Crawford  
Lucama-Breitz Memorial: Lovell R. Aills  
Maury-Mt. Herman: A. E. Brown  
Micro-Fellowship: C. M. Creech  
Mt. Carmel-Saulston: J. R. Hailey  
Mount Olive, First: Dwight L. Fouts  
Mount Olive Circuit: C. A. Young  
Newton Grove: H. L. Edwards  
Pikeville: E. G. Purcell, Jr.  
Pine Level: J. J. Juren  
Pink Hill: Haywood L. Harrell  
Princeton: Samuel E. Landers  
Roseboro: R. H. Jordan  
Rose Hill: D. A. Petty  
Salem: W. O. Connor  
Sarecta: Russell G. Spence  
Selma: M. R. Gardner  
Seven Springs: J. C. Lupton  
Smithfield, Centenary: Lester A. Tilley  
Snow Hill, Calvary: James H. Miller, Jr.  
Stantonsburg: E. M. Thompson, Jr.  
Turkey-Friendship: Kenneth E. Wilson  
Wallace: A. F. McClung  
Walstonburg-Tabernacle: A. B. Falls, Jr.  
Warsaw: L. T. Wilson  
Wesley: J. G. Snipes

## NEW BERN DISTRICT

District Superintendent  
A. J. Hobbs

Asbury: R. R. Blankenhorn  
Atlantic: D. M. Lewis  
Aurora: L. A. Lewis  
Ayden: L. A. Aitken  
Beaufort: Ann Street: J. M. Cline  
Beaufort Circuit: J. E. Smith  
Beach Grove: E. J. Bedworth  
Bridgeton: H. H. Cash  
Camp Glenn: J. P. Mansfield  
Dover: J. C. Parker

Greenville: Jarvis Memorial  
Saint James: W. M. Howard, Jr.  
Grifton: C. F. Hirsch  
Grimesland: R. I. Epps  
Harlowe-Oak Grove: E. Thompson  
J. M. Hunter

Havelock:  
Cherry Point: R. L. Crossno  
First: C. D. Brown  
Hubert: R. M. Gradeless

Jacksonville:  
Northwoods: J. S. Epperson  
Trinity: T. R. Jenkins

Kinston:  
Queen Street: T. M. Vick, Jr.  
St. John: J. C. Staton  
Saint Mark: R. B. Pate  
Westminster: H. L. Watson  
Kinston Circuit: P. C. Yelverton  
Marshallberg: J. O. Jernigan  
Maysville: J. T. Smith  
Midway-Bethlehem: J. F. Casey

Morehead City:  
First: B. L. Davidson  
Assistant: V. N. Moore  
Franklin Memorial: S. S. Moore

New Bern:  
Centenary: J. W. Lineberger  
Garber: L. A. Dillman  
Riverside: J. P. Pegg  
Trinity: R. F. McKee  
Newport: R. L. Fleming, Jr.  
Oriental: L. A. Green  
Pollockville: J. A. Cooper  
Richlands: W. B. Cotton  
Richlands Circuit: H. G. Quigley  
Salem: A. S. Lancaster  
Salter Path: J. T. Fisher  
Sea Level: J. W. Lineberger, Jr.  
Shady Grove: L. C. Swink  
Stonewall: J. H. Bryant  
Straits: C. Ray West  
Swansboro: E. R. Shuller  
Trenton: W. N. Bass  
Vanceboro: H. B. Jones  
Vanceboro Circuit: A. C. Regan  
Williston-Smyrna: D. M. Tyson  
Woodington-Webb, Tracie Varnum

## RALEIGH DISTRICT

District Superintendent  
Graham S. Eubank

Angier: J. D. Stott  
Apex: H. B. Johnson  
Bailey: H. M. Jamieson  
Benson: W. E. Howard  
Bethlehem-Shady Grove: M. S. Amspacker  
Cary: H. B. Lewis  
Clayton: J. M. Owen III  
Coats: L. H. Morgan  
Dunn: B. D. Critcher  
Ebenezer: H. B. Baum  
Erwin: K. B. Sexton  
Franklin: R. P. Vinson  
Franklington: W. A. Crow  
Fuquay Springs: J. R. Poe  
Garner: J. L. Joyce  
Garner Circuit: C. E. Sparks  
Gillburg: Donald Funderburk  
Harris Chapel: J. M. Lewis

Henderson:  
City Road: E. M. Rhiner  
First Church: W. B. Petteway  
White Memorial-Wesley: C. L. Warren

Holly Springs: A. E. Long  
Kipling-Cokesbury: M. C. Henderson  
Knightdale: R. W. Harrington  
Lillington: W. G. Wegwart  
Louisburg: H. S. Winberry  
Louisburg Circuit: Merrill Perkins  
Macedonia: Paul E. Scott  
Macon: L. W. Ross  
Mamers: T. H. House  
Middleburg: Richard Braunstein  
Millbrook: R. H. Hodge  
Mount Pleasant: R. D. Wood  
Norlina: C. E. Vale  
Pleasant Grove: R. C. Summey

Raleigh:  
Asbury: W. S. Jones  
Edenton Street: H. P. Powell  
Associate: Vernon C. Tyson  
Fairmont: N. W. Grant  
Hayes Barton: W. L. Clegg  
Highland: A. F. Fisher  
Jenkins Memorial: C. W. Courtney  
Layden Memorial: J. C. Glass, Jr.  
Longview Gardens: J. T. Maides  
St. Mark's: H. A. Bizzell, Jr.  
Trinity: R. E. L. Moser  
Wesley Memorial: G. W. Blount  
Westover: R. H. Eason  
Wynnewood Park: J. H. Crum  
Rehoboth: Sinclair E. Lewis  
Spring Hill: L. R. Frierson  
Tabernacle: Milton Mann  
Tar River: G. P. Chandler  
Trinity (Franklin County): J. M. Benfield  
Union Chapel: Carl Calloway  
Vance: F. D. R. Daniels  
Wake Forest-Youngsville: L. C. Brothers  
Warren: M. F. Frank  
Warrenton: Wesley Memorial  
Wendell: T. J. Barrett  
Zebulon: H. L. Rogers  
W. K. Quick

(Continued on page 15)



# Brevard Offers Much

Today every fourth student in the United States who continues his formal education attends a junior college. What are some of the reasons for this astronomical growth of junior colleges?

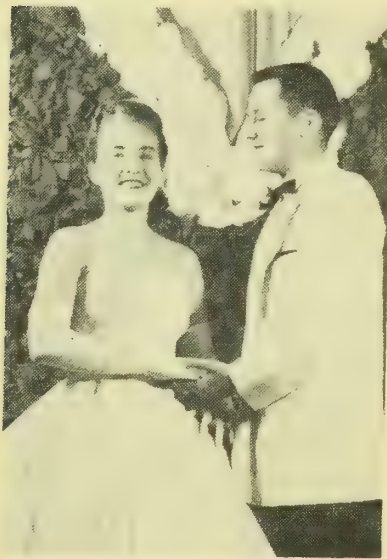
According to Mr. Henry Troy, Jr., head of the National Citizens Council for Better Schools, small schools offer benefits of special value in our mass-production, high-speed society.

"At small colleges with small classes, a student gains intimacy both with his subject and his teachers. This is something you can't get at big universities," Mr. Troy says.

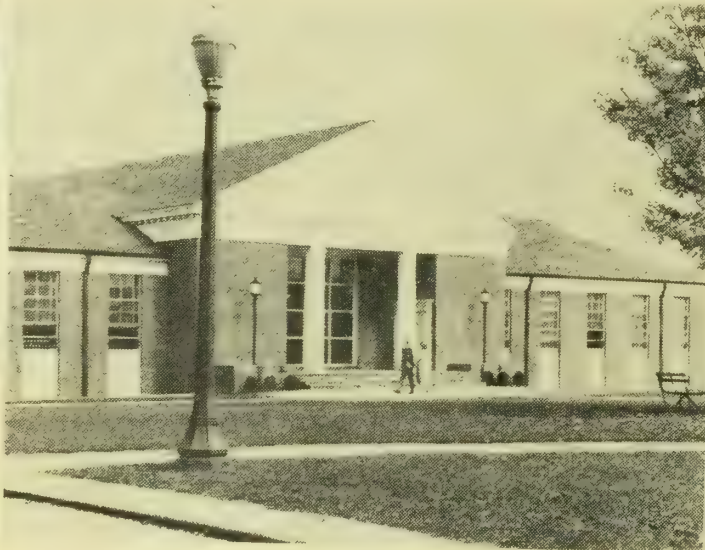
The small school makes it easier to find friends for young people who are shy in crowds. Faculty discipline may be



*Brevard College Centennial Gateway, bears the legend, "None Shall Be Turned Away Because of Need."*



*A tender moment . . . Valentine Dance*



*Sims Campus Center Building houses the auditorium, cafeteria, book store, student lounge, and college administrative offices.*



*Students receiving help in mathematics.*

more strict, but professors, without trying to be strict, also tend to give students more personal attention with their problems.

With a Christian orientation, Brevard College emphasizes certain advantages which are possible in a junior college of liberal and practical arts. Some of these advantages are:

1. Subject areas giving good training and an opportunity for transition from high school.
2. Two years of college study and cultural opportunity for young people who may wish education beyond high school but not a full college course.
3. Early experience through participation in a variety of worthwhile activities often reserved for juniors and seniors in a four-year college.
  - a. Leadership offices in student organizations.
  - b. Journalistic experience on college paper and annual.
  - c. Tours with glee club, choir, or instrumental ensembles.
  - d. Varsity letters on athletic teams.

e. Dramatic activity—in both production and acting.

The accompanying scenes show some of the student activities and facilities at Brevard College.



*College Choir in Brevard Methodist Church  
The College Choir is an active group appearing in local churches and special programs throughout the community.*





*Taylor Hall, Residence for Men*

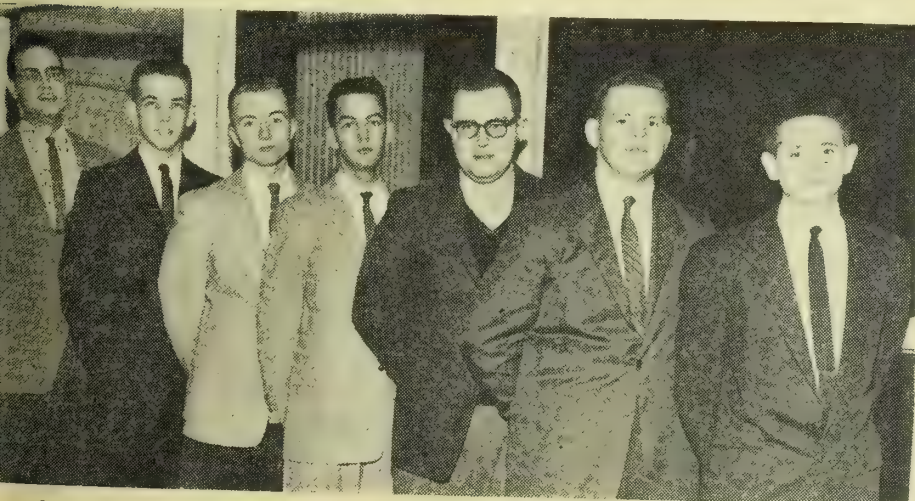


*Brevard art students working and observing.*



### *Golf*

*Sportsmanship is developed by an excellent program of intercollegiate and intramural sports.*



*This group is composed of men who are members of Kappa Chi, who plan to enter full-time Christian service.*



*Girls' Basketball*



## A Nation Under God

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

**Background Scripture:** Deuteronomy 4 through 12

**Lesson Scripture:** Deuteronomy 7:6-11; 8:17-19; 11:1

With this lesson a new quarter begins in which all our lessons will again be taken from the Old Testament. First, we have a series of four under the general title "A Nation Facing Its Problems." Our Biblical material is taken from the book of Deuteronomy, a book scholars associate with the reforms under king Josiah about 621 B.C. It means, literally, the "second Law"—or, "the second giving of the Law."

It was doubtless to be credited, in part, to the prophets who were driven underground by the ruthless policies of Manasseh, the outright idolater, who occupied the throne for fifty-five years preceding Josiah. The people needed to be reminded once more that they were a covenant people. This covenant, the Biblical writers are always careful to point out, was initiated by Jehovah himself. He freely chose the people of Israel to be the instruments of his purpose in history. They were to learn, in the course of their experience as a nation, that they were chosen to be servants and witnesses to a God who was holy and who was One—not many; a God who would tolerate no rivals. The idea that they were chosen for suffering, as well as for joy, was a hard lesson for them to learn. Indeed it took the bitter years of the Exile to teach them this lesson.

It is made clear in our first Bible selection that it was not on account of their numbers that they were chosen; actually, they were quite insignificant as far as numbers were concerned. "But it is because the Lord loves you, and is keeping the oath which he swore to your fathers, that the Lord has brought you out with a mighty hand, and redeemed you from the house of bondage, the hand of Pharaoh, king of Egypt" (verse 8). It is interesting to notice how often the Biblical writers refer to the Exodus from Egypt as the actual beginning of the Hebrew nation. God's guidance and protection in this crisis is always the sign and seal of the divine faithfulness.

Furthermore, the people are never allowed to forget that they were called out of Egypt for a purpose. That purpose was to witness by their worship and by their lives to a holy God who, in turn, expected his people to be holy—that is, separate from, not like, the pagan nations around them.

On this Sunday nearest Independence Day we ought to remember that we, too, as a nation had our beginnings in a group of people who felt called upon to escape from an unsatisfactory environment to a new place where they could worship God as they felt they ought. We should never forget that it was a religious motive that sent the pilgrim fathers to these shores. Their aim was not gold, but God.

In chapter 8:17-19 there is a solemn warning that every successful nation (and every individual, for that matter) needs to heed. It is the warning against pride. "Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.' You should remember the Lord your God, for it is he who gives you the power to get wealth." It is, as Kipling reminds us in his famous poem (see Hymn 497 in the Methodist hymnal), when we are "drunk with sight of power" that we "loose wild tongues that have not Thee in awe." It may be that a national holiday such as the fourth of July should be celebrated, not with boasts and threats against our enemies, but rather

with sober consideration of our national short-comings, and prayers that we may yet fulfill our destiny as a people.

This is a good time to remember that the Declaration of Independence rests upon the premise that men are "endowed by their Creator with certain unalienable rights." That means that the source of whatever rights men inherently possess is, as Justice Douglas has said, "God, not government." The state has no power to confer rights; God has already done that. Government may "confirm" rights that already belong to man as a child of God. Our concern, as Christians, is that we should be worthy of these rights. We might very well join in such a prayer as this:

Be gracious unto us, O Lord, and bless us. Stretch forth the right hand of thy protection to guard our country, that we, being devoted to thy service, may ever be defended by thy power; through Jesus Christ, our Lord. Amen

◇ ◇ ◇

SUNDAY SCHOOL LESSON FOR JULY 12

## Decisions Determine Destiny

**Background Scripture:** Deuteronomy 29 through 34

**Lesson Scripture:** Deuteronomy 30:15-16; 31:7-13

"Multitudes, multitudes in the valley of decision!" writes the prophet Joel (3:14). The purpose of this lesson is to remind us of the great importance of decisions; not only our own, but those of our national leaders as well. A glance at the history of our western civilization (or any other civilization, for that matter) will show how men's decisions have affected the destiny of nations. Today millions wait in fear to see what the decisions of heads of states will be. They know that their destiny and that of their children will be determined, at least to some extent, by the decisions made.

Taking up our first Biblical selection (Deut. 30:15-16) we notice that the Hebrew people are being confronted with the necessity of choice. The choice of the good means life; the choice of the evil means death. These people are being urged to remember that they are under a covenant. Their obligation and privilege is obedience to the commands of God; their reward is life and well-being. On the other hand, their failure to live up to their part of the agreement will result in disaster for them. To the thoughtful reader this solution may seem too simple. But it was the firm belief of many Biblical writers. The first psalm is a good example of this way of thinking. The book of Job, on the other hand, challenges this view by showing that the good sometimes suffer. Our observation confirms this and shows that not only do the good sometimes suffer—they often do. Some of the great prophets teach that this suffering, however, is not meaningless. It can be redemptive.

The next selection (Deut. 31:7-13) gives an account of the commissioning of Joshua as the successor of Moses. An account of this incident is found in Joshua 1:1-9. Moses shows his real greatness in the attitude he takes toward Joshua, who is replacing him as leader of Israel. As the International Annual says: "No leader ever appears greater or smaller than on the day he surrenders power." Moses begs Joshua to "be strong and of good courage" and assures him that "the Lord goes before you and will be with you."

The next selection (Deut. 31:14-17) gives an account of the origin of the feast of booths, one of the Hebrew religious festivals that is still being observed by the Jewish people. Material on this religious observance is found in Exodus 23:16, 34:22 and in Leviticus 23:33-43. The purpose of this observance was to remind the people of the primitive type of housing they had while they were in the wilderness following their escape from Egypt. It is a good thing for any nation to keep green in its memory the story of its early beginnings. The prophets frequently mention the wilderness experience as being a great period of history as well as the quality of faith was concerned. In our day we are likely to feel that America's material and financial success proves her greatness and her favor with God. However, it is doubtful that we are any better spiritually than were the early colonists who came to these shores with a strong sense of dependence on God. They lived in rude shelter, ate simple food, worked hard and long, and were exposed to many dangers and privations. We are superior to them in many ways. But are we superior to them in faith?

Verses 12-13 are reminders that each generation must learn anew the fundamentals of faith. Some parents hesitate that their children should be kept out of any religious instruction so that they can choose the religion they like when they grow up. This is about as sensible as saying, "I won't teach my child the English language; he might prefer French or Italian when he grows up." Recently Charles Malik, great Lebanese Christian and internationalist, hesitated following to say to an American youth, "You Americans have inherited certain valuable beliefs about man and society and history and destiny and the nature of God—that you should feel free to express and to teach others. But many of you have taken life too much for granted. Therefore, the great deposit of belief, conviction and interpretation of life which has come down on you, you simply don't honor enough. . . . The Communist world will force you to articulate yourselves. Asia and Africa are going to ask you what you believe. The deepest fear is that you don't know the infinite values that you have at the heart of your own civilization and you don't believe in them enough to put them strongly to the rest of the world. Your statement will bear some thinking about. Perhaps some praying about."



## APPOINTMENTS

(Continued from page ten)

### ROCKY MOUNT DISTRICT

District Superintendent, Walter C. Ball

Aulander	E. H. Measamer
Battleboro	J. Q. Galloway
Bethel	C. W. Barbee
Calvary	Arthur Winstead
Conway	Carl K. Wright
Elm City	James H. Bailey
Enfield	D. W. Charlton
Evansdale-Black Creek	J. B. Speight
Gaston	G. C. Kinlaw
Halifax	W. F. Medlin
Hawkins-Taber	M. W. Dulin
Hobgood	Harold Jones
Hornes-Mount Zion	E. L. Roach
Jamesville	H. F. Crawley
Littleton	H. R. Ashmore
Nash	Wade Mullikin
Nashville	Ben F. Musser
Northampton	D. D. Traynham
Pinetops	R. L. Baldrige
Red Oak	J. H. White
Rich Square	Vance Lewis
Roanoke	H. N. Ward
Roanoke Rapids:	
First	W. J. Neese
Rosemary	L. L. Parrish
Robersonville	N. B. Hill, Jr.
Rocky Mount:	
Clark Street	W. S. Davenport
Englewood	M. D. Tyson
First	Leon Russell
Marvin	A. L. G. Stephenson
St. Paul	J. H. Sutton, Jr.
Sandy Cross	C. R. Breedin
Scotland Neck	W. W. Sherman, Jr.
Seaboard	C. M. Mitchell
Smith	Arnold Pope
Spring Church-Garysburg	Don L. Harris
Spring Hope	Eugene Tisdale
Stokes	Paul Callahan
Tarboro:	
Hart-Speight	J. E. Sutton
St. James	R. S. Brodie
Temperance Hall	J. J. Grimes
Weldon	P. F. Newton
Wesley Memorial	J. D. Long
West Halifax	Thomas Smith
Whitakers	W. M. Jeffries
Williamston	S. G. Boone
Wilson:	
First	R. G. Dawson
Winstead	A. H. Stone
West Nash	L. P. Jackson
Windsor	C. H. Mewborn
Woodland	Robert L. Moore

### WILMINGTON DISTRICT

District Superintendent, J. E. Garlington

Ashpole	D. F. Lowry
Bethesda	A. R. Folds
Bolivia: Bethel	Jack Fulghum
Bolton	C. B. Hicks
Burgaw	C. F. Grill
Carolina Beach	C. D. Roettger
Carvers Creek	W. C. Teachey
Cerro Gordo-Olivet	Edward Coleman
Chadbourne	Auburn W. Lore
Clarkton	L. D. Sproull
Concord-Evergreen	Gerald Vaiden, Jr.
Council	James Starnes
Dublin	Paul W. Boone
Elizabethtown	H. L. Davis
Fair Bluff	H. Fred Davis
Fairmont	M. W. Maness
Fairview-Pleasant Grove	Harvey Lowry
Hallsboro	W. T. Greene
Lake Waccamaw	Neil Thompson
Lumberton:	
Asbury	R. C. Hamilton, Jr.
Chestnut Street	T. B. Hough
Lumberton Circuit	L. A. Phillips
Old Dock	E. V. Dunn
Pembroke Circuit	Travis Owen
Pembroke: First	Robert Mangum
Prospect	C. F. Cummings
Riegelwood: Wesley	Wesley Noble
Rocky Point	E. P. Osteen
Rowland	J. H. Parrish
Sandy Plains	Jakie Locklear
Scott's Hill	W. C. Lewis
Shallotte: Camp	H. A. Phillips, Jr.
Shallotte Circuit	W. R. King
Snead's Ferry	John Pfister
Southport	L. J. Bridges
Taber City	P. H. Layfield
Town Creek	Charles F. Eakin
Trinity (Bladen County)	W. J. Freeman
Verona	James Rush
Waccamaw	E. P. Armstrong
Whiteville	P. O. Lee
Whiteville Circuit	W. D. Wise
Wilmington: Devon Park	Howard Porter
Epworth	Jack Newsome
Fifth Avenue	R. L. Bame
Grace	J. V. Early
Sunset Park	S. J. Starnes
Trinity	C. Freeman Heath
Wesley Memorial	A. P. Hill, Jr.
Wrightsville	Allen Wentz, Jr.
Wrightsville	Paul C. Browning
Yaupon Village	L. D. Hayman

## News Notes

The first regional workshop to use the 1959-60 young adult theme, "Christ and Our Freedom," will be held at Lake Junaluska, North Carolina, July 30-August 2, for the Southeast. One of the purposes of the regional workshops is to provide background for the year's program emphasis in young adult work.

October 26-30, 1959, are the dates for the United Nations Seminar for conference and district officers of the Woman's Division of Christian Service, chairmen and members of conference boards of world peace, and the conference adult workers under the boards of education. Instructors of courses on world peace are invited.

Questions confronting adults in middle years will be the basis of three dramatic shows on the NBC television series "Frontiers of Faith," to be aired on September 13, 20, and 27. Pastors and adult work leaders are urged to find out when these broadcasts are to be programmed locally and to publicize them through church bulletins and religious columns of newspapers.

Resources for camping leaders are divided into fifteen categories in "Camp Bibliography 1959-60." Audio-visuals, color slide sets, and records are included along with literature resources. The materials in this leaflet are for use in training camps, workshops, and precamp training as well as for individual reading. The new "Camp Bibliography" is a reprint with minor revisions. It is prepared each year by the Committee on Camping of the Division of the Local Church, General Board of Education, and printed through the courtesy of The Methodist Publishing House. Order free copies from the Service Department, P. O. Box 871, Nashville 2, Tennessee.

About 2,000 Methodist college students and counselors are expected to attend several regional leadership training conferences of the Methodist Student Movement in the late summer. This will be the largest number ever to attend the meetings and about 500 more than last year, said the Rev. Dr. Harvey C. Brown, Nashville. A staff member of the Methodist Board of Education, he directed the planning of the conferences. The conference for the Southeastern area will be held at Lake Junaluska, N. C., August 24-31. Platform speaker, Dr. John Thompson, dean of Memorial Chapel, University of Chicago; dean, Dr. Ray Allen, head of the department of religion at Lambuth College; Jackson Tenn.; educational director, Dr. Harvey C. Brown, staff member, Methodist Board of Education, Nashville, Tenn.

The Rev. Dr. Robert E. Goodrich, Jr., pastor of First Methodist Church, Dallas, Texas, will be the speaker for the Methodist Series of The Protestant Hour radio program each Sunday from August 16 to October 18.

A METHODIST SAID IT—"The decisions made in the life of The Methodist Church in the next 18 months will determine the destiny of Methodism for the next 10 years"—The Rev. Dr. James W. Sells, Atlanta.

"How can you tell right from wrong?" A new film, aimed at helping young people answer this question, has just been released by the Methodist Church's Board of Temperance. The 14-minute film, accompanied by a discussion guide, is being distributed by the Methodist Publishing House. It was produced by the Methodist Television, Radio and Film Commission of the Washington Area.

The Upper Room daily devotions are now on the Armed Forces radio network, which extends over a large portion of the world outside of the continental United States. The radio devotions are recorded by the Upper Room Radio Parish. They consist of the reading of the material in The Upper Room with a background of organ music. The Upper Room is a daily devotional guide published for interdenominational use, and more than half the circulation is outside of The Methodist Church.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**FOR SALE:** Five-room cottage at Lake Junaluska. Three bedrooms. Fully furnished. Immediate possession. W. David Argo, Huntersville, N. C.

**FOR RENT:** at Lake Junaluska, North Carolina: Completely furnished modern apartments; also rooms with private baths. Breakfast if desired. Write Mrs. Mary E. Meares, Box 536, Lake Junaluska, North Carolina.

**WANTED TO BUY:** Twenty used church pews, ten feet long, for level floor. In excellent condition. Write J. E. Robinette, 709 S. Neil Street, Gastonia, N. C.

## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two years high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports. Catalog.

WILLIAM C. PRESSLY, Pres.

Box J

Raleigh, N. C.

## Brevard College

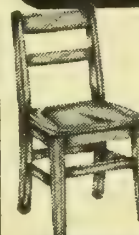
Owned by Western North Carolina Conference offers

Business  
Music  
Liberal Arts  
Pre-professional  
Pre-engineering  
Co-educational

Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

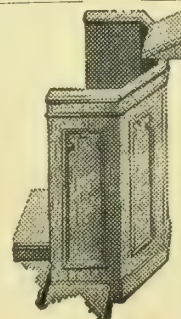


SILER CITY, NORTH CAROLINA

## CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.  
P. O. Box 586 Siler City, N. C.



## Page

CHURCH FURNITURE THAT COMBINES BEAUTY AND DIGNITY WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO. ALBEMARLE, N. C.



# IN PASSING

## Things I Can't Explain II

When I was a boy they called it "second sight," and there were people who were said to have it. Now respectable students of psychology are studying the problem and coming up with fantastic answers.

My foster-mother accepted it as a matter of course, and the messages she got through the workings of her "gift" were just as believable and not quite as remarkable as the telegrams which came over the wire. How that could happen she could never imagine. But intuitions and premonitions were very-day occurrences at our house.

My brother and I became sadly reconciled to the situation and were not at all surprised when she could tell us what was going to happen before it occurred. Like the time when I went away to college and succumbed to an attack of rheumatism which laid me low and kept me confined to my room for a month.

I carefully refrained from telling Mother anything about my illness, and I even went so far as to do a bit of lying concerning the courses I was taking and the fun I was having.

But to no avail. Mother's second sight soon ferreted out the truth, and when, after a month of suffering, I was about at the limit of endurance, here came a letter from her which proved again the futility of hiding anything from her.

"Son," she wrote, "you might as well come home where I can take care of you. I had been thinking that there was something wrong and now I know what it is. Last night I dreamed that Dad and I were sitting at supper in the dining room when we heard a knock at the front door. I went up the hall to answer it, and there you stood. I asked you why you were home and you said that you had had rheumatism for a month and couldn't go to classes. I helped you down the hall and noticed that you could hardly move your left leg. Now, you know my dreams never fail me, so you'd better come on home as soon as you can."

I didn't need any more urging, and without sending word home, I packed my bags and caught the next train.

When I reached home, I limped up the steps and started to open the door. Through the curtains I could see Mother and Dad sitting at the dining table at the end of the long hall. I wanted to surprise them, but I found the door locked and had to ring the bell.

Yes, you guessed it. Mother's dream was coming true in every particular, and as if by compulsion we both said and did the things that she had dreamed.

When I was inside and seated by the fire, she asked me more about my illness. I told her and then I said, "How did you ever guess that I had rheumatism in my left leg?"

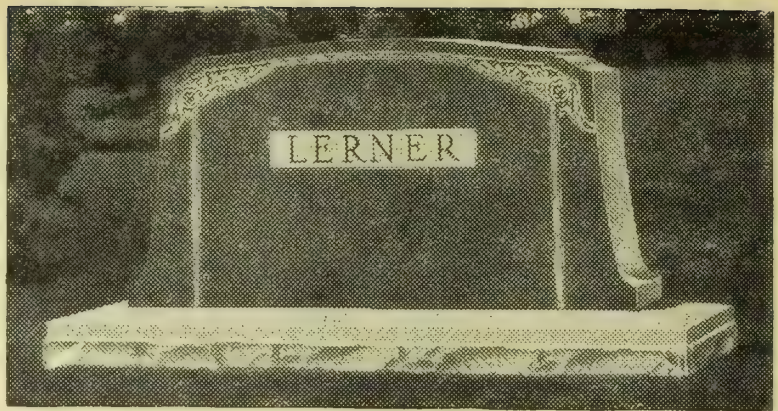
"I saw you limping in my dream," she replied calmly.

"But," said I, "I hadn't a bit of trouble in my left leg until the night before I got your letter."

"That may be true," she admitted. "But I saw you then just as you were a few minutes ago. My dreams don't make mistakes."

Actually, her confidence in dreams was not entirely justified, for sometimes she was wrong. But, over the years, her "second sight" provided us with plenty of food for thought and conversation.

And as long as she was alive, I was never sure that she was not keeping an ethereal eye upon my doings.



## No Monument is More Durable than the stone from which it is cut.

Though the design be most artistic and the workmanship reach perfection, the finished monument can never be more beautiful or last longer than the stone from which it is cut.

Ask your monument dealer for genuine

## WINNSBORO BLUE GRANITE

*"The Silk of the Trade"*

It meets all tests for strength, durability and beauty, and excels as a monumental stone.

It is most lasting because it is composed of the most durable minerals known.

It is superbly beautiful because it is made up of the substance of precious stones and gems.

Inscriptions on it are clearly legible because of the marked contrast between cut and polished surfaces.

There are many granites which have a surface resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

**Winnsboro Granite Corporation, Rion, S. C.**

## HARGRAVE MILITARY ACADEMY

*"The School where character counts"*

A Christian Military Preparatory School to which you can safely send your boy! Your boy's needs are our opportunity; his interests, our obligation.

Fully accredited College Prep and Junior School. Grades 6-12. Summer school June 15-August 9

Write

Box 97

REV. JOSEPH H. COSBY

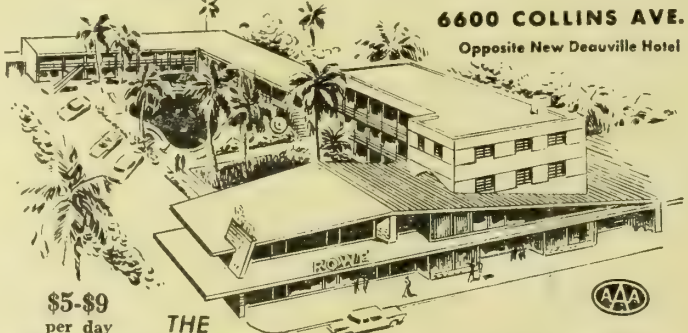
Chatham, Virginia

## GREATEST SUMMER VACATION VALUE

80 Rooms and Studio Apartments • All Air Conditioned and Heated • Salt Water Swimming Pool • Ocean Bathing Direct from Rooms • Shuffleboard • Poolside Balconies • Coffee Shop with Outdoor Terrace • Spacious Lobby and Tropical Garden Patio • Color TV Lounge • Card and Game Room • Free TV in Many Rooms • Elevator • Telephones

6600 COLLINS AVE.

Opposite New Deauville Hotel



\$5-\$9  
per day



We honor  
AMERICAN EXPRESS  
CREDIT CARDS

*In the Heart of*  
**MIAMI BEACH**  
**Rowe**

**RESORT  
MOTEL**

Telephone UN 6-1617



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

JUL 15 1959

DURHAM, N. C.

July 16, 1959

Volume 104

Number 28

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.  
DEC 1959

## In This Issue

•

### N. C. Conference Session

Page 8

★

### African Ambassadors Quartet

Page 11

★

### V. N. C. Conference Appointments

Page 12



BISHOP WILLIAM WALTER PEELE—1881-1959

See story on page seven



# Carolina Briefs

The well-known Leet-McCullar evangelistic team conducted a stewardship-evangelism campaign at the Englewood Methodist Church, Rocky Mount, June 3 through 14. Mr. L. O. Leet and Mrs. Idalee D. McCullar are both National Stewardship Evangelists for the Christian Churches of America. Mr. Leet did the gospel preaching, and Mrs. McCullar, along with the choir, led the music for the campaign.

The eighth annual Institute for Personnel of Methodist Children's Agencies, sponsored by the Board of Hospitals and Homes of the Methodist Church, will be held at Lake Junaluska, N. C., August 2-7. All sessions will be at Lambuth Inn, and again Miss Emma Burris and Miss Lena J. Martin, co-chairmen, have worked out an interesting, timely and helpful program. There will be workshops for administrators, houseparents, and caseworkers.

The Rev. Robert F. Nay, pastor of the Mountain Park-Grassy Creek Charge, Winston-Salem District, held a revival at the Potato Creek Church in Virginia, June 22-27, assisting the Rev. Dewey Morrison, pastor of the Allegheny-Grayson Charge.

Homecoming on Sunday, June 12, at the Ebenezer Methodist Church on the Mountain Park-Grassy Creek Charge celebrated the 100th anniversary of the church located near Elkin. Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, brought the message of the centennial celebration. The Rev. Robert F. Nay is pastor. Revival services began at the evening service and continued through July 17, with the Rev. Earl K. Gibson of Winston-Salem preaching. The revival services were preceded by special services with the children of the church in a vacation church school program led by High Point College students, Betty Lou Williams and Annie Sue Jackson.

The Rev. D. D. Broome, who was recently appointed to the new Laboratory-Landers Charge in the Gastonia District, wishes to announce that his address is now Route 4, Lincolnton.

The Rev. Lester Griffith, missionary to Algeria, was guest speaker at the Asheville District Set-up Meeting held at Central Church, Asheville, on Wednesday evening, July 1.

The Leet Crusades, Inc., a non-profit evangelistic organization, with headquarters in Dallas, Texas, announces that its representatives, the Rev. L. O. Leet and Mrs. Idalee McCullar, both national stewardship evangelists of the Christian Churches of America, will be engaged in evangelistic crusades in the North Carolina Conference during all of 1960 and 1961.

The Rev. Franklin Parker Poole, from the Louisiana Conference, assumed his duties as full-time Minister of Music at West Market Street Church, Greensboro, on July 1. He holds degrees of Bachelor of Music, Master of Christian Education, and Master of Sacred Music. Mr. Poole will combine the work of the children's and youth choirs with the adult choir, and will co-ordinate the program of music throughout the entire program of the Church and Church School, including extra activities with the children, youth and adults. Mrs. Poole will serve temporarily as organist. Mr. Poole replaces Mrs. Lucas C. Abels, who since

1944 has served faithfully as organist and director of the choirs, and through her keen sense of spiritual interpretation added much to the spirit of worship in the congregation.

The God and Country Award for Scouting was presented to Gibby Blackman, Ken Ellis and Joel O'Neal at the worship service of the Fremont Methodist Church on Sunday, June 7.

A groundbreaking service was held on Sunday, July 5, for the new addition to the Old Fort Methodist Church. The Rev. J. E. Yountz, superintendent of the Marion District, participated in this ceremony, and also led the Communion Service which preceded the groundbreaking.

The Rural Life Center, which is a part of the Clay County Group Ministry Plan, is operating on a full schedule this summer, according to a recent report from Miss Laura Wells, Rural Worker for the area. The Center, located at Hayesville in the western North Carolina mountains, is ideally situated and equipped for conferences, retreats, and other gatherings of adults and youth for instruction, inspiration and recreation.

Mr. Robert S. Gregg, a native of Richmond, Va., has assumed his new duties as Minister of Music at Dilworth Church, Charlotte. He is a graduate of the Westminster Choir College, where he received the Bachelor of Music and the Master of Music degrees. Mr. Gregg comes to Dilworth with wide experience in music and choral directing.

The Rev. and Mrs. Robert McKee of Trinity Methodist Church, New Bern, announce the birth of a daughter, Jo-Mary Elizabeth, on July 2, 1959.

Pleasant Grove Church on the Roper Charge, Elizabeth City District, will observe the 100th Anniversary of the founding of the church at 11 a.m. on Sunday, July 19. The Rev. J. Bascom Hurley of Apex, now retired, will be the guest preacher. Mr. Hurley served this charge in the years 1929 to 1933. All former ministers, members and friends of the church are cordially invited by the congregation and the pastor, the Rev. J. A. Williams. A picnic dinner will be shared at noon.

◇ ◇ ◇

## Delegates

### Ministerial Delegates to the General Conference

Lee F. Tuttle, Box 5197, Ardmore Station, Winston-Salem.  
Charles D. White, Box 935, Kannapolis.  
W. Kenneth Goodson, 1226 Dilworth Road, Charlotte.  
Wilson O. Weldon, 1401 Queens Road, Charlotte.  
Embee H. Blackard, 27 Church St., Asheville.  
Eugene C. Few, 606 South York Street, Gastonia.  
J. Clay Madison, 1130 Westridge Road, Greensboro.

## About Pictures

Due to advances in all costs of publication, the "Advocate" is compelled to reinstate the policy of charging for the cuts used in printing pictures. If an organization wants a picture used in the paper, we will have a cut made and will bill the organization sending in the picture. This price will usually be from \$3.75 to \$5.00.

Walter J. Miller, 1100 Queens Road, Charlotte.  
A. Glenn Lackey, 1800 Belvedere Avenue, Charlotte.

### Ministerial Delegates to the Jurisdictional Conference

John H. Carper, 11 Mock Street, Thomasville.  
Robert G. Tuttle, 83 Evelyn Place, Asheville.  
Charles P. Bowles, 302 West Market Street, Greensboro.  
Carl H. King, Box 828, Salisbury.  
James G. Huggins, 1200 South Street, Gastonia.  
G. Ray Jordan, Candler School of Theology, Emory University, Ga.  
Frank C. Smathers, Box 522, Lake Junaluska.  
Garland R. Stafford, 101 Pilsen Street, N. Wilkesboro.  
Paul W. Townsend, 1236 Maxwell St., Salisbury.  
James W. Fowler, Jr., Box 1004, Lake Junaluska.  
J. Lem Stokes II, Pfeiffer College, Misenheim.  
M. Wilson Nesbitt, Box 8414, Duke Station, Durham.  
Chesley C. Herbert, 202 Hillcrest Drive, High Point.

### Reserve Delegates to Jurisdictional Conference

Harold M. Robinson, 215 South Church Street, Salisbury.  
Horace R. McSwain, Box 1457, Statesville.  
J. Elwood Carroll, 319 Summit Ave., Statesville.  
Roy E. Bell, 407 6th Street, North Wilkesboro.  
Ernest Yountz, Drawer 761, Marion.  
R. Herman Nicholson, Box 728, Waynesville.  
Frank B. Jordan, 216 West Colonial Drive, Thomasville.

### Lay Delegates to the General Conference

Edwin L. Jones, Box 966, Charlotte.  
Mrs. Clarence Cranford, Route 3, Box 1004, Asheville.  
Robert M. Smith, Mount Airy.  
Thomas M. Little, Wadesboro.  
Hugh Massie, Waynesville.  
Gordon L. Goodson, Lincolnton.  
M. Thomas Lambeth, Winston-Salem.  
Paul F. Evans, Route 4, Lexington.  
George D. Finch, Thomasville.

### Lay Delegates to the Jurisdictional Conference

D. W. Holt, Asheville.  
J. C. Cowan, Jr., Greensboro.  
Mrs. J. W. Fowler, Jr., Box 1004, Lake Junaluska.  
Holt McPherson, High Point.  
Ira G. Shamel, Box 1914, Winston-Salem.  
Flake Sherrill, Statesville.  
H. D. Whitener, Box 1158, Gastonia.  
Ben L. Smith, Box 1348, Greensboro.  
Berry C. Gibson, 1629 Parsons St., Charlotte.  
Mrs. John W. Hoyle, Jr., 116 Church Street, Smyre, Gastonia.  
Carl B. Hyatt, Jr., 9 Woodcrest, Asheville.  
W. Bryan Moore, Wadesboro.  
J. B. Craven, Morganton.

### Reserve Delegates to the Jurisdictional Conference

Guy Weaver, Jackson Building, Asheville.  
J. Ed Stowe, 409 Thomas Trail, Gastonia.  
Oliver A. Swaringen, Concord.  
H. Grady Farthing, Boone.  
W. W. Smith, Rutherfordton.  
J. F. Harrelson, 216 North Jackson Street, Salisbury.  
Torrence W. Aldred, 813 W. Trade Street, Charlotte.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation Manager  
Henry E. Gibat ..... Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 7 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan a subscription, \$2.00 a year; 20 copies or more to one address \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hickey, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Daily Hour of Bible Study to be Feature of N. C. Conference School of Missions

A new and significant feature has been planned for the program of the Thirteenth Annual N. C. Conference School of Missions and Christian Service to be held at Duke University August 17-21. It is a daily Hour of Bible Study on the theme, "The Idea of God as Revealed in the Scriptures." The teacher will be Dr. Thomas A. Langford, of Duke University. The school's theme is "To Kindle A Glowing Light."

The courses of study and their instructors will include "The Church's Mission in Town and Country," Miss Louise Nichols, New York City, Field Worker with the Woman's Division of Christian Service; "The Role of the United Nations in World Affairs," Mrs. E. L. Hillman, of Durham, former president of the Southeastern Jurisdiction and N. C. Conference Woman's Society of Christian Service, and former member of the Board of Missions of the Methodist Church, and Mrs. T. S. Newbold, Rocky Mount, conference secretary of Status of Women. Also, "The Christian Mission in Africa," Dr. Arva Floyd, professor, Candler School of Theology, Emory University, and Mrs. Ralph E. Dodge, wife of the Bishop of Rhodesia; "The Gospel of Luke," Dr. R. H. Sales, and Dr. Orval S. Wintermute, both of Duke University.

Lines of work for which clinics will be held on Tuesday, Wednesday, and Thursday afternoons are presidents, vice-presidents, recording secretaries, treasurers, secretaries of promotion, missionary education and service, Christian social relations, spiritual life, supply work, and chairmen of public relations.

Among other features of the five-day school will be evening platform addresses by members of the faculty, and films.

The Spiritual Life Retreat preceding the School of Missions will begin on Sunday afternoon, August 16, at 3:00 o'clock and close with the Monday morning session. The leader, Dr. Howard P. Powell, is pastor of the Edenton Street Methodist Church, Raleigh.

Registration for the school is \$2.00; Retreat, \$1.00. Day students, full-time, \$2.00; part-time, 50 cents per day. Registration fee should be sent as soon as possible, and no later than August 5 to Mrs. H. C. Turlington, Box 587, Dunn, N. C. Other expenses of the school include room and board, \$13.00, plus 50 cents for insurance; Retreat, \$6.00, plus 15 cents for insurance.

## WSG Weekend of Study

The realization of a dream of long standing of the N. C. Conference Woman's Society of Christian Service and Wesleyan Service Guild will come to full fruition in a Conference Guild Weekend of Study August 15-16 at Duke University.

The prescribed courses of study for 1959-60 will be taught by four of the seven instructors for the Woman's Society's School of Missions. They are, "Africa," Mrs. Ralph Dodge; "The Church's Mission in Town and Country," Miss Louise Nichols; "The Role of the United Nations in World Affairs," Mrs. T. S. Newbold, and "The Gospel of Luke," Dr. R. H. Sales.

Clinics will be held for secretaries of

promotion, presidents, vice-presidents, chairmen of literature and publications, spiritual life, missionary education and service, and Christian Social Relations.

The Registration fee, \$1.50, should be sent to Miss Juanita Stott, 2208 Hope Street, Raleigh, N. C. Room and board for one night, \$1.00; four meals, \$2.75; insurance for two days, 15 cents.

It is important that each Guild in the conference have a minimum of four representatives at the Guild Weekend, each member taking a different course of study.

## WSCS Leaders to Attend Meetings

Five members of the Conference Woman's Society of Christian Service will be delegates to the eighth Annual Leadership Training Workshop to be held at the University of N. C. in Chapel Hill, July 19-23. They are Mrs. W. I. McLamb, Garland, and Mrs. Taylor Long, Blanch, conference



## NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St.  
RALEIGH, N. C.

secretaries of youth work and student work, respectively; Mrs. James M. Harper, Jr., Southport, president Wilmington District Woman's Society of Christian Service; Mrs. Frank Houser, Pittsboro, chairman of Committee on Nominations, Burlington District; and Miss Mary Gardner, Raleigh, conference chairman of Public Relations.

Sponsored by the N. C. Council of Church Women's Organizations, the workshop's four-day program includes elective courses on Citizenship Responsibilities, Parliamentary Practices, Organization Leadership, Effective Speaking, Toward Mental Health, Nuclear Warfare, and a general course on Current Issues in World Affairs.

Among other features of the special programs are a "Cotton Picking Breakfast" (a get-acquainted gathering), a get together meeting with a "What's My Line" type of program, a Public Relations meeting, and an Open House at the home of Chancellor and Mrs. William B. Aycock.

The Annual Meeting of the N. C. Council of Church Women's Organizations on Thursday afternoon and the banquet on Thursday evening when the Leadership Certificates will be awarded, will conclude the four-day meeting.

Mrs. Corinne J. Grimsley, of Raleigh, is the director for the 1959 Leadership Training Workshop.

Representing the N. C. Conference Woman's Society of Christian Service at the National Methodist Town and Country Conference to be held in Wichita, Kansas,

July 21-24, will be Miss Ethelynde Ballance, rural worker on the Roberdell Charge, and Miss Jean Griffith, rural worker in the Glendon Area.

The National Convocation of Youth will convene at Perdue University, LaFayette, Indiana, August 24-28. Delegates from the N. C. Conference Woman's Society will be Mrs. W. I. McLamb, Mrs. W. Taylor Long, and Mrs. Allen C. Lee, conference secretaries of youth work, student work, and missionary personnel, respectively.

## Aberdeen Women Organize Guild

A new Wesleyan Service Guild unit has been organized at the Page Memorial Methodist Church, Aberdeen. The announcement is made by Mrs. W. C. Gardner, secretary of the Fayetteville District Wesleyan Service Guild.

Assisting in the organization was Mrs. H. W. Doub, recording secretary of the N. C. Conference Woman's Society of Christian Service, and Mrs. Pat Satterwhite, president of the local Woman's Society.

Officers, installed at the eleven o'clock worship service on May 31 include Mrs. Robert Yates, president; Mrs. John Bowman, vice-president; Mrs. T. P. Shearin, recording secretary; Mrs. W. L. Edwards, secretary of promotion; Mrs. C. E. Pleasants, treasurer, and Mrs. H. W. Doub, co-ordinator.

## Medical Work In Africa

A pitifully thin little boy with a leg badly infected from snake bite was admitted to a hospital in Southern Rhodesia. It was almost too late for little Kambasa because the ways of white doctors were not well known to his parents, who had been pinning their hopes on the efficacy of charms. For his treatment Kambasa had to sit with his leg in an antiseptic bath. The little boy was so ill that he could not sit up alone. His father and his mother took turns sitting behind, placing their arms around him for support. The antiseptic was changed from time to time, but the tender arms of father or mother were always around the boy, twenty-four hours a day.

As soon as people of the surrounding Christian community heard of the child whose leg had to be kept continuously in the medicinal bath, they began coming to the hospital, saying, "We have heard that arms are needed to hold a little child, too weak to sit alone, to help save his life. Could our arms be used?" In time Kambasa was healed, and he grew up strong in body and spirit. He is now a teacher, helping African children to find the loving arms of God for their protection in life.

All the hospitals in Africa could tell wonderful stories of healing. There are about a dozen hospitals, with at least one in each conference supported jointly by the Woman's Division of Christian Service and the Division of World Missions. Some are general hospitals, others specialize in maternity care, and all treat many out-patients. New hospitals are being built in Wembo Nyama (Congo) and in Nyadiri (Southern Rhodesia). The maternity wing of the new hospital at Wembo Nyama has been completed and is now in use.—From brochure, *His Saving Health*.



# Committee on Children's Work Makes Report and Lists Recommendations

LESTER A. TILLEY, *Chairman*

As the Committee on Children's Work reviews the growth in the enrollment of our children in the Church School, it realizes anew the tremendous responsibility which it has. The enrollment in this division of the Church School has increased to 45,559.

For the conference year 1957-58 there were 433 churches which reported their Vacation Church Schools. These schools were attended by 27,000 boys and girls. The total number of workers was 6,017.

In preparation for the Vacation Church Schools to be held in the summer of 1959, twelve Vacation Church School Institutes were conducted. These one-day sessions assisted 1,653 persons prepare for their responsibilities in their local Vacation Church Schools. The Institutes were led by excellent instructors from our own conference.

Nine district Junior Camps were held in 1958. Attending the camps were 667 boys and girls led by 118 workers. Thirteen Junior Camps will be held in the summer of 1959. A special training session for counselors was led by Miss Louise Davis, Miss Elizabeth Brown and the Rev. Robert Regan, June 9-12.

There is a growing interest in Day Camping conducted by the local churches. To help each local church train its leaders a special camp training area has been established at Camp Chestnut Ridge. This training area will be in operation for six sessions during the summer.

During the past year thirty-eight courses in Children's Work were taught in twenty-five Christian Worker's Schools. Eight hundred and sixty-one persons enrolled, with 517 receiving Course Cards for Recognition. Included in the above totals are the figures for the six Observation-Laboratory Courses in which 98 student-teachers enrolled, 88 of whom received Course Cards.

Another venture in leadership education was a primary laboratory course taught on successive Sunday mornings in a local church. There were 18 student-teachers and twelve children enrolled.

To further aid our local churches in the enlistment and training of qualified workers for the Children's Division each superin-

tendent is urged to lead his teachers in a Home Study Course, "Understanding Children."

With continued dedication and concern the Committee on Children's Work looks forward with anticipation to the new year.

## Recommendations for Children's Work

1. Vacation Church School
  - a. That each local church work toward having a 10-day Vacation Church School.
  - b. That March 14 through April 1, 1960 be reserved for Area Vacation Church School Institutes and that there be 15 such Institutes.
2. Camping
  - a. That there be more extensive promotion of Day Camping in the local church and training opportunities be offered.
  - b. That resident Junior Camps be supported on a District basis.
3. District Directors



## North Carolina Conference Board of Education

REV. C. P. MORRIS, *Executive Secretary*  
Box 6667, College Station, Durham, N. C.

- a. That each District Director participate in the Home Study Course for District Directors.
  - b. That each District Director make a report to the Conference Director.
  - c. That each District Director send a quarterly letter to the Superintendents of the Children's Division.
  - d. That each District Director work closely with the District Secretary of Children's Work of the Woman's Society of Christian Service.
4. Church-Sponsored Weekday Nursery Schools and Kindergartens
 

That a Sub-Committee be appointed by the Committee on Children's Work

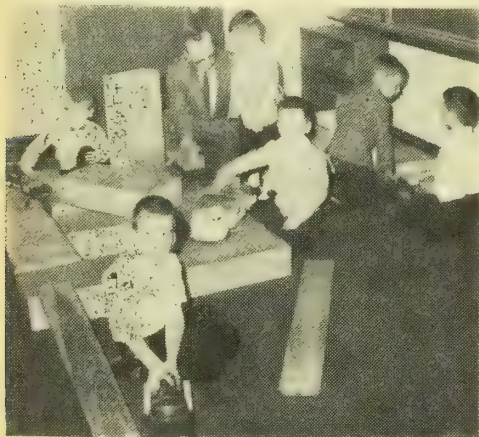
    - a. To set up standards for these schools.
    - b. To determine procedures for establishing these schools.
    - c. To create a fellowship for teachers in these schools.
  5. That the program of Christian Education for children be presented to the ministers of each District at a regular District ministers' meeting.
  6. Special Days
    - a. That Children's workers co-operate in every possible way with the total program of Christian Education.
    - b. That they lead out in the observance

of Children's Day, Church School Rally Day, Promotion Sunday, and National Family Week.

7. That churches planning to build or remodel their education facilities consult with the Conference Board of Education as to suitability of plans.
8. That in conjunction with the Membership Training Class (Discipline, Paragraph 29), a Guidance Session be held for the parents of the children joining the church to familiarize them with the purpose of the class.
9. That more men be encouraged to enter the program of Christian Education in the Children's Division of the local church.
10. Plans for Observation
  - a. That classes in church schools over the Conference be carefully selected and offered as observation centers for church school teachers.
  - b. That the teachers in these observation classes be given special training in the techniques of conducting an observation class.
  - c. That those observing be prepared for observing and evaluating such classes.
11. That a Conference Laboratory School be held July 10-15, 1960.
12. That a Home Study Course be held for the teachers in each local church.
  - a. The Superintendent of Children's Division to take responsibility for leading her teachers to enroll in the Home Study Course.
  - b. The Course recommended for this year is 210, "Understanding Children."
  - c. The District Director is to select four churches in the District to give special guidance in this course.

## PERSONNEL OF COMMITTEE ON CHILDREN'S WORK

Chairman: Lester A. Tilley, Smithfield.  
Director of Children's Work: Wesley G. Brogan.  
Members of the Committee from Board of Education: Mr. H. L. McDonald, New Bern; Mrs. E. H. Smotherman, Goldsboro, N. C., Mrs. V. E. Queen, Elizabeth City.  
District Directors of Children's Work: Burlington: Durham: Mrs. O. V. Elkins, 601 N. Hyde Park Ave., Durham; Elizabeth City: Mrs. James A. Auman, 46 Market St., Hertford; Fayetteville: Mrs. W. R. Stevens, Box 208, Rockingham; Goldsboro: Mrs. Wallace Kirby, Fremont, and Mrs. E. H. Smotherman, Route 3, Goldsboro; New Bern: Mrs. Marvin Vick, 411 W. Lenoir St., Kinston; Raleigh: Mrs. Walter Burgess, Wendell; Rocky Mount: Mrs. L. H. Felmet, 241 Briar Cliff Road, Rocky Mount; and Wilmington: Mrs. C. F. Grill, Box 178, Burgaw.



*Play together in the kindergarten*



*Primary children making figures for diorama*



# MYF-ers Sweat As ACS Draws Near

## Louisburg Assemblies Draw to Cheerful End

MYF'ers turned to an old advertising standby, "the best ever," for their descriptions of the annual Louisburg Assemblies which concluded June 20.

At the first week of assemblies on the Louisburg College campus, 275 youth and advisers gathered for a study of the theme, "Seek Ye the Lord."

### Ruark Praised for Work

The Rev. Henry G. Ruark of the First Methodist Church in Laurinburg developed the theme as main speaker for the week.

"He did an outstanding piece of work. It was very provocative," appraised the Rev. Robert McKenzie, Jr., Conference Director of Youth Work.

The Rev. Troy J. Barrett, formerly of Zebulon but now of Warrenton, was Bible Forum leader for the week.

"We had more group discussions than before," said the Rev. McKenzie. "This was part of the Rev. Barrett's work."

Ten study courses were offered with delegates almost equally divided among the groups. A course on boy-girl relationships again proved its merit by drawing the largest crowds.

### McKenzie Encouraged

"But one encouraging sign which we should definitely note," continued the Rev. McKenzie, "was the increased interest shown in a course on church vocations. We hope that this may become a trend in our assemblies."

During the first week of meetings, the Rev. Christian White of Burlington served as dean, while Mrs. H. R. "Ma" Odom of Gibson was a counselor for women.

The second week workshop drew 207 MYF'ers and staff members. "This workshop was probably the best we've ever had. We had a very, very fine staff to help out," said the Rev. McKenzie.

Purpose of the workshop was to train MYF officers and members in skills of leadership and in the program of the MYF. The workshop was set up to duplicate several church MYF's with members, officers, adult counselors and advisers (including the pastor).

"We had seven groups," said the Rev. McKenzie, "discussing what the ideal MYF should undertake in programs, curriculum, use of adult leaders, yearly programs, and elections."

The Rev. Warren Petteway of the First Methodist Church in Henderson was speaker for the week; the Rev. Harvey Johnson served as dean, and Mrs. W. I. McLamb of Clear Run in Garland counselled the women.

The Rev. McKenzie had praise for them all.

### Staffs Thanked

"I want to thank all of the staff for the wonderful work they did at the assemblies. All in all, the weeks must be termed a success.

"We had some of the largest groups we've had in a number of years. And the MYF'ers enjoyed themselves.

Methodist youth are home again mopping their brows as they sweat out the interim between conference summer gatherings.

Two weeks of assemblies and workshops at Louisburg College ended on a cheery note June 20.

But then a lull in activities on a conference scale settled in as MYF'ers began their wait for the Annual Conference Session at Duke University. It's a hot wait, too, between June 20 and August 10-14, dates of ACS.

### Meeting In Greenville

A planning committee meeting in Greenville Wednesday, July 15, has been the only interruption of the vacation period. At the Greenville Methodist Student Center, conference treasurer Howard Garner led a group in mapping final arrangements for ACS.

Conference director of youth work, the Rev. Robert McKenzie, Jr., reported that his office has received 458 names from local churches and subdistricts for delegates to ACS.

"This doesn't quite reach our expectations yet," said the Rev. McKenzie. "We would like to have as many as 800 representatives."

He urged all local churches to remember that each church, each subdistrict and each district should send one delegate to the Duke session.

"Each group should send the name of one delegate and one alternate to me at Box 6667, College Station, in Durham.

"We will return applications directly to the person who is to come to ACS instead of to the church. If the regular delegate indicates that he cannot attend, then we mail blanks to the alternate."

Besides applications, almost everything is in readiness for the eighth annual session.

Miss Charity Holland of Kinston and the Rev. Harold Leatherman of Manteo will serve as deans at ACS.

One emphasis of this year's meet will be the reorganization of subdistricts, stressing the importance of monthly council meetings and fewer rally-type subdistrict meetings.

The Queen St. Methodist Church of Kinston will present a skit on this idea during opening day activities.

### A. Purnell Bailey to Speak

Dr. A. Purnell Bailey, renowned for his work as a minister in the Virginia Conference, as a newspaper columnist and as a leader in radio devotionals, will serve as inspirational speaker for the week.

His topic of discussion is "The Courage to Be."

### Duke Skit Scheduled

The Rev. McKenzie also announced that a presentation by the Methodist Student Movement at Duke University is planned.

"This group will stage 'The Lark' by Jean Anouilh. It will be a sketch of the life of Joan of Arc under direction of the Rev. Art Brandenburg, chaplain of Methodist students at Duke."

Another highlight of ACS will be Rally Day August 14. Over 2,000 people from across the conference are expected to attend for the annual services in Duke Chapel, a picnic on the campus, and installation of conference officers.

"I suggest that groups might charter a bus to this day's activities," the Rev. McKenzie added.



### NORTH CAROLINA CONFERENCE

President: Francis Bradshaw  
200 Cedar Street, Durham, or  
Box 5010, Duke Sta., Durham

Publicity Superintendent: David Gergen  
2803 Nation Ave., Durham

Director of Youth Work: Robert McKenzie, Jr.  
Box 6667, College Sta., Durham

"A number of young people made decisions to join the church, and a number made decisions to follow church vocations.

"Of course, Louisburg College gave us excellent treatment too. We sincerely enjoyed the air-conditioning installed in the dining room.

"You just must thank everybody for an occasion like this," concluded the Rev. McKenzie.

## MYF Contributions Show \$1,400 Jump

*MYF contributions totaled at the end of the church year showed an increase of \$1,400 over the previous year in the North Carolina Conference.*

*"We are very encouraged by the increased giving," said Conference Director of Youth Work, the Rev. Bob McKenzie. "This jump was significant in that each church is now setting a definite goal for its pledging.*

*"We hope that even more significant progress can be made in the years to come."*

*The New Bern District, paced by \$525 from the Queen St. Methodist Church in Kinston, led the conference in contributions. The Jarvis Memorial Church in Greenville gave \$407 to the MYFund.*

*The new church year began June 1 and will end May 31, 1960.*



# Report of the Superintendent of The Methodist Home For Children to the N. C. Conference

Helen Keller is reported to have said, "There is no lovelier way to thank God for your sight than by giving a helping hand to someone in the dark."

I would like to paraphrase this statement to read, "There is no lovelier way to thank God for your blessings than by giving a helping hand to a child in need."

We believe that we are an extended arm of the church lending such a helping hand to the children of eastern North Carolina. We are thankful for our Home. We feel that we are making progress along many lines. Certainly our boys and girls are now enjoying the public schools as they never have before. All of our boys and girls this year are going to school in a more natural manner, leaving the campus in the morning for Myrtle Underwood Elementary School, for Hugh Morson Junior High, and for Needham Broughton High School.

We believe that the physical well-being of our boys and girls has also improved. In addition to the fine medical services that we have been accustomed to, we are enjoying the services of a pediatrician, services of a psychiatrist from the Wake County Mental Health Clinic, and also a psychologist has been secured for a half-day a month to make tests and evaluations of some of our children.

We feel that much progress has been made in the field of social service. Our records for family history, medical records, evaluations of the child, abilities and school records are available to give us a better picture of the child. We only have one case worker; we need four.

We are beginning to see results of the study of the Survey Committee. A committee has been appointed to work out a rotation system for the Board of Trustees of the Methodist Home for Children. Also, a committee to study a long-range program has been appointed. I am sure that this committee will be glad to work in co-operation with the Conference Long-Range Planning Committee and the newly named committee from the Commission on World Service and Finance to study the needs of the agencies, causes and institutions of our Conference.

We do have some problems. Every family has problems. We happen to be a very large family, and we have tried to face same.

I hope that the Conference will see fit in the near future to give our house mothers a higher pay scale. About two years ago I suggested that the work of the house mother was just as valuable as a school teacher, and the pay be comparable. I still believe this is true.

Social service is an important phase of our work. We need not only to have these services in order to best know the work with the child, but also to be able to better help the members of the family and the child.

And, of course, maintenance runs into money with the high cost of materials and labor to keep a campus as large as ours in a good state of repair.

Bishop Lloyd Wicke tells the story of

overhearing a conversation of a young couple. The couple was walking along, talking in rather high pitched tones, with tenseness that was uncomfortable. The wife was heard to say to her husband, "You don't care about me." The response of the husband was, "Of course I care."

And the wife replied, "No, you don't really care for me." A little less convincingly the husband replied, "Sure, I care," and then there was a somewhat long silence, a sense of just agreeing to go along and live together because it was the expected thing. Society and the neighbors would never know. They would just go on existing. Surely love, concern and real care were missing.

We feel that child care is one of the most important phases of the work of the church, and basically we know that our church will want to have the best home for children that it can possibly have. We



## METHODIST HOME FOR CHILDREN RALEIGH, N. C.

Owned and maintained by the North Carolina  
Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

know that our church cares, but does it care enough that we can improve our home for children to the extent that it may render the best service in this day and time that is possible?

We have enjoyed visits from the official boards, the Woman's Society of Christian Service, vacation church school groups, and individuals. We invite you to come to see us. We are also making plans to come to see you. We plan to visit each district in our Conference during the month of November. You will be invited to a supper meeting. There will be a program informing you of the work of the Methodist Home for Children. The following are invited from each local church: the pastor, the chairman of the official board, the charge lay leader, church school superintendent, president of the W.S.C.S., president of Methodist Men, and one or two other persons who are interested in the Home for Children. Following is the schedule of dates. You will hear from us later by way of letter.

## 1959 Methodist Home for Children's Program

November 6—Durham District: Supper Meeting, 6:30 p.m. Exact place to be announced.

November 10—Rocky Mount District: First Methodist Church, Wilson; Supper Meeting, 6:30 p.m.

November 12—Elizabeth City District: First Methodist Church, Washington; Supper Meeting, 6:30 p.m.

November 13—Elizabeth City District: First Methodist Church, Elizabeth City; Supper Meeting, 6:00 p.m.

November 16—Wilmington District: First Methodist Church, Lumberton; Supper Meeting, 6:00 p.m.

November 17—Wilmington District: Grace Methodist Church, Wilmington; Supper Meeting, 6:30 p.m.

November 18—New Bern District: Centenary Methodist Church, New Bern; Supper Meeting, 6:30 p.m.

November 19—Fayetteville District: Hay Street Methodist Church, Fayetteville; Supper Meeting, 6:30 p.m.

November 20—Goldsboro District: St. Paul Methodist Church, Goldsboro; Supper Meeting, 6:30 p.m.

November 23—Burlington District: Davis Street Methodist Church, Burlington; Supper Meeting, 6:30 p.m.

November 24—Raleigh District: Methodist Home for Children, Raleigh; Supper Meeting, 6:30 p.m.

## What Can I Do to Help?

1. Clothing Sponsorship—\$50.00 Fall and Spring for child up through eleven (11) years of age. \$75.00 Fall and Spring for child twelve (12) years of age and older.

2. Lunch Sponsorship—\$25.00 Fall and Spring for a boy or girl in elementary grades. \$45.00 Fall and Spring for a boy or girl in Junior and Senior High School.

3. Take a Thanksgiving offering as a special gift for the Home for Children (over and above your apportionment).

4. An undesignated gift for support of our Home.

5. Plan now to remember the Methodist Home for Children in your will. The size of your estate does not matter, but your genuine interest and concern for a continuing service to boys and girls who need a home does matter.

6. Come to visit us—we would like an opportunity to visit with you.

Thank you again for your fine support, and the many wonderful things that you do for our boys and girls at the Home.

Respectfully,  
ROBERT L. NICKS  
Superintendent

## Mrs. Margaret Darden Bradham

It is with great sadness that we must report the death of Mrs. Margaret Darden Bradham, house mother and friend, beloved to both children and staff of the Methodist Home for Children, on June 9, 1959.

Mrs. Bradham died very unexpectedly, and it is difficult yet to realize that her cheerful face and willing hands are no longer with us. A memorial service was held in the auditorium of our Home on Friday morning, June 12, the Rev. Robert L. Nicks, officiating. Funeral services were held at 2 p.m. the same day at Pennington-Smith Funeral Home, with burial in Oakwood Cemetery.



## Bishop Peele Dies at Home in Laurinburg

William Walter Peele, who left a Scotland County farm to become later a president of the Methodist Council of Bishops, died on Wednesday, July 1, in his sleep at his home near Laurinburg. He was 78 years of age.

Funeral services, conducted by Bishop Paul N. Garber of Richmond, Va., were held at the First Methodist Church of Laurinburg. The Rev. Henry Ruark, pastor, shared in the ritual. Burial was in a family cemetery near the Peele home.

Surviving are his widow, the former Elizabeth Lytch, and a brother, Raymond Peele, of Rowland.

Bishop Peele was born at Gibson, N. C., son of Andrew and Lenora Jane Peele. He received his A.B. and D.D. degrees from Trinity College (now Duke University), and his LL.D. degree from Randolph-Macon College, Ashland, Virginia. He was ordained in the Methodist Church in 1906, after having served as a professor and three years as president of Rutherford College (now Brevard College). His first pastorates were on the St. John's-Gibson and the Aberdeen-Biscoe Charges. He next became headmaster at Trinity Park School in Durham, and later joined the faculty of Trinity College where he taught Biblical literature and served a short time as acting dean.

Returning to the pulpit in 1918, he became pastor of Edenton Street Church in Raleigh, and in 1923 went to Trinity Church in Durham. Later he was pastor of First Methodist Church, Charlotte, and presiding elder of the Greensboro District, both appointments in the Western N. C. Conference. From 1938 until his retirement in 1952, he served as a bishop of the Methodist Church in the Richmond Area, Virginia and North Carolina Conferences. It was during this period that he was accorded the honor of being elected president of the Council of Bishops.

Since his retirement he and Mrs. Peele had made their home in Laurinburg.

Bishop Garber has issued the following statement: "In the passing of Bishop W. W. Peele the Methodist Church and all other religious groups have suffered an irreparable loss. He was a great ecclesiastical statesman who always retained the brotherly spirit which endeared him to both clergymen and laity.

"Under his administration of the Richmond area of the Methodist Church, tremendous denominational progress was made in every area of religious activity. It should also be remembered that Bishop Peele served as chairman of the Methodist Commission on Chaplains during World War II, and his leadership in providing chaplains for our armed forces was an outstanding achievement which was recognized by both the church and the state.

"As a member of the board of trustees of Trinity College, he had a vital part in the transformation of Trinity into the great national university now known as Duke University.

"Bishop Peele was a most inspiring preacher, and was in constant demand for services in all denominations."

## Prominent Wilmington Layman Dies at Linville

The sudden passing of E. L. White removed from Grace Methodist Church, Wilmington, one of her most active members. While visiting with friends in Linville Falls, N. C., on Saturday night, June 27th, he died as a result of a heart attack. The funeral service was conducted in Grace Church by his pastor, Dr. J. V. Early, on June 30.



E. L. WHITE

Mr. White led an active life. Over his 69 years he not only had an active and warm family life, but also had many and varied interests. He served with distinction as Mayor of Wilmington, originating and promoting the Azalea Festival, and headed the drive for the United Fund. He aided, among other community projects, the Boy and Girl Scouts and the U. S. O. When he died, he was a member of the State Highway Commission.

His love for people gave him a place



Groundbreaking services for the new Lyon Memorial Methodist Church of Fayetteville were held at 2:30 p.m. on Sunday, June 21st, 1959, it is announced by the pastor, Rev. James C. P. Brown. The building site is located on Rogers Drive at the juncture of Eutaw and Greenwood Homes, two rapidly growing residential areas of Fayetteville. Ivan E. Welborn, official board chairman, A. L. Brown, building committee chairman, and many other officials of the church took part in the ceremony. Ministers taking part in addition to the pastor were Rev. O. L. Hathaway, Fayetteville district superintendent, Rev. J. K. Bostick of Burlington, who was the first pastor of the church, and two other Fayetteville pastors representing the N. C. Conference Board of Missions, Rev. Russell S. Harrison of Haymount and Rev. J. W. Page of Hay Street.

The building to be built will be a permanent chapel with good worship facilities. Also included are a basement classroom and the pastor's study. Estimated cost is \$60,000.00. The Armco Steel building now being used by the congregation on a rental basis from the Board of Missions, will be retained for the present for Sunday School space.

A Ten Dollar Club gift of \$15,000.00 and a bond sales program have made possible the financing of the building.

in the hearts of the members of Grace Church to which he gave freely of his time and substance. In this regard, "if you want to see his monument, look around you." He was currently serving as chairman of the Official Board, and worked as chairman of the entertainment committee for the recent Annual Conference, meeting in his church. Only a few days prior to his passing, he gave the address of welcome to the Conference.

"Blessed are the dead who die in the Lord, and their works do follow them."

## Choir of Salisbury Church Delights Large Audience

On Sunday evening, June 21, the choir of Coburn Memorial Church, Salisbury, presented a full program of great music, including anthems, quartets, and special arrangements of hymns. The regular choir was swelled to practically double its size by former members who were invited to return for the occasion. The high point of the program was the rendition of the Billy Graham Crusade hymn, "How Great Thou Art!" with Carroll Earnhardt, baritone, as soloist.

The choir is under the leadership of Mr. Homer Gardner who has been its director for twenty-two years. Organists and pianists for the occasion were Mrs. Jack Brady, Miss Sandra Rufty, Homer Gardner, Jr., and Mrs. S. T. Coburn.

Among those present who were with the choir in earlier years were a former director, Mrs. Effie Earnhardt, and a former pianist, Mrs. S. T. Coburn, who accompanied at the piano before the organ was installed.

At the half-way point in the program, the Rev. Harold Simpson, pastor, presented a token of appreciation to Mrs. Maggie Russell who has sung in the Coburn choir for fifty years, and who continues as one of its most faithful members.

Preceding the service was a social hour.



# N. C. Conference Session Climaxes "Fruitful Year"

By DALLAS MALLISON

The 124th session of the N. C. Annual Conference, held at historic Grace Methodist Church in Wilmington, June 22-25 inclusive, 1959, was colorful, cheerful, and crowded. As usual, Bishop Paul N. Garber presided in his inimitable, charming, and expeditious manner. Many things happened and much was done. At times the session got behind in its calendar, but the bishop was always able to trim things and catch up. Some important decisions and plans were made.

In general, the session lived up to the advance billing given it by Bishop Garber when he said in his Annual Call:

"The year 1958-59 has been one of the most fruitful years in the history of North Carolina Methodism. We know in advance what thrilling and inspiring reports will be made at the Wilmington session. We know that our crusading spirit will be evidenced in the presentation of challenging programs for the new conference year. Most careful consideration will be given to the making of the annual appointments."

## 12TH TIME IN WILMINGTON

This was the 12th time that an annual session has been held in the Port City. In all but one of these, Grace Church has been the host. Fifth Avenue Methodist Church entertained the session in November, 1940. This year marked the first summer session held in Wilmington. Previous sessions have been held in the Port City in 1855, 1867, 1875, 1884, 1893, 1902, 1915, 1924, 1935, 1940, and 1951.

Bishop Garber was presiding over his ninth consecutive annual session of the N. C. Conference, having been assigned as resident bishop in 1951. Conference Secretary W. Carleton Wilson was serving his seventh straight session, having started with the 1953 annual session. Assisting Bishop Garber were two retired bishops.

Bishop W. W. Peele was former resident bishop of the Richmond Area. The other retired bishop who arrived the first afternoon and remained until Thursday morning, was the famed Bishop James H. Straughn, now 82 and living in Baltimore. A person of rare charm and insight and great personal warmth, Bishop Straughn is the only survivor of the three heads of the denominations which merged to form the Methodist Church of today. He was president of the Methodist Protestant Church when union took place in 1939. He addressed the new class admitted to full connection and gave the annual historical address. He also appeared briefly at other times on the program.

## OPENING DAY'S HIGHLIGHTS

Seventeen ministers were admitted to full connection with the Conference on Monday afternoon. (See picture for complete list.) In addition, six ministers with full member-

ship were transferred to the Conference from other conferences, and one minister was transferred out to another conference. Thirteen other transfers of those on trial or still students were approved to and from the Conference.

Bishop Straughn told the new class that theirs is an "insistent calling" which sets the ministry apart from all other pursuits or occupations. He advised each new minister to be a "conference man." He warned the young ministers against "putting a price tag" on themselves and becoming overly concerned with prestige, position, or income. He urged them not to be afraid of their official boards, congregations, or bishops.

"Our business is nothing less than the spiritual leadership of the world," the veteran cleric asserted. "Above all, be yourselves and feel you are your own master, subject finally only to God Himself."

## AN INSPIRING SERMON

On Monday afternoon Dr. Howard P. Powell, pastor of Edenton Street Church, gave an inspiring and challenging sermon on "The Call to the Ministry." He said that the call to preach involves a call to prayer and a call to carry on the concerns of a loving heart.

A check for \$7,519 was presented to the Conference by the General Board of Publications as the Conference's share in the proceeds derived from the sale of publications. Also during the afternoon a resolution was adopted expressing regret at the illness of Mrs. Garber, who was absent. Mrs. Garber never misses a session if she is well, and says she feels the N. C. Annual Conference is her very own conference.

## MISSIONS PROGRAM

A "resurgent quality," "remarkable growth," and "continuing vitality" char-

acterize the Christian missionary movement, Dr. Henry C. Sprinkle, editor *The World Outlook*, said Monday evening. The address of a former editor of the N. C. CHRISTIAN ADVOCATE featured the annual program of the Board of Missions.

Explaining what he called the dynamism of missions in a changing and sometimes hostile world, Dr. Sprinkle defined "missions" as "the road from church to Christ." He noted, parenthetically, that a Methodist from the N. C. Conference was the first of the long line of American Methodist missionaries.

Dr. Sprinkle said he had concluded that the "most strategic and imperative field" for missions is now in American cities. Studies of the changing patterns of urban life reveal a tragic and alarming number of unchurched persons, he declared. He predicted that church extension in urban areas would be one of the next great Methodist movements.

On Monday evening greetings were brought from the Virginia Annual Conference by Dr. T. F. Carroll, superintendent of the Farmville District. Greetings were also brought from the N. C. Conference Woman's Society of Christian Service by its president, Mrs. Pierce Johnson of Weldon.

## TUESDAY'S SESSIONS

The program Tuesday morning led off with a welcome to the delegates to the Port City by the late E. L. White, then chairman of the official board of Grace Church and member of the State Highway Commission. (Mr. White passed away suddenly at Linville on Saturday night following his speech.) A response was made by retired Bishop Peele.

Then followed the annual historical address by Bishop Straughn who spoke of "Some Sidelights of Methodist Unification" in which he played a major role as president of the Methodist Protestant Church, one of the three churches forming the Methodist Church. He humorously referred to his own church as "the prodigal son of Methodism."

Following the formal organization of the Methodist Episcopal Church in 1784, the Methodist Protestant Church, a splinter group, was organized in Baltimore in 1828.



NEW CLASS ADMITTED TO FULL CONNECTION IN N. C. ANNUAL CONFERENCE—Shown here are 13 of the new class of 17 ministers admitted to full connection with or membership in the N. C. Annual Conference at the Wilmington session. They are Paul B. Scott, H. N. Ward, L. A. Green, C. H. Mewborn, R. L. Baldrige, J. C. Glass, Jr., R. H. Love, Horace Quigley, W. O. Connor, C. A. Simonton, Jr., Holland Hale, H. A. Phillips, Jr., and A. Kimsey King, Jr. The ministers not included in the picture are Paul G. Bunn, H. W. Pearce, E. A. Stevens, and F. O. Walker. (Photo Courtesy Wilmington Star-News).



Bishop Straughn recalled. Then in 1844 the Methodist Episcopal Church split into the northern and southern branches over the question of slavery.

It was 95 years later, in 1939, that the three branches came together to effect Methodist Union. Previously, in 1938, at Birmingham, Ala., the M. E. Church, South, had approved unification, and the chief speaker at this meeting was Bishop Straughn who described in vivid phrases the emotionalism of this great historic moment. He said he placed the hands of Bishop Edwin Holt Hughes, head of the Methodist Episcopal Church, in the hands of Bishop John M. Moore, head of the Methodist Episcopal Church, South. "Union at last," Bishop Straughn said.

#### THE RURAL CHURCH

To lead off the program of the Commission on Town and Country Work, the Rev. L. O. Leet gave a report on the seven Crusades he has held this year in churches of the N. C. Conference.

Dr. A. J. Walton, the featured speaker at this time, described in impassioned terms the continuing function and contribution of the rural church.

Since on July 1 Dr. Walton retired from the posts he has held so many years as professor in the Duke Divinity School and Director of the Duke Endowment, his address was a sort of "swan song" to the Conference. His address had real literary quality and his concluding ode to "Little Rural Churches" may well become a classic tribute to the rural church.

While he spoke a telegram was received informing him that he had been named "Rural Minister of 1959 for North Carolina," by the Progressive Farmer, and for the Southeastern Area by the Candler School of Theology at Emory University. The twin honor came as a fitting climax to a long life of service to the rural church by Dr. Walton.

#### LOCAL CHURCH EMPHASIS

Dr. Earl G. Hunt, Jr., president of Emory and Henry College, was the featured speaker on the Local Church Emphasis hour which concluded Tuesday morning's session. Asserting that the local church is and will continue to be "basic," Dr. Hunt, a polished and gifted speaker, spoke on "The Characteristics of the Local Church," or "why the beans taste better."

Dr. Hunt told the assembly that the great ideas and concepts of Christianity must be made clear to the people through the local church.

"The one thing the Communist forces fear more than any other," he asserted, "is the development of the consciousness of God within the human heart."

Dr. Hunt said that the doctrines of God, Christ, and salvation "must be made as plain to Methodists as color TV."

"We need to develop a generation of great believers," he added.

On the recommendation of the Television, Radio and Film Commission, the Conference voted to name the library of this agency in honor of the late Rev. W. C. Walton, Jr., who did so much to develop the library, and who died in an air crash at New York earlier this year.

The Tuesday afternoon program led off



N. C. CONFERENCE LAY LEADERS AND GUESTS AT WILMINGTON LUNCHEON—Shown here are some of the lay leaders of the N. C. Annual Conference and their guests at their annual luncheon held at the annual session at Wilmington. (Back row) left to right: Fred Ritter, Elizabeth City District; Roy Turnage, New Bern District; James Rogers, Burlington District; Gurney P. Hood, Raleigh District; R. H. Berg, Conference Lay Leader of the Florida Annual Conference; and Albert Goldfinch, Wilmington District. (Front row): Alonza Edwards, Goldsboro District; Bishop Garber; J. Nelson Gibson, Conference Lay Leader; and W. Jasper Smith, former Conference Lay Leader. (Photo courtesy Wilmington Star-News).

with the annual meeting of the Conference Brotherhood. Its new slate of officers include the Rev. Freeman Heath, president; C. S. Meekins of Manteo, vice-president; the Rev. L. L. Parrish, ministerial vice-president; and the Rev. K. R. Wheeler, secretary-treasurer.

#### EVANGELISM EMPHASIS

Plans for an ambitious program of Evangelism with a goal of 100,000 converts in five years were approved Tuesday afternoon, which was largely given over to the program of the Conference Board of Evangelism.

Walter F. Anderson, president of the board and director of the SBI, estimated that there are around 800,000 unchurched people in the eastern half of the state covered by the N. C. Conference.

"We have been playing with Evangelism long enough," Anderson declared. The program he outlined, unequalled in the Conference's history, will be launched at a giant rally at Reynolds Coliseum in Raleigh on October 5. More than 10,000 laymen and ministers are expected to participate in what will be the Conference's largest assembly of this kind.

Speakers expected to address the meeting include Gov. Hodges, Bishop Garber, Dr. Harry Denman, and Miss Elaine Herndon of Durham. A 2,000-voice choir led by Glenn Draper of Pfeiffer College will provide music.

The evangelistic mission, with ministers from the different districts visiting each other to help conduct revivals, will be held in March and April. Tri-district rallies are also planned to kick off the program.

Anderson asserted that the N. C. Conference, which now stands at the top in American Methodism in the rate of new congregations formed, may find it necessary to double or even triple this rate, which is now about one new church each month.

Seventy new churches have been formed during the past seven years.

The delegates also approved a resolution that the churches make a strong effort to conduct regular Sunday evening services, to counteract the trend away from such services.

Following Anderson's report was the featured Evangelism address delivered by Dr. Clovis G. Chappell, retired Methodist minister and author of Waverly, Tenn. All ministers, he said, must be evangelists. "Any man who loses contact with the people loses contact with God," he declared. He expressed delight at seeing the renewed emphasis upon evangelism in the Methodist Church which was once noted for its great evangelistic spirit.

Dr. Chappell warned ministers against shying away from mass evangelism, noting that a precedent for it was set by the founder of the Methodist Church, John Wesley. "Evangelism," he said, "is simply telling the good news about God." He declared that there should be joy in preaching, and that a sermon should be something to be enjoyed.

#### LAYMEN'S ACTIVITIES

With J. Nelson Gibson, Jr., the Conference Lay Leader presiding, the annual Lay Activities program was held Tuesday evening, the assembly moving to Sunset Park Methodist Church for the occasion. The featured speaker was R. H. Berg, Conference Lay Leader in the Florida Conference. Mr. Berg warned against complacency which is natural when great progress has been achieved or fine reports made. A critical and pressing need, he said, is for more full-time religious workers, especially ministers.

A highlight of the laymen's program was the presentation of the keys to a new automobile, air-conditioned and equipped with all the latest gadgets, to Bishop Garber and



Mrs. Garber. Both the laymen of the N. C. and Virginia Conferences joined hands to make the gift possible.

#### NEW LAY LEADERS

J. Nelson Gibson, Jr., was re-elected as Conference Lay Leader. The nine district lay leaders elected were James F. Rogers, Burlington District; Dr. Frank Hanft, Durham District; John Turner, Elizabeth City District; R. E. Lupper, Fayetteville District; A. C. Edwards, Goldsboro District; Roy Turnage, Jr., New Bern District; W. D. Payne, Raleigh District; E. E. Adkins, Rocky Mount District; and A. E. Goldfinch, Wilmington District. Retiring as district lay leaders were Fred Ritter, Elizabeth City District; Terry Sanford, Fayetteville District; and Herbert Ridgeway, Raleigh District.

#### WEDNESDAY'S SESSION

The program of the Conference Board of Temperance led off the events on Wednesday's program. The featured speakers included two men prominent in the fight on alcohol and the liquor traffic. Board chairman Rev. D. W. Charlton presided.

The Rev. J. Robert Regan, Jr., director of the Department of Student Work of the General Board of Temperance, was the first main speaker. He is a member of the N. C. Conference, as is his father. With five million confirmed alcoholics in this county, "alcoholism in the United States has reached an epidemic stage," he asserted.

The second featured speaker, the Rev. Wendell Davis, pastor of the Western Ave. Baptist Church in Statesville, and president of the Christian Action League, reported on efforts of his organization to combat the evil in this state. During the recent legislative session, the League fought strenuously against local option laws and extension of beer-wine laws.

The League and its predecessor, the old Allied Church League, have taken part in at least 55 local beer-wine contests and about 40 ABC fights, and have helped to win most of them, he said.

The Good Shepherd Home for the rehabilitation of alcoholics, located at Lake Waccamaw, was voted to be added to the list of conference mission specials, thus making the Home a conference-supported agency. The work of the Rev. E. V. Dunn, founder and head of the Home, was highly commended.

The *News and Observer* was commended for its strong opposition to legalizing local dog race tracks and its refusal to carry liquor ads.

The program of the Board of Pensions, which followed that of the Board of Temperance, featured an address by Dr. Kenneth F. Thompson, Associate Secretary of the General Board of Pensions. He reported on the remarkable growth of pensions and said that many ministers are now being covered also by the new provision of the federal Social Security law.

Brother John Staton of Bethel, long-time former chairman of the Pensions Board, was recognized and his work commended.

Dr. F. Olin Hunt, director of the Methodist Fund, spoke on the subject of gifts and wills. It was voted to change the name of the agency to "The Methodist Foundation." Dr. Hunt said the agency aids, supports, and extends the work of all agencies,

boards, and commissions operated by the Conference. His agency is actually pioneering in the field of gifts and wills, he said.

Another speaker, Dr. Tom Brown of the University of North Carolina, speaking on the subject of gifts and wills, said it was Christian "to put God's will in your will."

Plans for a new conference headquarters building to be located on the property of the Methodist Home for Children in Raleigh were approved. The Conference Board of Trustees was authorized to let the contract for the building which will house conference agencies, boards, and commissions now scattered in different cities.

It was voted to add Thanksgiving to the list of special offerings, and that this particular one would be officially approved and set aside for an annual fund appeal by the Conference Children's Home.

The highlight of the Wednesday morning program was the annual Memorial Service observed each annual session in memory of the ministers and their wives who have passed away during the conference year. The Memorial address this year was brought by the Rev. L. C. Larkin. Using as his subject, "Our Most Precious Memories," the minister paid a moving tribute to the recent honored dead of the Conference.

Ministers who passed away during the year were the Rev. W. C. Walton, Jr., the Rev. B. F. Boone, and the Rev. H. G. Cuthrell. Ministers' wives who died during the year were Mrs. J. M. Rice, Mrs. H. S. B. Thompson, Mrs. J. M. Culbreth, Mrs. C. T. Rogers, Sr., Mrs. V. A. Royal, Mrs. D. R. Williams, and Mrs. E. L. Stack.

#### EDUCATION TIME

Wednesday afternoon was given over mainly to the subject of Christian Education. Among the surprise guests of the Conference, two appeared for brief statements at this time. These were President Johnson of Asbury Theological Seminary, and President Calhoun of Payne College.

Dr. M. Earl Cunningham, director of the Department of Leadership Education of the General Board of Education, was the guest speaker on the Board of Education program. He began his ministry in the N. C. Conference in 1930.

Dr. Cunningham spoke on the need of combining religious education programs with evangelism. He declared that he had seen many boys and girls in communities throughout the country who were in need of Christian teaching. It is the duty of church members to go out and find them, he said, declaring that "every member is a minister."

He noted that currently the church is in a "year of enlistment" and that one of the most effective ways of gaining new members is through education programs such as those of church schools.

The Rev. Paul Carruth, executive director of the Commission on Christian Higher Education, said that the two new colleges are expected to open on a limited basis in September. For the first time, he noted, the Conference is providing the kind of financial support needed by its educational institutions. The recent Educational Crusade has resulted in reaching over eighty percent, or over four million of its goal of five million dollars (including both cash and pledges raised and made to date).

Dr. C. P. Morris, executive secretary of

the Board of Education, pointed out that Methodists have founded more schools and colleges than any other religious group. Staff members of the Board made brief reports on their phases of work.

#### ORDINATION SERVICE

On Wednesday night the annual Ordination and Consecration services were held with three bishops taking part. Bishop Garber led, aided by Bishops Peele and Straughn. New classes of deacons and elders who are working toward full connection were ordained.

Twenty-eight deacons and 18 elders took their vows. One new minister of music was consecrated. No directors of Christian Education or deaconesses were consecrated. No new missionaries or chaplains were admitted.

The Ordination sermon was preached by Dr. Robert E. Cushman, dean of Duke Divinity School. He struck the keynote of his sermon when he said that "the only hope of our generation is the propagation of the mind of Christ." "God is the foundation of the ministry," Dean Cushman told the new classes and students. He warned them against becoming overly concerned with "the mind of the world."

"Many," he said, "will become disillusioned with the impossible task the ministry imposes." But, he noted, the ministry is a "destiny that can not be escaped and is not a profession but a calling." "Every Christian has his own ministry," he declared. "Christ doesn't need ecclesiastics or better programs, but he needs men of God," he concluded.

#### THURSDAY'S SESSION

The traditional "Love Feast," led as usual by Dr. W. A. Cade, started off the final session Thursday morning. He hit his keynote when he said, "the program of the church requires total dedication." Testimonies were given by several dozen ministers and laymen.

Assisting Dr. Cade were six other retired clergymen. They were L. D. Hayman, E. L. Hillman, W. L. Loy, H. E. Myers, I. S. Richmond, and J. A. Russell.

Then came the annual program of the Board of Hospitals and Homes, presided over by Dr. H. P. Powell, chairman. Special music was rendered by a group from the Methodist Home for Children. Several reports were heard of the work of the various divisions of the Board.

At mid-morning came the annual greetings from the N. C. Conference of the Central Jurisdiction, brought this time by the Rev. G. E. Hogue, pastor of the Galilee Methodist Church at Laurinburg. He was repaying the message brought to his recent Conference session by the Rev. O. L. Hathaway as delegate from the N. C. Conference. Two fellow ministers from his own Conference were present on the stage with the speaker and were introduced by Bishop Garber.

The speaker gave a very fine Christian message and made a most favorable impression.

A larger number of Memorials to the General Conference were acted upon. Presiding was the committee chairman, the Rev. M. W. Lawrence. The report of the Conference Statistician revealed much progress along many lines.

(Continued on page 16)





## Ambassadors Quartet to Visit Four Districts in W. N. C. Conference

The African Ambassadors' Quartet from Rhodesia, in native witch doctor costume, along with the Rev. Lester Griffith, Methodist missionary, imprisoned by the Algerian Rebels for forty days, will be featured in the District Mission Rallies in the Statesville, Thomasville, Greensboro, and Waynesville Districts.

This is one of the rarest opportunities in American Methodism for those who attend these rallies in these four districts. Many will hear one or the other of these two wonderful features, but probably no other groups, on a local level, will have the privilege of hearing them both together.

Lester Griffith will be the inspirational speaker in these rallies. On Thursday evening of Annual Conference at Lake Junaluska he thrilled more than two thousand who heard him tell his story of courage, dedication, and wonderful witnessing for Christ even as a prisoner of the Algerian Rebels. This matchless story came late in the program at the end of a full day, yet there was absolute attention to his every word by those present.

The African Ambassadors' Quartet, having just completed a most successful tour of Europe and England, will present a program of native music, folk customs, and traditional ceremonies, using native instruments, and drums, and wearing native witch doctor costumes for the program. They will also witness to their faith in Christ.

### District Mission Rallies

Statesville District—Thurs., July 23, 7:30 p.m., Broad Street Church, Statesville.

Thomasville District—Fri., July 24, 6:30 p.m., Memorial Church, Thomasville, supper meeting; 7:30 p.m., Mass Rally.

Greensboro District—Sun., July 26, 7:30 p.m., West Market Street Church, Greensboro.

Waynesville District, Mon., July 27, 8:00 p.m., First Church, Franklin.

## Rev. Jesse L. Ingram of Thomasville, Dies

The Rev. Jesse L. Ingram, 63, of 902 Liberty Drive, Thomasville, died July 2, 1959, in a nursing home, after seven years of declining health.

Funeral services were conducted from Fair Grove Methodist Church, Thomasville, with the Rev. John Carper, district superintendent, in charge, assisted by the Rev. Dwight Pyatt, the Rev. D. Moody Nifong, and the Rev. Clyde Murray. Masonic rites were observed at the grave.

Surviving are his widow, the former Mabel L. Jones; one son, Lyndon Ingram of Fair Grove; two daughters, Mrs. Lee H. Eagle of Charlotte, and Mrs. R. S. Covington of Albemarle.

"Brother Jesse" was a native of Randolph County, a Navy veteran of World War I, and a retired Methodist minister. After completion of his college education, he was ordained a Deacon in the Western N. C. Conference in 1930, and ordained Elder in 1934. He served the ministry of the Conference for 27 years, including pastorates at Warrensville, Winston-Salem, Dudley Shoals, Cool Springs, Mount Airy, Midway, Spindale, Concord, Gastonia, Greensboro and Salisbury. He retired in 1952 due to ill health.

## Goldsboro Man Bequeathes Large Sums to Church

The will of the late James Bruce Thompson of Goldsboro, who was a member of St. Paul Methodist Church of that city, makes the following bequests to the work of Methodism in the North Carolina Conference:

(1) *Section 4 G:* I give and bequeath to the Endowment Fund of The Methodist

Home for Children, Raleigh, N. C., the sum of Ten Thousand Dollars (\$10,000.00). After these funds have been used by the Endowment Fund for twenty years, the Methodist Home for Children may spend or use them in such manner as it chooses.

(2) *Section 4 H:* I give and bequeath to The Methodist Home for the Aged, Durham, N. C., the sum of Five Thousand (\$5,000.00) for either its Endowment Fund or its Building Fund, as it may elect.

(3) *Section 4 I:* I give and bequeath to Greensboro College, (Methodist) Greensboro, N. C., the sum of Five Thousand Dollars (\$5,000.00) either for its Endowment Fund or for property expansions as it may see fit.

(4) *Section 6 No. 4:* If within ten years from the date of my death St. Paul Methodist Church should fully decide to promptly build a new church building or add to the present buildings for use as a special department of the Church, then I direct the Trustees to divert from this perpetual charitable trust Forty Thousand Dollars (\$40,000.00) or one-fourth of the total assets of the trust, whichever is the lesser, and apply the same to the cost of the new building or addition.

*Note:* An estimated \$300,000.00 will go into a perpetual charitable trust fund to be administered by W. Frank Taylor, J. D. Pike, Sr., T. B. Dameron, C. F. Dees and Cornelius J. Best (providing their church affiliation continues with St. Paul Methodist Church) and their successors for the needs of poor and indigent persons of Goldsboro and Wayne County.

## Louisburg College to Continue Special Course

For the past four years Louisburg College has included in its curriculum a special three-day schedule of college-credit courses for supply pastors and others who are in training for church work. The special schedule, held on Tuesdays, Wednesdays, and Thursdays during the regular college year, will be continued for the college year of 1959-1960.

All courses given on this special schedule are college credit courses and can be transferred to senior colleges.

Pastors as far away as 175 miles have attended this schedule and found the cost reasonable. Dormitory rooms are reserved for those who make application in time. Any one wishing more information should write Wade Goldston, Department of Town and Country Work, Louisburg College, Louisburg, N. C.

## St. Paul's, Carolina Beach, Opens New Church Plant

On Sunday, June 28, St. Paul's Church at Carolina Beach observed the formal opening of its new sanctuary and education unit, and also held exercises for the laying of the cornerstone of the sanctuary. Dr. J. E. Garlington, superintendent of the Wilmington District, delivered the message commemorating the event.

The new unit, costing \$50,000, was begun last fall. The church was organized in 1943, and now has over 200 members. The Rev. C. D. Roettger is pastor.



# WNC Conference Appointments for 1959-1960

(Changes are in bold type)

## ASHEVILLE DISTRICT (1)

District Supt.—Robert G. Tuttle  
 Acton—Glenn R. McCulley  
 Asheville: **Abernathy—**  
     **W. B. A. Culp**  
 Asbury Memorial—  
     Thad L. McDonald  
 Biltmore—John A. Lowder  
 Central—Embree H. Blackard  
 Associate—Walter B. West (RS)  
 Associate—**Henry F. Flowers**  
 Emma—W. Rayvon White (AS)  
 French Broad—Cecil K. Myrick  
 Groce—Jerry D. Murray  
 Haywood St.—John R. Hamilton  
 Oakley—Ray F. Swink  
 Saint Paul—**Jack H. Cooke**  
 Trinity—Abram J. Cox  
 Bald Creek—Derrell Lloyd Parris  
 Associate—**J. E. B. Hauser (BS)**  
 Balfour—Theron Dale Holcombe  
 Bell—**W. Stanley Baker**  
 Bethel-Azalea—H. C. Witter  
 Bethesda-Tabernacle—  
     H. L. Blackwelder  
 Black Mt.—John L. McWhorter  
 Brevard—Courtney B. Ross  
 Brevard Circuit—**James B. Thomas**  
 Burnsville—O. L. Brown  
 Candler—W. S. Smith  
 Dana—**W. B. Byers (RS)**  
 East Flat Rock—D. P. Grant  
 Ecusta Charge—M. M. Armstrong  
 Edneyville—L. L. Vuncannon  
 Elkwood-Sardis—C. Milton Young  
 Fairview—**G. G. Gregory (AS)**  
 Fanning's Chapel—**Jack Waldrep**  
 Fletcher—James P. Hornbuckle, Jr.  
 Francis Asbury—  
     W. Thornton Hawkins  
 Hot Springs—Joseph C. Wakefield  
 Hendersonville—Philip L. Shore, Jr.  
 Mars Hill—James M. Thurman  
 Laurel Hill-Davis Chapel—  
     D. Bryce Parker  
 Leicester—Wm. Claude Clark (AS)  
 Marshall—Joseph M. Reeves (SS)  
 Mills River—Vero R. Masters  
 Montmorenci—E. Marvin Hoyle, Jr.  
 Newdale—  
     John Raymon Dawkins (AS)  
 Oak Hill—Charles Vernon Hall (AS)  
 Piney Mountain-Pisgah—  
     L. E. George  
 Reeves-Brown's View—  
     Gordon E. Keller (AS)  
 Riverview—J. H. Green (RS)  
 Salem-Barnardsville and Director  
 Weaverville Group Ministry—  
     Boyce Huffstetler  
 Saluda—Thomas Lee Cassidy (SS)  
 Sandy Charge—E. C. Gover (AS)  
 Skyland-Avery Creek—  
     J. Edwin Houk  
 Swannanoa—William T. Ratford  
 Tryon—M. Marion Workman  
 Weaverville—R. Paschal Waugh  
 Weaverville Circuit—  
     Robert W. Richardson  
 Retired: Z. V. Arthur, Homer Casto,  
 A. B. Dennis, T. A. Groce, J. H.  
 Green, J. E. B. Houser, W. H.  
 Pless, J. N. Snow, M. B. Stokes,  
 L. C. Stevens, A. Wade Thompson,  
 R. Dwight Ware, Walter B.  
 West, C. M. White, H. C. Freeman.

## CHARLOTTE DISTRICT (2)

District Supt.—Walter J. Miller  
 Ansonville—**Luther H. Lawling**  
 Asbury-Huntersville—  
     W. David Argo  
 Bethlehem—J. M. G. Warner  
 Blair Road—**R. L. Poindexter (AS)**  
 Camp Ground—**Claud J. Hartsell**  
 Charlotte-Aldersgate—  
     George Robinson  
 Belmont Park—Lee P. Barnett  
 Big Spring—Sam B. Moss  
 Calvary—L. R. Akers, Jr.  
 Central Avenue—F. W. Kiker  
 Chadwick—F. R. Love  
 Christ—**George Rudisill**  
 Cokesbury—George H. Winecoff  
 Cole Memorial—Roger W. Tucker  
 Commonwealth—W. Q. Grigg  
 Dilworth—H. L. Creech, Jr.  
 Associate—O. L. Easter  
 Duncan Memorial—C. W. Russell  
 Epworth Lane—  
     Luther M. Taylor (AS)  
 Faith—H. D. Sims (S)  
 First—W. K. Goodson  
 Associate—H. Glenn Lanier  
 Associate—  
     Loy D. Thompson (RS)  
 Associate—**Kenneth Horn**  
 Gillespie—Carl N. Edwards  
 Grace—C. G. Alspaugh

Hawthorne Lane—  
     W. J. Honeycutt  
 Assistant—**J. Edwin Carter**  
 Hickory Grove—D. Edwin Bailey  
 Kilgo—Ivan L. Stephens  
 Memorial—J. E. Rink  
 Morris Field—  
     W. R. Ormand (AS)  
 Mouzon—B. R. Fitzgerald  
 Myers Park—Wilson O. Weldon  
 Assistant—**W. B. Bobbitt, Jr.**  
 Oak Grove—W. R. Jenkins  
 Pleasant Grove—H. R. Jordan  
 Providence—W. D. Corriher  
 Purcell—**E. A. Fitzgerald**  
 St. Andrew's—William W. Butler  
 St. James—**Ralph Reed**  
 St. John's—D. Moody Nifong  
 St. Luke's—Richard Crowder  
 St. Mark's—**Kenneth R. Moore**  
 St. Paul's—J. B. Hurley  
 St. Timothy—**A. Glenn Lackey**  
 Spencer Memorial—Gilbert Miller  
 Tuckaseegee Road—  
     Douglas Beard  
 Wesley Heights—Walter R. Kelly  
 Davidson—R. T. Montfort  
 Fair View—F. D. Beatty  
 Harrison—Don G. Bridger  
 Hebron—**Johnnie E. Hawkins**  
 Homestead—**I. P. Rutledge**  
 Indian Trail-Stallings—A. B. Bruton  
 Lilesville—Robin Hurley  
 Marshville—Fred Shinn  
 Matthews—P. T. Dixon  
 Mineral Springs—  
     Norwood P. Montgomery  
 Monroe: Central—Lee R. Spencer  
 North Monroe—Brenton Heights  
     Donald E. Rollins  
 Moore's Chapel—James Northington  
 Morven—**Melvin D. McIntosh**  
 Mount Zion—J. C. Grose  
 New Hope—P. V. Ridenhour (AS)  
 New Hope-Bethel—  
     James P. Burnett  
 Peachland—John S. Oakley  
 Pineville—**John P. Spillman, Jr.**  
 Polkton—Charles W. Randolph  
 Prospect—Edwin G. Needham  
 Thrift—T. D. Stockton  
 Trinity—C. F. Womble  
 Unionville—C. J. Winslow  
 Wade—**Harry Queen**  
 Wadesboro—E. Paul Hamilton  
 Waxhaw—Murray Martin  
 Weddington—**Carl W. Dennis**  
 Wingate—O. L. Hancock, Jr.  
 Retired: O. I. Ader, J. C. Cornette,  
 C. G. Chappell, E. O. Cole, F. O.  
 Cryman, J. A. Fry, J. W. Fitz-  
 gerald, N. S. Ogburn, R. L. Own-  
 bey, W. A. Rollins, J. R. Short,  
 S. A. Stewart, L. D. Thompson.

## GASTONIA DISTRICT (3)

District Supt.—Eugene C. Few  
 Asbury—Grady N. Dulin  
 Belmont: Ebenezer—J. W. Crawley  
 First—**E. H. Lowman**  
 Park Street—E. M. Jones  
 St. Mark's—Robert J. Ralls  
 South Point—**W. A. Kerr, Jr.**  
 Belwood—Fred A. Hill  
 Bessemer City: Odell Memorial—  
     G. C. Starr  
 Bethel-Puett—  
     Leonard F. Tharp (AS)  
 Bethel-Croswell Memorial—  
     Mrs. M. B. Lee  
 Bethesda-West Cramerton—  
     Leroy A. Scott  
 Bethlehem-Bess Chapel—  
     A. G. Perkins  
 Boger City—**John R. Sills**  
 Associate—J. W. Combs (RS)  
 Casar—William C. Anderson  
 Cherryville—**Fred W. Paschall**  
 Cleveland Circuit—  
     J. S. Gardner (AS)  
 Concord-Mary's Grove—H. O. Huss  
 Cramer Memorial—G. F. Houck  
 Crouse—**B. W. Lefler**  
 Dallas—George H. Needham  
 El Bethel—F. E. Blaylock (AS)  
 Fallston-Clover Hill—W. R. Jacks  
 Gastonia: Bradley Memorial—  
     W. C. Leonard  
 Covenant—**Ross Francisco**  
 Faith—**W. R. Brantley**  
 Associate—H. F. Kuehn  
 First—James G. Huggin  
 Associate—C. E. Murray  
 Maylo—G. Howard Allred  
 Myrtle—W. F. Heffner  
 Smyre—John W. Hoyle, Jr.  
 St. John's—Reginald J. Cooke  
 Trinity—G. G. Adams, Jr.  
 High Shoals-Iron Station—  
     Robert F. Forward, Jr.

Kings Mountain: Central—  
     H. D. Garmon  
 Grace—W. C. Sides, Jr.  
 Laboratory-Landers—**D. D. Broome**  
 Lawndale—M. G. Widenhouse  
 Lincoln Circuit—R. L. Billings (AS)  
 Lincolnton: First—J. C. Reichard  
 Rhyme Heights—F. G. Bottoms  
 Lowell—**J. Max Brandon, Sr.**  
 Lowesville-Hill's Chapel—  
     W. E. Fitzgerald  
 McAdenville—Thomas W. Weeks  
 Mount Holly: Aldersgate—  
     E. O. Queen (AS)  
 First—T. H. Swofford  
 New-Salem-Field (formerly Salem)  
     W. R. Doser  
 North Brook—  
     J. Herman Billings (AS)  
 Oak Grove-St. Paul—  
     Bruce Norwood (AS)  
 Pisgah—**Wade R. Bustle**  
 Polkville—G. L. Wilkinson  
 River-Snow Hill—George M. Carver  
 Rock Springs—M. W. Heckard, Jr.  
 Sharon-Boiling Springs—  
     Harold Austin  
 Shelby: Aldersgate—**E. C. Price**  
 Central—J. C. Stokes  
 Hoyle Memorial—Kelly C. Brendle  
 Lafayette Street—**R. W. McCulley**  
 Shelby Circuit—**R. M. Hauss**  
 Stanley—J. Leonard Rayle  
 Sulphur Springs—  
     Grady R. Barringer  
 Toluca—E. R. Lynn (AS)  
 Union Circuit—Paul R. Taylor  
 Retired: J. M. Barber, J. W.  
 Combs, W. B. Davis, S. W.  
 Johnson, M. E. Leftwich, D. H.  
 Rhinehardt, John R. Crew, Jr.

## GREENSBORO DISTRICT (4)

District Supt.—J. Clay Madison  
 Bethany-Glencoe—  
     T. G. Williams (RS)  
 Bethlehem—G. A. Upton  
 Draper, First—A. Frank Phibbs  
 Flat Rock—Newell C. Bush  
 Friendship—**Larry Bumgarner (AS)**  
 Gethsemane—Homer A. Barker  
 Gibsonville—D. B. Alderman  
 Greensboro: Bessemer—  
     D. L. Stubbs, Jr.  
 Bethel—C. Moody Smith  
 Calvary—J. M. Taylor, Jr.  
 Carraway Memorial—  
     T. Glenn Madison  
 Centenary—J. Leo Pittard  
 Christ—M. E. Harbin  
 College Place—Dwight B. Mullis  
 Greenwood—Byron Nifong  
 Grace—**C. E. Shannon**  
 Associate—**Giles O. Bowman**  
 Groometown—St. Andrew's—  
     Erman Bradley  
 Hinshaw Memorial—E. O. Peeler  
 Joyner Memorial—  
     Evan S. Bancroft (S)  
 Mount Pisgah—**E. W. Needham**  
 Muir's Chapel—**D. A. Hamilton**  
 Newlyn Street—A. A. Kyles  
 Proximity—**G. C. Murray**  
 St. Paul's—Joel T. Key  
 Trinity—Roy C. Putnam  
 West End (St. John's)—  
     L. F. Strader  
 West Market—Charles P. Bowles  
 Associate—R. Harold Hips  
 Associate—Thomas A. Summey  
 Guilford Circuit—Herman C. Beck  
 Guilford College—**Fred R. Barber**  
 Haw River—G. A. Hovis  
 Hickory Grove—B. D. Brown (AS)  
 High Point: Calvary—V. A. Morton  
 First—A. C. Waggoner  
 Highland—Earl C. Black, Jr.  
 Lebanon—Kenneth D. Crouse  
 Main Street—Robert H. Stamey  
 Montlieu Ave. (formerly Lindsey  
 Mem.)—Harold F. Schram  
 Oak View—Fletcher B. Howard  
 Ranwin Memorial—J. S. Higgins  
 St. Timothy—A. C. Gibbs  
 Associate—N. M. Harrison  
 Ward Street—**N. L. Oliver**  
 Welch Memorial—  
     Roy J. Barnwell  
 Wesley Chapel—  
     D. W. Charlton, Jr.  
 Wesley Memorial—  
     C. C. Herbert, Jr.  
 Associate—C. W. Buckley  
 Associate—**R. Delbert Byrum**  
 Jamestown—Clark W. Benson  
 Leaksville—A. M. Faulkner  
 Lee's Chapel—H. R. Wilkinson  
 Madison—Frank H. Edwards  
 Mayodan—**O. E. Evans**  
 Mitchell's Grove—  
     Howard L. Coleman  
 Moriah—J. S. Gibbs, Jr.  
 Mount Carmel—A. D. Shelton  
 Mount Hermon-Meadow View—  
     S. G. Strader (AS)  
 Mount Pleasant—Joe E. Ervin

Mount Pleasant Circuit—  
     Albert W. Wellons  
 Oakdale—Larry Wilkinson  
 Oak Ridge—John M. Burton  
 Pelham-Hickory Grove—  
     L. E. Barden  
 Pleasant Garden—Paul A. Bruton  
 Rehobeth—W. H. Yokeley  
 Reidsville: First—Eugene A. Lamb  
 Main Street—Mark Q. Tuttle  
 Reidsville Circuit—  
     John J. P. Kincaid  
 Rockingham Circuit—  
     June P. Green  
     S. R. Ward (AS)  
 Spray—James A. Allen  
 Sandy Ridge—**Joe Petree**  
 Stokesdale Circuit—  
     Ronald Overcash  
 Stokesdale—J. C. Grose  
 Stoneville—**J. C. Kendrick**  
 Associate—**Joe A. Law**  
 Summerfield—Paul M. Dennis  
 Tabernacle—  
     James M. Armstrong, Jr.  
 Retired: W. T. Albright, J. H.  
 Armbrust, E. M. Avett, E. Lester  
 Ballard, A. R. Boll, A. Burgess,  
 J. A. Burgess, T. V. Crouse, A. G.  
 Dixon, Lacy T. Edens, J. W.  
 Groce, G. I. Humphries, H. L.  
 Isley, C. S. Kirkpatrick, Karl H.  
 Koestline, A. L. Latham, R. M.  
 Laughlin, R. J. Parker, Paul R.  
 Rayle, Gilbert T. Rowe, C. Ex-  
 celle Rozzelle, M. L. Shore, J. H.  
 Trolinger, J. L. Trolinger, E. C.  
 Widenhouse, T. R. Wolfe.

## MARION DISTRICT (5)

District Supt.—J. E. Yountz  
 Avondale-Henrietta—  
     F. W. D. Bangle  
 Bakersville—Carl A. Haire (AS)  
 Bethel—G. B. Tomlinson (AS)  
 Broad River—**H. D. Jessup**  
 Burke-McDowell—**E. F. Kale (AS)**  
 Caroleen-Alexander—Paul Cassell  
 Cliffside—L. Bain Laye  
 Connelly Springs—**C. R. McKinney**  
 Drexel—John H. Barnes  
 Fairview-Arney—  
     Benny Waters (AS)  
 Forest City: First—  
     Charles G. Beaman, Jr.  
 Pleasant Grove—**W. Grady Burgin**  
 Friendship-Shady Grove—  
     Neil E. Smith  
 Gilkey—**James Lee McKinney (AS)**  
 Glen Alpine—G. E. Smith  
 Hildebran—**Roland Mullinix (AS)**  
 Kone-Penland-Bethlehem—  
     Philip Nordstrom (S)  
 Marion: Clinchfield—**B. S. Lyndon**  
 Cross Mill—V. P. Crowder  
 East Marion—G. W. Dalton  
 First—C. Jerome Huneycutt  
 Marion Circuit—John R. Little  
 Mills Spring—Wm. L. Crowell (AS)  
 Morganton: First—  
     Walter Lee Lanier  
 North—**P. F. Snider**  
 Associate—**Mrs. P. F. Snider**  
 Salem—Robert R. White (AS)  
 St. Matthews-Zion Memorial—  
     B. A. Haire  
 Morganton Circuit—  
     John W. Cole (AS)  
 Mount Harmony—  
     Collins Benfield (AS)  
 Mount Hebron—  
     R. H. Lockridge (AS)  
 Nebo-Murphy—Wayne Hoyle (S)  
 Oak Grove-Salem—M. G. Ervin  
 Old Fort—Walter O. Cooper  
 Old Fort Circuit—V. N. Allen (AS)  
 Red Hill-Tipton Hill—  
     W. H. Key (S)  
 Rutherford College—R. J. Starling  
 Rutherfordton—**J. R. Bogle**  
 Spindale—W. T. Medlin, Jr.  
 Spruce Pine—O. L. Robinson  
 Associate—**G. C. Graham (RS)**  
 Sunshine—**David Hubbard**  
 Table Rock—E. E. Hiatt, Jr.  
 Valdesa—E. H. Nease, Jr.  
 Retired: G. C. Graham, T. B.  
 Huneycutt, A. C. Kennedy, Sr.,  
 Hubert L. Powell, W. E. Mew-  
 born, J. R. Bowman, C. F. Cate.

## NORTH WILKESBORO DISTRICT (6)

District Supt.—Garland R. Stafford  
 Alleghany—Grayson—  
     Dewey M. Morrison (AS)  
 Antioch—Traphill—  
     F. J. Rogers, Sr. (S)  
 Avery—John H. Christy, Jr.  
 Associate—Gene H. Thomas  
 Blowing Rock—H. E. Spence (RS)  
 Boone—Preston Hughes  
 Boone Circuit—**Haywood Hyatt (S)**



**Creston-Green Valley—**  
 Associate—P. E. Bingham  
**Elkin Circuit—**  
 Billy Wayne Stamey (S)  
 Elk Park—John H. Christy, Jr.  
 Helton—Ralph Surratt (AS)  
 Hiddenite—Bobby Joe Dennis  
 Associate—J. W. Prichard (AS)  
 Jefferson—Ray C. Stephens  
 Linville Falls—John H. Christy, Jr.  
 Associate—J. O. Prichard  
 Miller's Creek—  
 Robert G. Russell, Jr.  
**Moravian Falls—Jack L. Caudill (S)**  
 Mount Bethel—W. N. Blanton, Jr.  
 Nathan's Creek—S. E. White (AS)  
 North Wilkesboro: First—  
 Roy E. Bell  
**Pisgah—Ben H. Ziglar**  
 Sparta—W. P. Combs  
 Stony Point—G. B. Culbreth  
 Taylorsville—R. L. Wilkinson  
 Todd—To Be Supplied  
**Warrens ville—Keith Tutterow (S)**  
 Watauga—A. A. Wilson  
 West Jefferson—  
 Charles A. Rhinehart  
 Wilkesboro—J. L. Johnson, Jr.  
 Retired: J. L. A. Bumgarner, R. P. Jones, J. C. Keever, E. L. Kirk.

#### SALISBURY DISTRICT (7)

District Supt.—Paul W. Townsend  
**Albemarle: Central—**  
 Cecil L. Heckard  
 First Street—C. O. Kennerly  
 Main Street—C. Harley Dickson  
 Parkway—Pine Grove—  
 E. P. Green  
**Tabernacle—J. R. Morris**  
**Albemarle Circuit—Bruce Nelson**  
 Badin—Jack Yarbrough  
 Bethany—M. C. Holmes  
 Bethany (Cabarrus)—  
 F. E. Brown, (AS)  
 Associate—Earl A. Cook (RS)  
 Bethel—B. C. Adams  
 Bethel—Palestine—  
 Budd Ellington (AS)  
**Center Grove—Hubert A. Brown (S)**  
 China Grove: First—  
 Walter R. Thompson  
 South—Tommy Faggart (AS)  
 Cold Springs—R. N. Burson  
 Concord: Ann Street—  
 E. H. Nease, Sr.  
**Center—Robert B. Liles (S)**  
 Central—Julian J. Holmes  
 Epworth—A. C. Kennedy, Jr.  
 Forest Hill—J. B. McLarty  
 Harmony—R. M. Varner  
 Kerr Street—J. S. Jordan  
 Westford—J. J. Miller  
**Concord Circuit—J. W. Parker**  
 Friendship—John W. Hall (AS)  
 Gay's Chapel—J. C. Swaim  
 Gold Hill—E. M. Dellinger (S)  
 Kannapolis: Bethpage—  
 David M. Crowart  
 Jackson Park—C. C. Washam  
 Memorial—W. C. Crummit  
 Midway—G. W. Bumgarner  
 Mount Mitchell—Ray S. Cody  
 North—J. D. Harris  
 Royal Oaks—F. S. Starnes (AS)  
 Trinity—Charles D. White  
**Landis—Joseph C. Daniels (S)**  
 Locust—Oakboro—John A. Petty  
 Long Street—Yadkin—W. B. Penny  
 Midland—Warren G. Hawks  
 Mount Olivet—J. J. Powell  
 Mount Pleasant—Earl P. Crow, Jr.  
 New London—J. W. Billings (S)  
 Norwood—Ralph Miller  
 Norwood Circuit—C. L. Grant  
 Oak Grove—Unity—R. E. Sides  
 Providence—M. R. Howard  
**Richfield Circuit—**  
 George W. Clay (RS)  
 Roberta—Earl Hansell (AS)  
 Rock Grove—H. L. Creech, III  
 Rocky Ridge—I. M. Brendle  
 Rowan—Robert Moody (S)  
 Salem—I. L. Sharpe  
 Salisbury: Coburn Memorial—  
 Harold R. Simpson  
 First—H. M. Robinson  
 Main Street—C. D. Brown  
 Milford Hills—E. R. Freeman  
 Park Avenue—J. G. Wilkinson  
 Shiloh, Granite Quarry—  
 Charles E. Page  
 Shiloh, Cabarrus—  
 William H. Faggart (AS)  
 Spencer, Central—R. L. Young  
 Stanfield—J. L. Love  
**Wesley Chapel—Daniel D. Sain**  
 Woodleaf—Herbert C. Davis (AS)  
 Retired: C. R. Allison, G. W. Clay,  
 E. L. Harbinson, Brooks Jerome,  
 H. H. Robbins, Earl A. Cook.

#### STATESVILLE DISTRICT (8)

District Supt.—J. Elwood Carroll  
 Balls Creek—William E. Ruffy  
 Catawba—M. C. Ellerbe  
 Centenary—R. Gilmer Wagoner  
**Claremont: Bethlehem—**  
 James S. Bellamy  
 Collier's—R. W. Blanchard  
 Concord—Hopewell—  
 H. Roy Cornelius  
 Conover: First—Paul D. Lowder  
 Cool Springs—  
 E. D. Cantor, Jr. (AS)  
**Elmwood—T. F. Prichard (AS)**  
**Fairgrove—Zane Gray Norton**  
 Grace Chapel—  
 Lonnie W. Templeton (AS)  
 Granite Falls: First—  
 Malcolm C. Reese  
 Harmony—W. L. Harkney  
 Harper's—L. C. Cornwell (RS)  
 Hickory: Bethel—J. C. Gilland  
 First—J. Garland Winkler  
 Associate—R. Clem Goforth  
 Highland—J. S. Gibbs, Sr.  
 St. Luke's—Jacob B. Golden  
 Westview—Joe T. Melton  
 Hudson—Clegg W. Avett  
 Lenoir: First—Herman F. Duncan  
 South Lenoir—Mt. Olivet—  
 F. R. Davis  
**Littlejohn—Gamewell—**  
 Tracy H. Streater  
 Maiden: First—J. Alton Fitzgerald  
 May's Chapel—St. Paul's—  
 R. Harold Strader  
 McKendree—Joseph E. Green  
 Monticello—Rose Chapel—  
 Fred L. Setzer  
 Associate—H. M. Wellman (RS)  
 Mooresville: Broad Street—  
 Preston L. Smith  
 Central—Horwood P. Myers, Jr.  
 Jones Memorial—  
 Bryson C. Sweezy (AS)  
 New Salem—Wm. H. Pheagin, Jr.  
 Newton: Abernethy Memorial—  
 O. Dewey Smith  
 First—M. Teague Hips  
 Olin—R. A. Setzer (AS)  
 Rhodhiss—T. C. McLean (AS)  
 Shiloh—Levi E. Paschal (AS)  
 South Fork—W. H. Benfield  
 Statesville: Boulevard—G. E. White  
 Broad Street—Julian A. Lindsey  
 Race Street—Ivon L. Roberts  
 Wesley Memorial—  
 C. Marvin Boggs  
**Terrell—C. F. Pennigar**  
 Trinity—Wm. C. Cockman (AS)  
 Triplett—Donald K. Funderburk  
 Troutman—Robert M. Hardee  
 Union Grove—Zion—  
 Donald W. Haynes  
 Vanderburg—O. C. Loy  
**Wesley Chapel—**  
 Thomas R. Sigmon (S)  
 West Iredell—Charles E. Bruce  
 Whitnel—McRae Crawford  
 Retired: H. G. Allen, M. L. Chappel,  
 E. W. Fox, T. W. Hager, M. W. Heckard, Y. D. Poole, E. H. Spencer, H. M. Wellman, Ebenezer Myers, W. R. Harris.

#### THOMASVILLE DISTRICT (9)

District Supt.—John H. Carper  
**Advance—Mocks—**  
 Fletcher L. Andrews  
 Archdale—Ernest D. Page  
 Asheboro: Bowers-New Union—  
 B. T. McKinney (AS)  
 Calvary—L. E. Mabry  
 Central—Brunson Wallace  
 First—Cecil G. Hefner  
 Grace—Paul R. Berrier  
 Giles Chapel—Charlotte—  
 Billy T. Payne (AS)  
 West Bend—Kenneth M. Johnson  
 West Side—David S. Bullins (AS)  
 Asheboro Circuit—Ron L. Hall  
 Bailey's—Elbaville—Fulton—  
 Michael Alvin Latham (S)  
**Bethany—Cotton Grove—**  
 James M. Murr  
 Bethany—Gray's Chapel—  
 O. Ray Moss (AS)  
**Bethel—Julian—Shiloh—**  
 James T. Bowman  
**Bethesda—A. T. Tuttle (AS)**  
**Cid—Walter Bryant Thomas (AS)**  
 Coleridge—A. R. Davis  
 Coolemees—Phil H. Gibbs  
 Davidson—John T. Frazier, Jr.  
 Davie—George E. Auman  
 Denton: Central—R. W. Walters  
**Denton Circuit—Jack D. Ballard**  
 Dulins—Wade G. Rogers  
 Eldorado—Jesse G. Scott (AS)  
 Fairfield—H. C. Clinard  
 Fairview—Carl Lain (AS)  
 Farmer—James S. White  
 Farmington—Alvin G. Amick  
 Franklinville—R. J. Hahn

**Good Hope—Arcadia—W. T. Forbis**  
**Good's Chapel—**

**Ronald Eugene Thomas (S)**  
 Hopewell—J. Holt Madison (AS)  
 Lexington: Erlanger-Pickett School  
 Charles W. Sisk  
 First—Ralph H. Taylor  
 Trinity—Roy L. Grant  
**Wesley Heights—Arbor Acres—**  
 J. Harley Cecil  
 Liberty—Concord—  
 R. G. McClamrock  
 Liberty: First—Don A. Payne  
**Liberty Circuit—Gary H. Brown**  
 Linwood—Tyro—James T. Hall  
 Macedonia—Merle Frank  
 Midway—Worth B. Royals  
 Mockville: First—C. B. Newton  
**Mocksville Circuit—**  
 Cameron M. Dodson (AS)  
 Mount Carmel—Ebenezer—  
 R. M. Clinard  
**Mount Vernon—J. G. Allred (AS)**  
**New Mount Vernon—Shady Grove—**  
 C. C. Phillips  
 North Davidson—J. R. Duncan  
 Old Union—Mount Lebanon—  
 John Frank Edwards  
 Pinewood—Fairview—  
 John W. Hoyle III  
 Pleasant Grove—Byron Shankle  
 Prospect—Pleasant Hill—  
 Arthur J. Pearce  
**Ramseur, Jordan Memorial—**  
 Worth Sweet  
 Randleman: First—W. A. Rock, Jr.  
 Randleman Circuit—  
 E. Vaudry Williams  
 Reeds—Dwight M. Mashburn  
 Seagrove—Herbert T. Penry  
 Shiloh—J. Max Brandon, Jr.  
**South Davidson—**  
 William R. Frost (AS)  
**South Randolph—Roy L. Eubanks**  
 Spring Hill—Frank J. Stough (RS)  
 Thomasville: Bethel—  
 William C. Clark  
 Fair Grove—C. Dwight Pyatt  
 First—Orion N. Hutchinson, Jr.  
 Johnstontown—J. C. Singleton  
 Memorial—Frank B. Jordan  
 Associate—R. A. Howle  
 Trinity—Avery A. Ferguson  
 Unity—John K. Miller  
 West End—R. J. Goldston  
 Trinity: Memorial—  
 Robert L. Oakley  
 Welcome: Center—  
 Clarence E. Williams  
 Retired: G. B. Ferree, G. W. Fink,  
 J. L. Ingram, W. A. Jenkins,  
 A. P. Ratledge, C. E. Ridge, F. J. Stough, R. C. Stubbins, W. B. Thompson, J. W. Vestal, J. B. Fitzgerald.

#### WAYNESVILLE DISTRICT (10)

District Supt.—Frank C. Smathers  
**Andrews—**  
 Dorris P. Smotherman, Jr.  
 Bethel—R. M. Price  
 Bryson City—J. S. Johnson  
 Canton: Central—J. W. Braxton  
 First—Miles A. McLean  
 Cherokee—T. G. Highfill  
 Clyde: Central—Clyde L. Collins  
**Crabtree—B. M. Whitesides**  
 Cullowhee—M. V. Thumm  
 Dellwood—E. F. Pepper, Jr.  
 Fines Creek—Robert E. Boggan (S)  
 Franklin: First—Robert E. Early  
**Franklin Circuit—Aubrey L. Brown**  
 Hayesville, First and Director  
 Clay County Parish—  
 H. C. Young, Jr.  
 Hayesville Circuit—B. T. Steele  
 Haywood Circuit—  
 G. L. Lovett (AS)  
 Hazelwood—M. D. Newell (AS)  
 Highlands—John C. Vernon  
**Lake Junaluska—Long's Chapel—**  
 Francis S. McFarland  
 Macon Circuit—Earl T. Crowe (AS)  
 Morning Star—J. J. Hauser  
 Murphy: First—R. T. Houts, Jr.  
 Murphy Circuit—R. Hal Finney  
 Associate—C. A. Adams (RS)  
 North Macon—  
 L. Paul Heafner (AS)  
 Pigeon Valley—  
 William E. Walker (AS)  
 Robbinsville—C. W. Sartin  
 Rockwood—Dan P. Stowe  
 Shady Grove—C. B. Barr, Jr.  
**Shooting Creek—Stuart Taylor (SS)**  
 Sylva: First—A. L. Maxwell, Jr.  
 Sylva Circuit—J. Carl Sorrells (AS)  
 Waynesville: First—  
 R. Herman Nicholson  
 Webster—Roger D. Pearson (AS)  
 West Macon—J. C. Lane  
 Whittier—Sherman L. Beird  
 Retired: D. E. Camak, L. B. Hayes,  
 C. O. Newell, W. M. Rathburn,

A. W. Lynch, C. A. Smith, Elmer  
 T. Clark, R. T. Houts, Sr.

#### WINSTON-SALEM DISTRICT (11)

District Supt.—Lee F. Tuttle  
**Boonville—Mitchell's Chapel—**  
 M. W. Edwards  
 Associate—Mark Raby (S)  
**Bunker Hill—Sandy Ridge—**  
 Edward O. Temple  
 Concord—Sharon—F. A. Wright  
 Danbury—B. V. Hunter  
 Dobson—G. E. Lyndon, Jr.  
 East Bend—O. E. Merritt (AS)  
 Elkin: First—J. H. Brendall  
 Forsyth—Stokes—To Be Supplied  
 Germantown—Oak Grove—  
 J. Dwight Cartner (AS)  
 Hickory Ridge—R. A. Hunter (RS)  
**Jonesville—W. H. Dyar**  
 Kernersville: Cherry Street—  
 B. T. Myers  
 Main Street—S. B. Biggers  
 King—James N. McNeely  
**Level Cross—Tabor H. Wood**  
**Lewisville—James T. Ingram**  
 Mount Airy: Central—  
 Earl H. Brendall  
**Franklin Heights—**  
 J. B. Tabor, Jr.  
 Rockford Street—Ben P. Stamey  
 Salem—T. Dixon Adams  
**Mount Airy Circuit—**  
 Ernest U. Stephens  
 Associate—  
 Russell R. Sellers, Jr. (S)  
 Mountain Park—Grassy Creek—  
 Robert F. Nay  
**Mount Pleasant—Tabernacle—**  
 D. L. Fisher  
 New Hope Circuit—  
 J. Marion Fulk (AS)  
 Oak Grove and Greater Mt. Airy  
 Parish—Ernest U. Stephens  
 Pilot Mountain—H. I. Ridenhour  
**Pine Grove—R. F. Hilliard**  
**Pinnacle—C. C. Bell**  
 Rural Hall—Gene H. Little  
 Sedge Garden—Earle R. Haire  
 Shiloh—Olivet—To Be Supplied  
 Shoals—F. R. Loftin  
 Smithtown—E. W. Mills  
 St. Paul's—D. T. Huss  
 Stokesburg—Pine Hall—  
 Ralph E. Kayler  
 Surry Circuit—Ernest U. Stephens  
 Associate—Arthur Livengood  
 Virginia Circuit—  
 Ernest U. Stephens  
 Associate—  
 Milford Loy Kennedy (SS)  
 Walkertown: Love's—R. P. Crawley  
**Morris Chapel—**  
 George W. Thompson  
**West Forsyth—Kyle N. Smith**  
**West Yadkin—Joe C. Smith**  
 Winston-Salem: Ardmore—  
 W. Harold Groce  
 Burkhead—Aubert M. Smith  
 Centenary—Mark Depp  
 Associate—J. Clyde Auman  
 Central Terrace—  
 Harley M. Williams  
**Children's Home—**  
 A. L. Chamblee, Jr.  
 Crews—C. J. Caudill  
 Grace—E. M. Heath  
 Green Street—H. E. Bolick  
 Hanes—T. H. Swofford, Jr.  
**Hiatt Memorial—**  
 Thomas Howard (AS)  
 Konnoak Hills—J. E. Cochran  
 Maple Springs—  
 N. C. Williams, Jr.  
 Marvin—H. A. Pruyn  
 Mount Carmel—J. W. Lasley  
 Mount Pisgah—F. Doyle Freeman  
 Mount Pleasant—R. L. Young, Jr.  
**Mount Tabor—J. H. Coleman**  
**New Hope—C. W. Faulkner**  
 Oak Summit—N. C. Williams, Sr.  
 Ogburn Memorial—R. P. Bunch  
 Trinity—Frank B. Cook  
 Union Ridge—Barrett D. Wilson  
 Wesley Memorial—E. K. Gibson  
 Yadkinville—Center—N. H. Pusey  
 Retired: S. J. Brawley, George B. Clemmer, G. R. Combs, B. A. Culp, D. H. Dennis, J. C. Gentry, J. M. Green, J. S. Hiatt, R. A. Hunter, O. J. Jones, S. M. Needham, R. E. Ward.

#### ANNOUNCEMENT

Bishop Nolan B. Harmon has authorized the appointment of the Rev. Merle Frank, student pastor, to the Macedonia Charge, Thomasville District, effective June 27, 1959, succeeding the Rev. Charles W. Sisk.



## Friendliness for Newcomers

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

**Background Scripture:** the book of Ruth

**Lesson Scripture:** Ruth 1:19 through 2:2

From a purely literary point of view the book of Ruth is a classic. Writers and critics have heaped generous praise upon it for centuries. It is a standing answer to the crude jokes about mothers-in-law. In this book we see a daughter-in-law who remains even more loyal than actual blood relatives often are. It exalts true friendship between two women, making it comparable to the story of David and Jonathan.

While the book was written perhaps in the fifth century, B.C., it deals with events which transpired in the time of the Judges about six centuries earlier. It is believed by scholars to have been written to oppose the views of Nehemiah and Ezra, narrow nationalists, whose policies were to root out every vestige of culture other than Judaism. To accomplish their aims stern measures were taken, even to the extent of breaking up families where there had been inter-marriage with Samaritans and other neighbors, including Moabites. In Nehemiah 13:25 we read concerning his treatment of the non-Jewish people: "Therefore I contended with them and cursed them and beat some of them and pulled out their hair."

The book of Ruth, then, is concerned with holding up for future generations an image of a nobler attitude toward foreigners than that which prevailed in the time of Nehemiah and Ezra. In the last verses of the book the ancestry of David, Judaism's greatest hero, is traced back to Ruth, the Moabite woman. The memory selection for this lesson is a quotation from Deuteronomy 10:18-19, a statement which underscores the obligation of the Jew to treat the resident alien kindly: "He (that is, God) executes justice for the fatherless and the widow, and loves the sojourner, giving them food and clothing. Love the sojourner, therefore: for you were sojourners in the land of Egypt." Note that one reason for the obligation to treat the stranger kindly was that the Hebrews themselves had been received by the Egyptians in time of famine and given a chance to survive. In exercising good will toward foreigners they were only returning a favor which had earlier been extended, through the mercy of God, to them.

When we attempt to apply this lesson to modern conditions, there are several questions that might be raised. One of these concerns the treatment of newcomers to our churches. Is your church one that heartily welcomes strangers and invites them to participate freely in the program of the church? It has been charged that Methodism is losing touch with the great masses of people who make up our population. Is this a true indictment? Do our churches tend to become clubs where only those who "fit in" are welcomed? There are multitudes of Americans who are constantly on the move. This frequent up-rooting, and changing from one community to another may have adverse effects on family life unless a conscious effort is made by many people to help them feel at home in their new environment.

We may consider also such people as the following (all of whom stand in need of friendly greeting and help in making adjustment to new and sometimes bewildering changes): refugees, visiting tourists, migrant workers, contract laborers, foreign students and others. Their needs include such things as housing, language, instruction, adequate schooling for their children, training in the meaning of American citizenship, knowledge of available social services, assistance in registering for voting and scores of other means of adjustment to a new situation.

On the statue of Liberty in New York harbor are engraved some words that at one time expressed the attitude of America toward immigrants:

"Give me your tired, your poor,  
Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.

Send these, the homeless, tempest-tost to me,

I lift my lamp beside the golden door."

Our immigration policies have changed and we no longer welcome people in such large numbers as formerly. Perhaps there are not as many opportunities for them as when we were a young and growing nation. However, we still ought to obey the Biblical injunction found in Hebrews 13:2: "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares." There is still plenty of opportunity to help the victims of tyranny who look to us for hope.

## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two years high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports Catalog.

WILLIAM C. PRESSLY, Pres.

Box J

Raleigh, N. C.

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

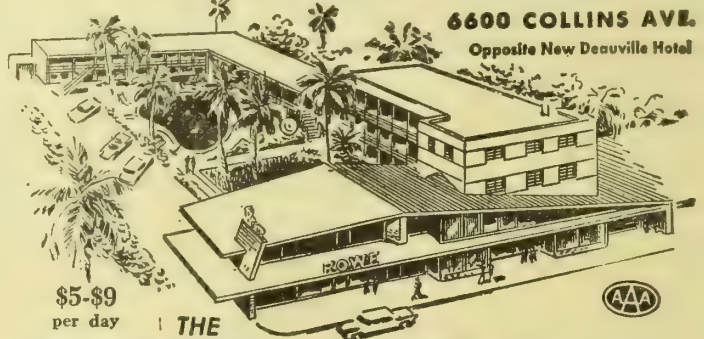
## GREATEST

## SUMMER VACATION VALUE

80 Rooms and Studio Apartments • All Air Conditioned and Heated • Salt Water Swimming Pool • Ocean Bathing Direct from Rooms • Shuffleboard • Poolside Balconies • Coffee Shop with Outdoor Terrace • Spacious Lobby and Tropical Garden Patio • Color TV Lounge • Card and Game Room • Free TV in Many Rooms • Elevator • Telephones

6600 COLLINS AVE.

Opposite New Deauville Hotel



\$5-\$9  
per day



We honor  
AMERICAN EXPRESS  
CREDIT CARDS

In the Heart of  
**MIAMI BEACH**  
**Rowe**

**RESORT  
MOTEL**  
Telephone UN 6-1617

## LOUISBURG COLLEGE



A fully accredited co-educational Junior College, owned and operated by the North Carolina Conference of The Methodist Church. Courses in liberal arts, pre-agriculture, pre-engineering, pre-law, pre-medicine, pre-ministry, pre-nursing and terminal business. Fall term begins September 8, 1951. Write for catalog.

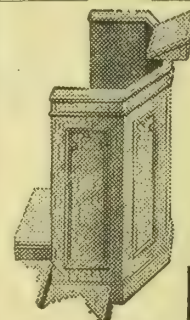
DEAN OF ADMISSIONS

Louisburg College Louisburg, N. C.

## CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.  
P. O. Box 586 Siler City, N. C.



**Page**

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY  
MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF Pews and CHANCEL FURNITURE.

**Page** CHURCH FURNITURE CO.  
ALBEMARLE, N. C.



## Louisburg College Founded Before State Entered Union

It will be of interest to many, particularly those in the North Carolina Conference, to know that Louisburg College, the Methodist junior college at Louisburg, N. C., is one of fifteen Methodist colleges and universities now in existence which were founded prior to the entry of their state into the Union. Louisburg was founded in 1787, and North Carolina was admitted to the Union in 1789.

Following is a list of the fifteen institutions of higher education, showing founding date and date of their state's entry into the Union:

Name	Founded	State	Entered Union
University of Alaska	1958	Alaska	1958
University of Denver	1864	Colorado	1876
Iowa Wesleyan Univ.	1842	Iowa	1846
Baker University	1858	Kansas	1861
Albion College	1835	Michigan	1837
Hamline University	1854	Minnesota	1858
Louisburg College	1787	N. C.	1789
Oklahoma City Univ.	1904	Oklahoma	1907
Willamette University	1842	Oregon	1859
Dickinson College	1773	Pennsylvania	1787
Dakota Wesleyan Univ.	1885	South Dakota	1889
Southwestern Univ.	1836	Texas	1845
Westminster College	1875	Utah	1896
College of Puget Sound	1888	Washington	1889
Lawrence College	1847	Wisconsin	1848

The new Methodist monthly, Music Ministry, will make its first appearance with the October issue. Edited by V. Earle Copes, the publication will offer guidance and inspiration to everyone in the local church or church school with music responsibilities. It will carry workshop-type articles, sample music, musical calendar, together with news and ideas from the National Fellowship of Methodist Musicians. Subscription price is \$3. Order from The Methodist Publishing House serving your territory.



The Boats Come In

### FISH ABOARD THIS GREAT FISH FINDING FLEET

DOLPHIN I—Capt. George Bedsworth, Mate Ed Purifoy  
DOLPHIN II—Capt. Jack Lewis, Mate Ottie Russell  
DOLPHIN III—Capt. Wallace Guthrie, Mate Gilbert Russell  
DOLPHIN IV—Capt. Harrison Guthrie, Mate A. Guthrie  
SEA RAVEN—Capt. Francis Purifoy, Mate Leo McIntosh  
SHEARWATER—Capt. Donnie Mason, Mate Ben Day  
GULF BREEZE—Capt. Willie Bedsworth, Mate Jerry Guthrie  
LITTLE SISTER—Capt. Gillikin, Mate Harold Willis

### TOTAL CATCH FOR 1957 BY 6,162 PEOPLE

Total pounds 324,771; Catch per boat 316 Lbs. each trip; 1,027 trips made by 8 boats.

### CAPT. OTTIS PURIFOY'S SPORT FISHING FLEET

Phones: 6-4020 & 6-4600  
MOREHEAD CITY, N. C.

Write or Telephone for Reservations

## Announcement

Bishop Paul N. Garber has assigned the Rev. Earl S. Tyson, formerly of the N. C. Conference, as assistant pastor at Centenary Methodist Church, Richmond, Virginia.

Mr. Tyson is one of six sons of the late Rev. M. E. Tyson of the N. C. Conference, and all six are serving in the ministry of The Methodist Church. Mr. Tyson was graduated from Guilford College in 1956. He had served two years in the Air Force, 1950-1952, and four years in the N. C. Conference. Since coming to Virginia he has been pastor of the Surry Charge.

He is married to the former Betty Jo Benfield, daughter of a Methodist minister. They have three children: Anthony, 5; Teresa, 3; and David, 1; and live at 2922 Oakland Avenue, Lakeside.

A. Purnell Bailey, Pastor  
Centenary Methodist Church  
Richmond

♦ ♦ ♦

The greatest remedy for anger is delay.—Seneca

♦ ♦ ♦

When you can't remove an obstacle, plow around it.—A. Lincoln

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

Religious libraries purchased. Baker Book House, Department NC, Grand Rapids 6, Michigan.

**WANTED TO BUY:** Twenty used church pews, ten feet long, for level floor in excellent condition. Write J. E. Robinette, 709 S. Neil Street, Gastonia, N. C.


**WANTED:** Full time Director Christian Education First Methodist Church, Wilson, N. C. Contact Rev. R. Grady Dawson, Minister.

**WANTED—Southeastern Jurisdictional Conference Journals for 1940 and 1944.** Please send reasonable price quotations to Dr. Elmer T. Clark, Lake Junaluska, N. C.

**YOUNG W. C. GRADUATE (B.M.)** desires to direct choir and/or solo work, preferably Greensboro vicinity. Write Miss Reida Wilson, 900½ N. Elm Street, Greensboro, N. C.

**FOR SALE:** New six unit motel, three camp houses and four vacant lots in in Lake Junaluska, N. C. Contact: L. Dale Thrash, Lake Junaluska, N. C.

**FOR SALE—1** pew 5', \$25.00; 6 pews 6', 30.00; 7 pews 8', 40.00; 9 pews 9', 45.00; 5 pews 10', 50.00; 1 pew 14', 70.00; 6 pews 15', 75.00; 1 pew 16', 80.00. Nine pews finished in dark oak; 27 finished in dark brown and white; 7 in good condition. Contact: John C. Inman, Dependable Machine Co., Greensboro, N. C.

**Church Furniture**  **Southern Desk Company**  
Write for information  
Hickory, North Carolina

**Allen** organs

**MOST RESPECTED NAME  
IN ELECTRONIC ORGANS**

**Richard Van Sciver**  
1909 E. 7th St. Charlotte 4, N. C.  
Phone EDison 4-0567

## Brevard College

Owned by Western North Carolina Conference offers

Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

**EMMETT K. McLARTY, President**  
Brevard, N. C.

## CARRIKER CHURCH FURNITURE CO.

Established 1898



Designers and  
Manufacturers of  
Fine

Church Furniture

PROMPT DELIVERY  
Ph Atlantic 36741 **MONROE, N. C.**

## CHURCH FURNITURE

WRITE FOR *free*

CONSULTATION  
DESIGNING  
ESTIMATES  
CATALOG

**Ossit**

CORP. OF VIRGINIA  
BLUEFIELD, VA.

## High Point Glass & Decorative Co.

For your church windows carefully consider what you get—rather than what you get off.

**A. W. Klemme, Pres. & Mgr.**  
Box 101 High Point, N. C.

## If you were born before 1900 . . .

. . . let us tell you how you can still apply for a \$1,000 life insurance policy (for people up to age 80) so that you can help take care of final expenses without burdening your family.

You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation. No one will call on you!

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 4900 Oak, Dept. L707C, Kansas City, Missouri.





### Methodist Pilgrims in England

Twelve Methodist Pilgrims saw the setting sun from above the clouds as the plane passed the midway point between Newfoundland and Scotland. We looked at our watches—which had been set ahead to English time. It was exactly 12:15. In four hours we would catch our first glimpse of Ireland and would land in Manchester, England. It was highly confusing to all of the first-time voyagers, for they had left New York at 1:15 p.m., and now, six hours later, were 21,000 feet over the Atlantic, with our time sense completely out of kilter.

The three ministers in the group—Wischmeier, Geiger and the writer—gave up trying to sleep in the cramped quarters, and began exchanging shop-talk while their wives and the other ladies of the party swapped ideas on ceramics and house-keeping.

Only three North Carolinians accompanied us on the trip—Mr. and Mrs. Lawrence P. Self of Forest City, and Mrs. Ira Whitley of Smithfield—three seasoned travelers. The complete tour party included a total of 26, 11 of whom are from the second largest state—a fact which you do not mention to a Texan! All eleven of these came from First Methodist Church of Fort Worth, one of the largest churches in the nation. They came over a day earlier and we joined them in Manchester on Saturday morning.

Writing the above paragraphs on the plane early Monday morning, I had no idea that the night would go so quickly; but, after only a short time, the eastern sky began to lighten, and by 3:30 we could see the clouds far below us. At 4 o'clock we were passing over Ireland, and the green island was easily seen between the cloud patches. Tiny villages came into view as we lost altitude and rushed on toward the Irish Sea and across to Liverpool. It was only minutes until we landed in Manchester in the full blaze of the rising sun—at 4:30 a.m. British time.

We had traveled 3,300 miles in 10½ hours, without a wink of sleep, and without a single disturbing incident.

But scarcely had we landed when we ran into difficulties—some of which have continued to plague us for two days. These are the common troubles of all guided tours—tight schedules, wrong information, delays and unexpected emergencies.

From Manchester to Heptonstall is only about 35 miles—as the crow flies. But we weren't crows, nor did we have any homing pigeons to guide us. Supposing that the driver of our chartered bus knew the way, I kept quiet when he took a different route from that which I had previously traveled—with the result that he got lost in the strange tangle of Yorkshire hills. We came into Heptonstall by way of a winding road up the steep mountain—a road which grew narrower as we approached the top.

Turning and twisting through narrow streets which may have never before seen such a vehicle, we passed the little lane

which led to the chapel on the precipitous slope, and could neither stop nor turn around. Much to the amusement of almost the entire population, which gathered to get their first glimpse of Americans, we drove on out of the village before we could find a place to get out of the road. Then all 26 walked back down the hill.

"Here they come!" announced a red-cheeked little boy, and heads popped out of windows and doors all along the route. Men and women smiled and called out greetings as we carefully made our way down the steep cobbled street.

We were early, and one person was at the chapel when we arrived. "The minister will be here shortly," she said, and we walked around the churchyard, which, according to old English custom, was almost covered with flat gravestones.

"My wife's father and mother are buried in that churchyard," said the chairman of what we might call the borough, as he greeted us later at a dinner in our honor, at which he and his wife were guests. He expressed his appreciation for our coming all the way from America to the small community.

But that's ahead of my story, for we first were greeted by the chairman of the Methodist district—an official who has many of the duties of an American bishop. Chairman Key graciously welcomed us, and, with our good friend and host, Dr. Alfred Lamb, conducted a service of Holy Communion and received and blessed the gifts of American friends of Heptonstall church.

### On to Epworth

After a dinner in the dining room of the church at Mytholmroyd, some two miles away, the Methodist pilgrims set out for Epworth, 80 miles away across the moors.

Distances are short in England—for the country is not as wide as North Carolina from north to south—but that fact leads Americans to a totally wrong conclusion. The journey of 80 miles took four hours of hard driving over the narrow, crowded roads.

We arrived in time for supper at the Rectory where John Wesley lived, and which now belongs to the Methodist Church. It is used as a hostel for guests, as well as a shrine dedicated to the Founder of Methodism. Half of our party spent the night there, and the others at the Red Lion Inn, where Wesley stayed on his visits to the village after the death of his father who was during his lifetime the rector of St. Andrews Church.

Sleeping in one of the old bedrooms, I wondered if Old Jeffry, the famous ghost of Epworth Rectory, would walk as he did long years ago. But I suppose he had been scared off by the modern improvements.

See you again—In Passing.

### N. C. Conference Session

(Continued from page 10)

At noon on Wednesday the Conference Ministers' Wives Association held its annual luncheon and business meeting with the president, Mrs. Charles S. Hubbard of Chapel Hill presiding. A panel discussion on the presentation of gifts to new brides and babies led by Mrs. Garber, highlighted the program. New officers elected include

Mrs. Virgil Queen of Elizabeth City, president; Mrs. Thomas A. Collins of Rocky Mount, vice-president; and Mrs. Troy Barrett of Warrenton, secretary-treasurer.

### NEXT MEETING PLACE

The invitation by First Church in Rocky Mount for the 1960 annual session to meet there June 27-30, was accepted. The Rev. Leon Russell will be the host pastor. The four other churches in Rocky Mount will be co-operating host churches. These are Clark Street Church, the Rev. W. S. Davenport, pastor; Englewood Church, the Rev. M. D. Tyson, pastor; Marvin Church, the Rev. A. L. G. Stephenson, pastor; and St. Paul Church, the Rev. J. H. Sutton, Jr., pastor. Dr. W. C. Ball will be host district superintendent.

### APPOINTMENTS MADE

The release of the list of annual pastoral appointments, which was made much earlier than last year, revealed about the usual number of changes, but these were interesting and important. There was an increase of around 15 in the total number of appointments, showing a continued steady increase as has been the case for many years.

There are now two new district superintendents. R. L. Jerome moves up from the pastorate of First Church in Roanoke Rapids to the district superintendency of the Elizabeth City District. M. C. Dunn moves up for the pastorate of Trinity Church in Wilmington to the district superintendency of the Fayetteville District.

Former Fayetteville District Superintendent O. L. Hathaway becomes executive secretary of the Conference Board of Missions and Church Extension, succeeding T. A. Collins, recently elected as first president of the new N. C. Wesleyan Methodist College. Former District Superintendent C. Freeman Heath of the Elizabeth City District succeeds Mr. Dunn as minister at Trinity Church in Wilmington.

### CONFERENCE DELEGATES

In 1960 a General Conference will be held in April and May in Denver, Colo., and this will be followed by a Southeastern Jurisdictional Conference at Lake Junaluska, July 13-17. This required the election of six lay and six clerical delegates to the General Conference and nine lay and clerical delegates and four reserve lay and clerical delegates to the Jurisdictional Conference.

**GENERAL CONFERENCE DELEGATES:**  
*Clerical:* Dr. W. L. Clegg, Dr. C. D. Barclift, R. E. Walston, O. L. Hathaway, Dr. G. S. Eubank, and Dr. J. E. Garlington.  
*Lay:* J. Nelson Gibson, Jr., Dr. Stacey Weaver, Mrs. Pierce Johnson, W. Jasper Smith, Walter F. Anderson, and Terry Sanford.

**SOUTHEASTERN JURISDICTIONAL CONFERENCE DELEGATES:** *Clerical:* Dr. H. P. Powell, W. M. Howard, R. Grady Dawson, M. W. Lawrence, Dr. A. J. Walton, C. Freeman Heath, Leon Russell, Dr. W. C. Ball, and W. C. Wilson. *Reserves:* T. A. Collins, Dr. J. V. Early, Dr. C. P. Morris, and Dr. A. P. Brantley. *Lay:* W. C. Chadwick, Luke Hill, Bud Dixon, Roy Turnage, John Meares, A. C. Edwards, Bill Price, James F. Rogers, and Sam Underwood. *Reserves:* C. W. Everett, H. L. Swain, Mrs. L. C. Vereen, and Gurney P. Hood.



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY  
DURHAM, N. C.  
DEC 22 1959

DUKE UNIVERSITY LIBRARY

DEC 22 1959

DURHAM, N. C.

July 23, 1959

Volume 104

Number 29

Photo by A. Devaney

## *In This Issue*



### The Way It's Done in Danville

AN EDITORIAL FEATURE

Page 3

### Laymen Help on Flat Rock Circuit

A PICTURE STORY

Page 4

### N. C. Conference Youth Caravan

Page 5

### Report from Pakistan

Page 11

### Important Decisions Made by N. C. Conference

Page 12

### No Man Is An Orphan

ROBERT G. TUTTLE

Page 9

*Editorials*

### The Voice in the Pulpit

### A Tourist Abroad





# Carolina Briefs

The Rev. J. B. Fitzgerald, who retired at the recent Western N. C. Annual Conference, announces that his mailing address is now Mocksville, N. C.

Revival services were held at the Eagle Falls Church in the Greensboro District, during the week of July 12-17. This small rural church is a part of the Leaksville Quarterly Conference, and is served by the Rev. Raymond Endicott, under the supervision of the Rev. Mitchell Faulkner, pastor of the Leaksville Methodist Church.

The Rev. Bill Andrews, missionary to Porto Alegre Institute in Brazil, reports as follows concerning his illness, in a letter dated July 1: "I am getting along better now and have been up most of the day for the past week. I am not completely well, but by the beginning of our second semester in August I should be well. It has been rather bad at times to have this sickness, but in some ways it has been a blessing. Today it is very cold and we are ending our first semester. We will have a month of vacation and I hope to go to Rio for meetings there. Our District Conference will be this week and there is plenty to keep me busy." Bill has been suffering from a condition in his legs which required his being in bed practically all the time since arriving back on the field after his furlough at home in western North Carolina.

Miss Patricia Rothrock, former director of Christian Education at Central Church, Mount Airy, and for the past two years director at First Church, Hendersonville, will leave on July 31 for the Belgian Congo for a year's work on the mission field.

Dr. William H. Brownlee of the Duke Divinity School, has accepted an appointment as professor of Religion in the Claremont Graduate School, Claremont, California, effective in September 1959. Distinguished Old Testament scholar, he has been a Duke faculty member for 11 years.

The Rev. J. B. Fitzgerald, retired minister of the Western N. C. Conference, will preach the homecoming sermon at the Fountain Hill Methodist Church on Sunday, July 26, at 11 a.m. Fountain Hill is one of the churches on the Peachland Charge, Charlotte District.

Three of the evangelists engaged to hold revivals on the Peachland Circuit this year are: John Kendrick, John Church, and John Green. "There was a man sent from God, whose name was John." (John 1:6)

The Rev. and Mrs. Harold Austin of the Sharon-Boiling Springs Charge, Gastonia District, announce the birth of a son, Stephen Williams, on July 5.

Mrs. John C. Andrews of New Bern has assumed her duties as director of Christian Education at Hayes Barton Methodist Church in Raleigh. She received her training at Pfeiffer College, Greensboro College and Scaritt College. She has served in the educational work of Chestnut Street Church, Lumberton, and Jarvis Memorial, Greenville, and as a member of the N. C. Conference Board of Education.

On Sunday morning, June 28, at Queen Street Church, Kinston, the God and Country Award for Scouting was presented to Gerald Thomas Lester, Jr.

The Rev. Paul W. Yount, Jr., Associate Personnel Director, Methodist Board of Missions, New York, brought the morning message on a recent Sunday at Long Street Church, on the Long Street-Yadkin Charge, Salisbury District. His wife, the former Jean Penny, brought a message in song.

Dr. Willa B. Player, president of Bennett College, has accepted an invitation to serve as a member of the national women's planning committee of the Japan International Christian University Foundation, Inc., of New York City. Dr. Player is also vice-president of the North Carolina Council of Churches.

Dr. Durwood Foster of the Duke Divinity School, has accepted an appointment in the Pacific School of Religion, Berkeley, California, where he will be associate professor of systematic theology. His new appointment will become effective in September 1959.

◆ ◆ ◆

We must obey the whispers of God rather than the shouts of men.

## Capsule Comment

**Tracking "Cindy":** Thirty years ago a hurricane caused the loss of hundreds of lives on Florida's East Coast. The cause of the tragedy: inadequate warning. But the recent hurricane "Cindy," which traveled inland over South Carolina, gave proof that the U.S. Weather Bureau has made great strides toward its goal of providing exact information on such possible disasters. According to forecast, "Cindy" would not do any damage, and the forecast proved accurate, thus saving many thousands of dollars which might have been spent in preparation for a major blow . . . In 1935 the Labor Day Hurricane in Florida, which killed more than 400 people, got only the slightest advance notice and left thousands unprepared. Weather Bureau officials say that this will not happen again.

**Czechoslovak Churches Send Newsletter:** Religious news editors in this country are wondering a bit about the latest publication to come to their desks. It is a mimeographed bulletin put out by the Protestant Churches in Czechoslovakia, presumably with the cooperation of the Communist government. Two mailings of this bulletin have arrived at the Advocate office, one a collection of separate bulletins dating back to January and the other the current issue. Edited by Dr. J. L. Hromadka, the bulletin seems to be designed especially for American readers in an effort to present the Communist position in terms of religious interest. Special emphasis is given to a Universal Christian Peace Assembly scheduled for 1961 . . . Methodists will be interested to learn something about the meeting of the Annual Conference of the Methodist Church in that country, which met last April in Prague. It was reported that all congregations have pastors, and the Conference voted to extend full clergy rights to women.

**Pope John Hikes Wages:** Coincident with the visit of a group of American Methodists to Rome recently (and with no connection whatever) came the news that Pope John XXIII will increase the wages of clerical and lay helpers at the Vatican. According to reports, cardinals will get a \$100 a month increase and other clergy will receive substantial raises. Also scheduled is a change in working hours—traditionally 8 a.m. to 2 p.m.—in order to get more work accom-

plished during the day . . . The pay raise will be enthusiastically received, but there is some doubt about the reception of the news about the longer work day. Italians love their siesta.

**The Slow Road to Union:** The United Church of Christ, composed of the Congregational-Christian Churches and the Evangelical and Reformed Church, has moved one step further on the road to union. At a meeting in Oberlin, Ohio, delegates looked at the proposed Constitution and voted to re-convene next July to vote upon it. A Statement of Faith, which is declared to be a "testimony, but not a test" seemed to satisfy most of the delegates, although it might go too far for some Congregationalists and not far enough for many E&R's.

**Did You Know?** A recent book (*The Road to Man*, by Herman Wendt) offers some fascinating tid-bits of information about natural history. Samples: A grasshopper wears its ear on its knee; barking doesn't come naturally to a dog, but is a recent development, caused, probably, by his desire to talk like a man; a chameleon who can't find a mate dies of disappointment; the world's biggest vegetable is a seaweed.

**Man in a Sack:** Governor Earl Long of Louisiana, whom psychiatrists say is suffering from mental disease, continues to divert or disgust the nation with his antics. Recently he attempted to foil the photographers by stalking around the Fort Worth, Tex., airport with his head in a pillowcase. He blamed his condition on political enemies who tormented him. Commented *Newsweek* magazine, "In Louisiana, Long had been tormented (his friends agreed), but not by the politicians and newspapermen alone. His worst enemy was Earl Long—and no matter where he went, Earl Long would continue to pursue him."

## About Pictures

Due to advances in all costs of publication, the "Advocate" is compelled to reinstate the policy of charging for the cuts used in printing pictures. If an organization wants a picture used in the paper, we will have a cut made and will bill the organization sending in the picture. This price will usually be from \$3.75 to \$5.00.

NORTH CAROLINA

## CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# The Way It's Done in Danville, Va.



The *Advocate* has recently published several pieces on the flood of indecent "literature" that passes through the mails. Then, of course, there is the additional deluge of pornographic magazines so evident on some newsstands. (The latter, we understand, usually come by truck or railroad express, rather than by mail.)

Since the first editorial comment was published, we have learned to our amazement that some of the vilest stuff in print appears in book form in some of our high schools! Principal offenders appear to be certain high schools in the state of California, where some of these books are reported to be required reading for the high school students! One high school in Northern Virginia was recently named to us as having in its library many such volumes—but we have made no personal investigation and the report can be in error. We hope that it is.

Persons may be deeply and genuinely concerned about this whole matter and yet be uncertain as to the best method of approach to see that conditions are improved.

The City of Danville, Virginia, has been working on this problem for some time now and the approach appears to be so intelligent—and, it seems, so successful—that we wish to outline its principal features for communities that may be wondering what steps should be taken.

In an address at the Decent Literature Committee's Public Meeting last November 20, T. Edward Temple, the city manager, outlined the course which had been followed.

As an outgrowth of an earlier study in Danville, a permanent "Decent Literature Committee" was decided upon by City Council on February 11 of last year, and two weeks later the nine-member body was selected. The committee was to approach the problem "not by attempting to bring force to bear, but by bringing about negotiation and co-operation among news dealers, police and citizens." An effort was made to get local news dealers to agree not to "stock certain nudist or 'art' magazines," and that certain other objectionable magazines would not be sold to anyone under 18 years of age.

The major effort of the committee was to be directed into the "homes, schools, PTA's and churches."

The committee named by the then-mayor, Mayor Clarke, gave unselfishly of its time and effort surveying the various kinds of materials being offered

for sale on the newsstands. The investigation included "shock and horror type comic books, lewd, indecent, obscene, pornographic literature and under-the-counter materials."

Mr. Temple pointed out that the mayor, administrative officials, police and the committee on decent literature affirmed (and still affirm) the principle of the freedom of the press. The one and only effort in this connection was to try to stop the distribution of anything against public decency and morality. (On November 10, the original ordinance was amended to include motion pictures in the study.)

What are some of the accomplishments of the committee? Let Mr. Temple answer: "There have been nine meetings (between February 25 and November 20, 1958). It is estimated that the committee has worked 108 hours at the task . . . Members of the committee have talked with news dealers, newsstand operators and others. Literature of various types has been studied and 20 magazines have been listed among those that should be removed from the newsstands. Letters have been sent . . . asking co-operation, and in addition, letters have been sent to the managers of local theaters asking their co-operation also."

In addition, several members of the committee have addressed various local organizations explaining what they were trying to do and urging co-operation. Furthermore, the committee has tried to learn what is being done about such matters in other cities. As the Danville committee continues its efforts, it is well for local citizens to realize that without strong community backing, little permanent good can be done. But with the kind of support people of the city—and especially concerned churchmen—can render, considerable improvement can and will take place.

The idea of a "permanent" committee, which this is, is important. All too often a whirlwind campaign of some kind is put on to improve certain conditions, the disturbing elements go "underground" until the storm is over, then when public attention has turned in other directions they come out and do business as usual. A permanent committee is not likely thus to go to sleep after early victories. Its members will realize that "eternal vigilance is the price of liberty."

The City of Danville is to be highly commended for this courageous attack on a very serious problem!

—*Virginia Methodist Advocate*



# Laymen Help on Flat Rock Circuit

A little more than a year ago the Rev. Newell C. Bush, near Greensboro, was going on his vacation and called the Rev. Leo Pittard of Centenary Church, Greensboro, to ask if he could help him get a supply preacher during his absence. Mr. Pittard had a man for the job, Ralph Richardson, a contractor, who had a long record of lay preaching in Washington, D. C., and at Greensboro.

The next Sunday Richardson preached at Flat Rock and Bethel, two services in the morning. The response was so good that Pastor Bush called upon him for more, and the two men talked over the idea of perhaps holding services in each of the four churches every Sunday. It could be done, they thought, with the help of other laymen.

In September the plan was in full swing, with a preacher for every congregation. The pastor took two services and the laymen the other two. Out of the list of



Worship hour at Bethel is also a time of fellowship

in all the churches. "Lay speaking," they say, "has increased interest and attendance by nearly 20 per cent. Giving has also increased. A few years ago it was customary to wait until Conference time to secure all of the funds. This year every church paid out a month or two before Conference."

The Flat Rock Circuit is a rural work, but, like most North Carolina rural areas, this section is almost evenly divided between farmers and workers in industry. Sixty per cent farm and the rest are employed in nearby towns.

The question was raised about the method of conducting the services. It was learned that the pastor sets up the order of service, selects hymns and prints the bulletin, after getting the sermon topics of each preacher. Reply post-cards go out to each speaker and he fills in his topic and scripture reference.

Only one layman failed to show up for his appointment during the entire year, and this was due to a misunderstanding in the date. These enthusiastic lay speakers come from all walks of life—lawyers, teachers and business men—and they accept their responsibility as an opportunity to serve the Lord.

Once a quarter, a Communion service is held at each church by the pastor, and this service is always held at eleven o'clock in the morning.

Perhaps such a system as this is the answer to the problem of the small rural church. Such churches are composed of educated and loyal Methodists, but they are often too small to command the services of a full-time pastor. Yet, without regular Sunday services at each church, interest dies and people get out of the habit of

church-going. With the aid of laymen such as these, the small church can have a flourishing program and grow much faster.

North Carolina, with its unique combination of rural and urban interests, where



Rev. Newell Bush, pastor, greets Mrs. Carrie Bell Alley, treasurer, at the door of Gideon Grove Church.

100 lay speakers in the Greensboro District, thirty said they would help.

Bush and Richardson made out a schedule for the quarter so that every lay preacher knew where he was to be. According to the plan, which is still in effect, one layman preaches at a 9:45 service and another takes an 11:45 service (at different churches, of course). Richardson preaches one each Sunday.

The pastor emphasizes the fact that the lay preachers have refused to accept any remuneration for their services.

How has the plan worked out in the year that it has been tried?

Both Bush and Richardson are enthusiastic over the increased interest manifested



A portion of the congregation at Flat Rock Church on Sunday morning.

many farmers are engaged also in industry, offers a field for experiment in such a lay-preacher program.

George E. Clarkson, writing in *The Christian Rural Fellowship Bulletin* recently said, "Agnes Sligh Turnbull's book, 'The Gown of Glory', portrays the tribulations and joys of a rural pastor in bygone years. But there is an undertone that remains through the book until nearly the end. Mrs. Lyall, the preacher's wife, wants her husband to have a bigger opportunity! This spirit has for years plagued the work of the church in rural communities in America. It is still an undertone in the lives of some pastors and an undertone of spirit in some rural churches."

This undertone is vanishing in these days and ministers are coming to regard the rural church, not as a steppingstone, but as a hitching post. And it is the vision of men like Bush and Richardson and their helpers which is making a new day possible for the rural church.



The neat appearance of Palestine Church is an indication of the interest of the congregation.



# NCC Youth Caravan Writes from England

It was thrilling to see land. The Isle of Wight came into view after eight days on the water. Everyone was up on deck to welcome the pilot who was to guide us into the harbor at Southampton. The words of the hymn, "Jesus Saviour, Pilot Me," came to mind as he steered us clear of the rocky reefs near by. It was good to set foot on solid ground once more. We passed through customs without a bag being opened, and boarded the boat-train for London's Waterloo Station. There we were met by our Methodist minister from Preston, England, the Rev. George Groves, our guide and interpreter, as he termed it. With him were Mrs. Groves, their daughter, Allison and their nephew, Gordon Hill. We went directly to the Collonade Hotel, our home while in London. It was the inevitable tea time and we did enjoy the dainty cookies and sandwiches after the long ride on the boat-train. At 6:30 we attended church services at the famous Methodist Central Hall in the heart of London. After the service we met the pastor, the Rev. Derrick A. Greeves, and he told us of the illness of Dr. W. E. Sangster whom some of us had heard at Lake Junaluska, N. C. We learned that he has a throat difficulty and cannot talk, but is doing some writing. Dr. Sangster did a great work at Central Hall during the war years when the city was under constant fire. It was out of this experience he wrote his book, "The Christian Has Wings," which will long continue to inspire and lift the hearts of men. Just a word about Central Hall. It was opened in 1912 for religious services, but it is also rented to other groups for concerts, lectures, exhibitions and other public meetings. It was here that the first meeting of the General Assembly of the United Nations was held in 1946. It's claim to being the center of London's life is no exaggeration.

After church we went for a walk along the River Thames. The architectural skyline was breath taking. We could see Westminster Abbey, the House of Parliament, Big Ben, Whitehall and many famous buildings. It all brought back memories of English Literature days. On our walk we passed 10 Downing Street, the home of the Prime Minister. Luckily, as we stood in front, the door was opened to allow a guard to enter and we caught a glimpse inside at the rich carpets and magnificent chandeliers. Although we had worn those much-talked-of comfortable shoes, it was a relief to board one of London's double-decker buses and ride by Trafalgar Square and on to our hotel. We closed our first day in London with our prayer time in Pat Pugh's and Mary Eleanor Sanderson's spacious room, a tired but happy Caravan Family.

Our second day in London—another lovely day with not even a sign of the famous smog. The first order of the day was to go to the American Express to get our money changed to English currency. While "Pop" Stevens arranged for our flight to Berlin, Mr. Groves took the group for a shopping spree to get the feel of English money. After a quick lunch at Quality Inns of London, we took a coach (sight-seeing

bus) through the country, down the Old Roman Road to Stokes on Poges and the Stoke Poges Church. This is where Thomas Gray was inspired to write his famous "Elegy Written in a Country Church Yard." It is a lovely spot, the aged church (1107 A.D.), the grave stones with quaint inscriptions in the midst of the peaceful English country-side.

After breakfast next morning we went to Paddington station to catch the train for Oxford, the seat of learning in London, as some would say. Here we met Mr. W. K. Loveridge, a loyal Methodist, a retired *London Times* reporter and an authority on the 35 colleges which compose Oxford University. He guided us on our tour of the many places of interest. We saw the tower of St. Michaels Church built in 1070 by Saxon workmen just after the Norman Conquest. John Wesley preached here while a student at Oxford. It was an inspiration to visit Wesley's room (in Lincoln College) with its original furnishings, and to know that John Wesley himself had lived within these walls. It was here that the Holy Club met. The room is now being used by a Don, a name used for an Oxford prof. While a student at Oxford, Wesley preached his first sermon in St. Mary's Church (1738). He says that it was here that he made his first convert as he strode up and down the length of the church preaching on the subject of "Righteousness by Faith." He was asked to leave the church, but was invited to return 40 years later.

The next day we arose bright and early to go to Buckingham Palace to watch the Changing of the Guard. We were disap-

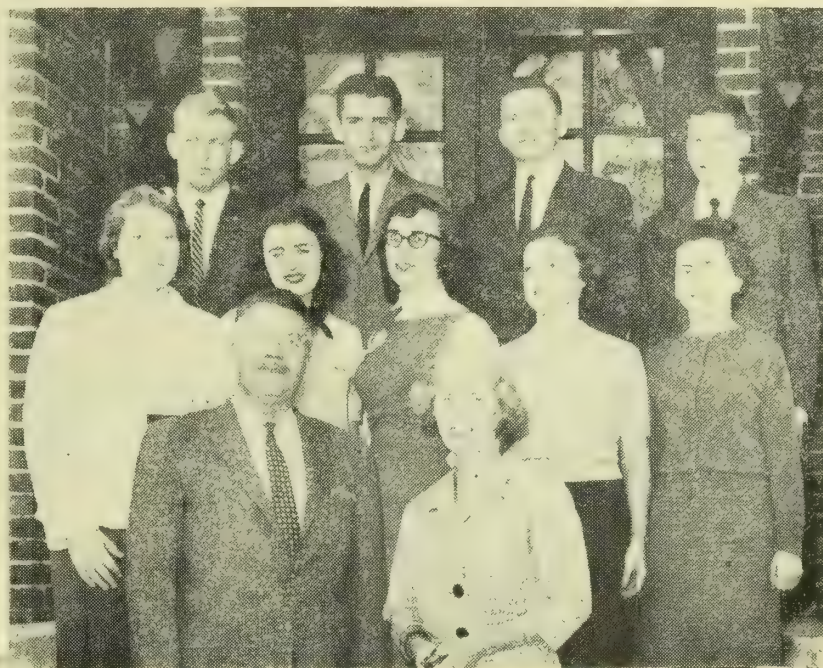
pointed after getting there, for the change had already been made. We discovered by the flag on the Palace that the Queen was not in residence that day.

Mr. Groves, our guide, has a nephew who is a member of the Palace Guard. We had hoped to see him. However, we did see the Horse Guard Parade in front of the Admiralty. It was a most colorful spectacle—the scarlet and gold uniforms, the jingling cavalry, the pomp and pageantry—all are woven into the life of England. Later in the day we visited St. Paul's Cathedral, Westminster Abbey, and Wesley's Chapel. The Chapel was begun in 1777 when Wesley felt the need for a building in London to serve as headquarters for the rapidly growing Methodist movement. This chapel, the Cathedral of World Methodism, and St. Paul's Cathedral stand in the midst of one of the areas most damaged by the war. Though the buildings all around them were gutted by fire, these two stand as a memorial to the past and a challenge to the future. One of the highlights of our visit in England was seeing the last signature of Wesley, the hymn book in which he had written "Love Divine," and the "Field Bible,"—all in the original. This was at the Epworth Press Building.

In the evening we went by train to High Barnet, some distance out in the country from London, to meet with the young people of the Methodist Church there.

We closed the day with a fellowship time at the church. We were refreshed physically and spiritually as we said goodbye to these new friends and made our way back to London, a happy singing group.

With love to all,  
THE 1959 CARAVAN



N. C. CONFERENCE EUROPEAN CARAVAN—Left to right: First Row: Rev. and Mrs. W. R. Stevens, Rockingham; Second Row: Frances Bell, Beaufort; Sylvia Nicks, Roxboro; Patricia Olmstead, Arlington, Va.; Mary Sanderson, Plymouth; Patricia Pugh, Old Trap; Third Row: Corbin Cherry, Hertford; Ronald Wach, Pittsboro; Tommy Covington and Robert Phillips, Jr., Rockingham.



## Roy T. Houts, Sr., Retires in Tennessee

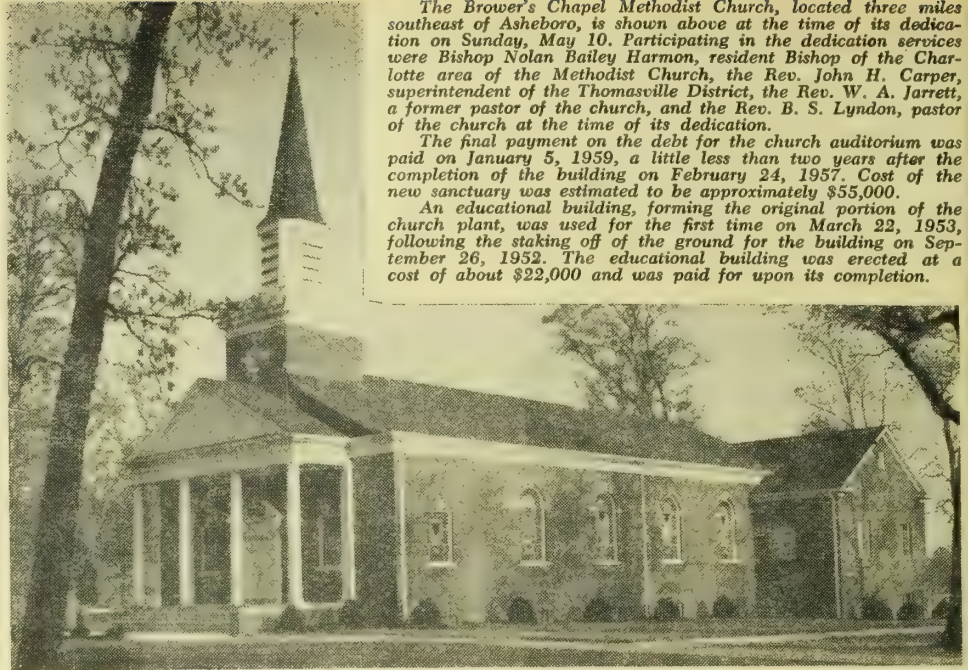
The Rev. Roy T. Houts, Sr., and Mrs. Houts have retired on their farm in East Tennessee. The farm has been in the family for five generations, and the dwelling is one hundred years old. It is located on the Asheville Highway 25W and 70, fifteen miles from the Knoxville city limits. Their mailing address is Route 3, New Market, Tennessee. Phone: Knoxville, MAscot 3-2817.

The old house needs some repairs, but it is large enough to accommodate their friends over several states who have promised to visit them.

Mrs. Houts has a music and art studio at the home. Her pupils come for piano, voice, speech and art. The Houts are opening a craft-gift shop and snack bar at the roadside, where they will market the crafts made by them and their students.

Brother and Mrs. Houts still paint large oils for church altar pieces, baptistries, etc. A number of these pictures are creating a worshipful atmosphere in churches and Y. M. C. A.'s over North Carolina and other states.

This team is still available for evangelistic work. Hundreds of pastors and thousands of laymen over the Southeastern area testify to the real and abiding results of their evangelistic program. The spiritual atmosphere of any church will be deepened by having them a week in a School of Prayer. They believe a praying church is a church of power.



The Brower's Chapel Methodist Church, located three miles southeast of Asheboro, is shown above at the time of its dedication on Sunday, May 10. Participating in the dedication services were Bishop Nolan Bailey Harmon, resident Bishop of the Charlotte area of the Methodist Church, the Rev. John H. Carper, superintendent of the Thomasville District, the Rev. W. A. Jarrett, a former pastor of the church, and the Rev. B. S. Lyndon, pastor of the church at the time of its dedication.

The final payment on the debt for the church auditorium was paid on January 5, 1959, a little less than two years after the completion of the building on February 24, 1957. Cost of the new sanctuary was estimated to be approximately \$55,000.

An educational building, forming the original portion of the church plant, was used for the first time on March 22, 1953, following the staking off of the ground for the building on September 26, 1952. The educational building was erected at a cost of about \$22,000 and was paid for upon its completion.

## First N. C. Parks Ministry Now in Operation

An evangelistic ministry new to North Carolina is being carried on this summer high on the scenic Blue Ridge Parkway. Called "A Ministry in the National Parks," it is designed to bring worship services to the thousands of overnight campers and

summer guests in both the lodge and the camping areas of Doughton Park, near Laurel Springs, N. C.

Sponsoring the program is the Evangelism Committee of the North Carolina Council of Churches, in co-operation with churches in the area, and the National Parks Ministry of the National Council of Churches. Floyd Wilder, a theological student at Eastern Baptist Seminary, Philadelphia, Pa., is the camp minister. Under the program, Mr. Wilder works as an employee at the park lodge during the week, and conducts his worship services on Sunday evenings. Such ministries have been established for several years in the great western national parks like Yosemite and Yellowstone, but this is the first such program in North Carolina, and one of the few east of the Mississippi. Working closely with the church groups is the District Park Ranger, Ross Reeves.

The Rev. Frank K. Efrd, St. John's Lutheran Church, Salisbury, is chairman of the State Church Council's Evangelism Committee. The Rev. Warren W. Ost, New York City, is National Director of the parks ministry.

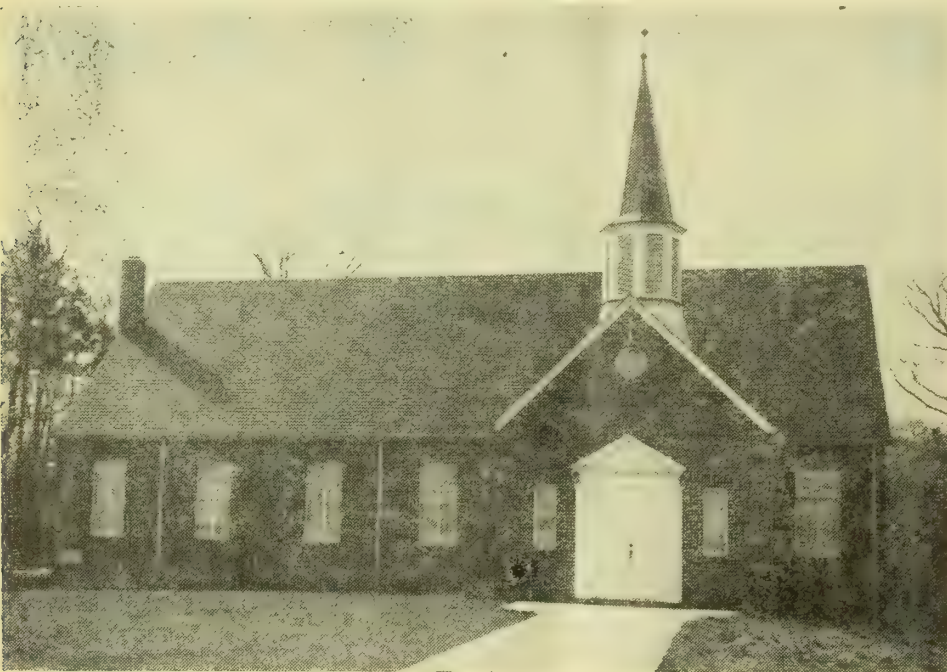
Guests at Doughton Park this summer are invited to attend these worship services under the stars each Sunday evening.

## Blackstock Elected to Poetry Council of N. C.

Dr. Walter Blackstock, Assistant Professor of English at High Point College, has been chosen to membership on the Poetry Council of North Carolina. The announcement was made this week by Dr. C. A. Shull, secretary of the Council.

Blackstock was elected to membership by a vote of the Council members. He has had eight volumes of his own poetry published, and was recently selected as a judge in the Sidney Lanier Contest for poetry.

The Poetry Council of North Carolina annually sponsors The Virginia Dare Prize, a junior competition in poetry.



On Sunday, July 12, Ebenezer Methodist Church, on the Mountain Park-Grassy Creek Charge, Winston-Salem District, celebrated its Centennial in connection with its annual Homecoming. Dr. Lee F. Tuttle, district superintendent, conducted the Centennial ceremonies. A picnic dinner was shared at the noon hour.

That evening the church began a series of revival services, with the Rev. Earl K. Gibson, pastor of Wesley Memorial Church in Winston-Salem, as guest minister. Each evening from 6:00 to 7:30 a vacation church school was conducted for the children under the direction of Miss Betty Lou Williams and Miss Sue Jackson, Brevard College and High Point College graduates.

Ebenezer Church, born in the mind of William Fentress a hundred years ago, began in a brush arbor. It moved afterwards to the Fentress home, then to a log cabin, later to a frame building, and in May 1957 the present brick structure was dedicated. The Rev. Robert F. Nay is pastor.



## Wife of Bishop Garber Dies in Richmond

Mrs. Orina Kidd Garber, 56, wife of Bishop Paul N. Garber of the Richmond Area of The Methodist Church, died July 18 in a Richmond hospital. Mrs. Garber, who was a native of Fall River, Mass., and a graduate of Brown University, was married to Dr. Paul N. Garber in 1927 while he was a member of the faculty of Duke University. Since Dr. Garber's election to the episcopacy, she had traveled with him all over Europe and America assisting him in his work and making friends among church people.

Mrs. Garber was the author of a history textbook, "North Carolina for Boys and Girls," which has been used in North Carolina schools.

No information was available at press time concerning funeral arrangements.

## SCC Historical Society Honors Noted Author

On June 24, 1959, for only the second time in the history of the S. C. Conference Historical Society, this organization honored a man, while still living, as the subject of the annual address.

This man is Dr. David English Camak of Greer, S. C., author of the widely-read prize-winning book, "June of the Hills," and other books. In earlier years Mr. Camak established the Textile Industrial Institute in Spartanburg, and was for twelve years its president. At the annual meeting of the Historical Society, the Rev. R. C. Griffith, who earned his prep schooling in Mr. Camak's old Industrial Institute by working alternate weeks in a cotton mill, read a paper paying tribute to the man of high courage who through many difficulties and struggles established the Institute, with its alternating study-work program, which later grew into Spartanburg Junior College.

The only other man who has been so honored by the Historical Society was the Rev. C. B. Burns, whose Home-Away-from-Home for sailors and marines qualified him for such recognition.

Dr. Camak, continuing in the field of writing, has recently published a drama, "The Church Mothers Civilization," of which John Marvin Rast, executive secretary of the South Carolina Methodist Board of Christian Education, says: "It is a book to prize, a pageant to present, a devotional to inspire." A review of this drama by Mr. Rast appeared in the N. C. CHRISTIAN ADVOCATE of May 28, 1959.

## Methodist Women Holding Seminar on "Social Change"

The National Seminar of the Woman's Division of Christian Service opened on July 21, and will continue through July 31, at Bennett College, Greensboro, N. C. Theme of the seminar is "The Family in a World of Rapid Social Change" and addresses and discussion groups will deal with aspects of this theme.

Speakers during the first week of the seminar include Miss Margaret Forsyth, executive of the Foreign Division, National Board of the YWCA; Dr. Dorothy Lee,

anthropologist; Dr. Wolfgang Stolper, professor of economics, University of Michigan; Dr. Willa Player, president of Bennett College; Dr. J. E. Carothers, pastor of First Methodist Church, Schenectady, N. Y.; and Mrs. Grace Barbey and Dr. Zahir Ahmed of the United Nations' staff.

Among the second week speakers will be Dr. Theodore L. Tucker, secretary for Africa, Division of Foreign Missions, National Council of Churches; Miss Eleanor French, director-elect, Department of Christian Social Relations, United Church Women; and Miss Eva Shipstone, professor of psychology, Isabella Thoburn College, Lucknow, India.

Dr. James K. Mathews, associate general secretary of the Division of World Missions, Methodist Board of Missions, will speak each morning during the first week. Participants on various panels and discussion group leaders will include missionaries, deaconesses and elected and staff members of the Woman's Division.

About 140 women, from all parts of the United States, are expected to attend. Women from overseas, in addition to Miss Shipstone, will include Mrs. Jonah Chitombo of Southern Rhodesia; Mrs. Ang Kim Kiat of Singapore; and Mrs. H. B. Whitaker of England.

Mrs. Chitombo, the wife of the Rev. Jonah Chitombo, a Methodist district superintendent in Rhodesia, is a graduate of Methodist mission schools and a trained nurse. Mrs. Ang is a teacher at Fairfield Methodist Girls' School in Singapore. Mrs. Whitaker is a magistrate of the Borough of Gravesend in Kent, England, and a

Methodist local preacher.

Chairman of the seminar's program committee is Mrs. Ralph T. Wilson, Sr., of 402 Forest Drive, Laurens, S. C., a member of the Woman's Division. The seminar is a quadrennial conference of the division, with the Department of Christian Social Relations having administrative responsibility. Mrs. A. R. Henry, of 608 Wilson Avenue, Menomonie, Wis., is chairman of the department.

## Book by Clarice Bowman to Have World Distribution

The Export Department of Harper and Brothers Publishers has announced that the book "Ways Youth Learn," written by Miss Clarice Bowman of High Point College, has been included in a circular prepared for foreign distribution.

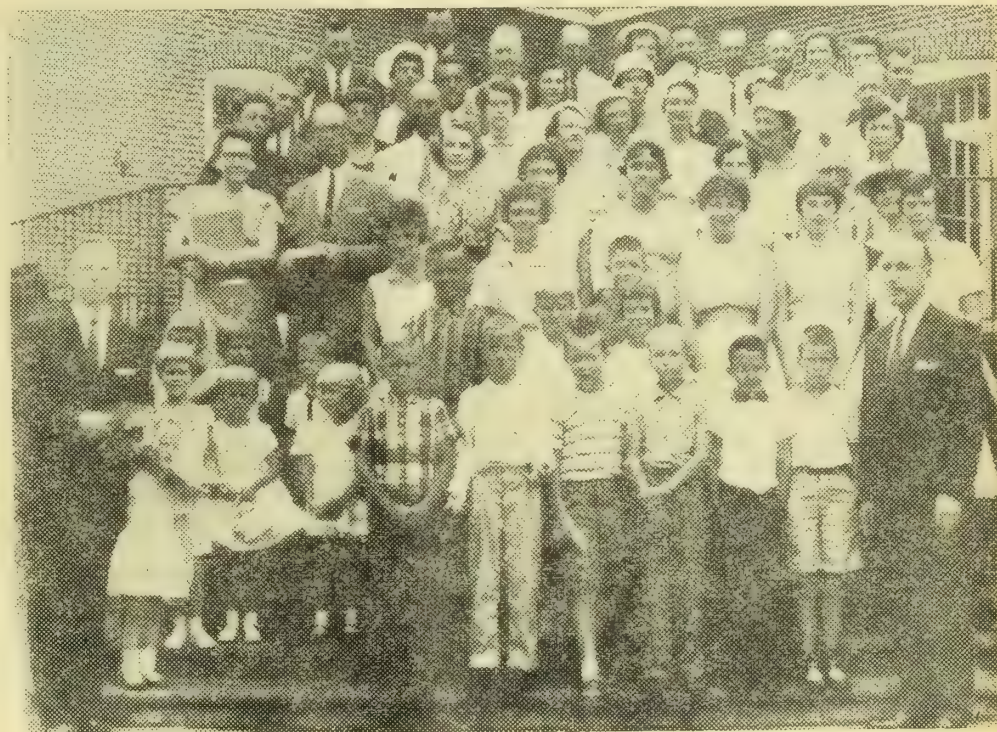
The circular will be sent to 600 bookstores in various parts of the world, with a special concentration in Australia, New Zealand and India.

Miss Bowman is an Assistant Professor of Religious Education at High Point College, and has had published numerous books and pamphlets in the field of Religious Education. This summer she is teaching in the graduate school of Scarritt College in Nashville, Tennessee.

♦ ♦ ♦

When we fail to reach people for our Lord and for a higher way of living, we fail at the strategic point.

—Bishop Roy H. Short



Services were held for the first time on Sunday, July 12, for the new Methodist Church at Guilford College, with Ralph B. Cummings serving as church school superintendent, and Dr. J. Clay Madison, superintendent of the Greensboro District, bringing the message. F. R. Barber is the pastor. The services were held in the Student Union Hall at Guilford College. There were between 65 and 70 people present, and about fifty of these pledged themselves for membership in the new church. On the first Sunday in August these people will be received into the proposed new church, and the church will be formally organized during the morning service. The young people met in the evening at the home of Jane Weisner to make plans to organize a Methodist Youth Fellowship. There were sixteen present, and a committee was appointed to nominate officers for the year.



# EDITORIALS

## The Voice in the Pulpit

There may be some argument over the question as to whether or not the Rev. Robert B. McNeill, Presbyterian pastor in Columbus, Ga., was guilty of using too little diplomacy in his sermons on the race question, but there certainly isn't any doubt that the explanation given by the Rev. Frank C. King for the action of the Presbytery in firing him leaves a great deal to be desired—and poses some very important questions.

Mr. McNeill had once been an ardent segregationist, going so far as to refuse to play football against a team composed of Negro boys. But after attending seminary and entering the ministry he became just as ardent in his support of integration of the races. On two successive occasions he drafted the report on race for his denomination and was so pointed in his remarks that he gained the disapproval of some of his brethren who were more conservative.

But his congregation stood by him—except for a minority. Several weeks ago, however, as he concluded his sermon in First Presbyterian Church, Dr. King, a representative of a commission appointed by the Presbytery of Southwest Georgia, stood up in the congregation and read the decision of that body to the effect that Pastor McNeill must leave the pastorate of the church. "The interests of religion imperatively demand it," he said.

As the stunned congregation sat in bewilderment or burst into tears, the spokesman for the commission explained, "The commission feels that the voice of the pulpit should be the voice of the congregation."

Seldom have we heard a more non-sensical statement than that.

We cannot pass on the merits of the case; we do not know if Pastor McNeill was hurting or helping the church. There may have been reasons for his dismissal which did not get into print, and it might be true that he had stirred up trouble for himself by a lack of "tact."

But the fact remains that the argument for his dismissal by the Presbytery is entirely fallacious. Since when are pastors compelled to be no more than echoes of their congregation's thoughts and prejudices? "The voice of the pulpit should be the voice of the people." Strange words to come from a follower of John Knox, who thundered against the Queen of Scotland, condemned unjust laws, and denounced sin wherever he found it. If John Knox had asked the permission of the Southwest Georgia Presbytery he would have started no Scots Presbyterianism; he would have kept his mouth shut, for the people of Scotland did not tell him what to say. He said what he thought God wanted him to say.

Where are the prophets—the valiant men of God who listened for His word and His



*For a cap and bells our loves we pay,  
Bubbles we buy with a whole soul's  
tasking:*

*'Tis heaven alone that is given away,  
'Tis only God may be had for the asking.*

—J. R. LOWELL



commands, and then spoke them fearlessly to the people? No "voice of the people" from the pulpit of old, but the voice of God! Whose voice is being heard from the pulpits of today?

## A Tourist Abroad

After a hurried tour of seven European countries, we have returned to our desk with some questions still unanswered. One of these concerns the future position of these nations in case a new war should break out. Who will be our allies, in the event of a war with Russia?

One is impressed by the absence of any great concern among the people of the Continent. No one seems to expect a war; no one seems to fear a Russian conquest. Yet the very spirit of lassitude may contribute to the conditions which make war possible.

West Germany is prosperous, France is regaining confidence and employment is up. Italy, traditionally impoverished and backward according to U. S. standards, is making improvement. Belgium is flourishing like the green bay tree. Switzerland is, as usual, profiting by the troubles, as well as the good fortune, of other nations. Whatever happens, this mountain-circled little country maintains its neutrality and its prosperity.

It is a different picture in England, where, despite almost full employment and much better living conditions for the workingman, there is no "boom" and no evidence of any eager acceptance of the new age of commercialism. England must import most of its raw material, its coal and wheat, and it has lost its former position as the head of a great empire. Englishmen are not as worried as Americans, but are far from being easy over the situation.

Many Frenchmen view with alarm the resurgence of West Germany and seem disposed to criticize the U.S. for making it possible for the former enemy to become in a short time the leading industrial nation of Europe. Sourly they remark that it is much better to be a defeated enemy than a former ally. Yet a look at both countries suggests another reason for German rehabilitation. There is a vast difference between the attitude of the German and the Frenchman. Both are capable of great sacrifice and endurance in time of war, but when times are peaceful the Frenchman

turns to his own selfish interests, his petty politics and his continual battle against his government, while the German placidly steps into goosetstep harness and begins to turn out more and better products, to clean up the debris of war and to scour the world for new markets.

Cologne was destroyed by Allied bombers, but Cologne today is a thriving city, where modern shops, hotels and business houses display a prosperity which would do credit to any American city. The tourist is impressed, as always, by the efficiency and courtesy of salesmen and hotel personnel, who speak English fluently and know how to provide the comforts to which their visitors are accustomed.

On the other hand, Paris shows few signs of having endured a war, yet it is a city of slums, of criminal activity and of discourtesy to visitors. Only Naples and Rome present a more dismal picture to the tourist. The sights are there, the great churches and monuments, but visitors who bring their money to these cities are disliked and preyed upon by swindlers, gyps and con-men.

Naples, where the U.S. maintains naval headquarters and which sees thousands of new tourists each day, accepts these visitors with a shrug and considers them fair game for all manner of gouging. Beggars swarm the streets, enter the railway cars and turn into pickpockets when opportunity presents. Street vendors sight the visitor a long way off and cannot be put off by a courteous refusal, but run alongside and shout their pleas and insults. Guides provided by a government agency leave little time for the touring party to see the great churches and monuments, but make occasion to lead them to the tourist traps which offer second-rate merchandise at inflated prices. Despite the efforts of reputable tour agencies to curb the practice, the guides get a percentage on the sales and hustle the customers from shop to shop, proclaiming that "here are the genuine articles, the best in the country."

If these observations seem a bit sour, the reason may be found in the fact that no one can adequately assess the worth of a foreign country by visiting it as a tourist. One only sees the seamy side, the frantic scramble for American dollars, the greedy grasping of pirates who consider all foreigners fair game. To understand a country one must take time to know the people. This the tourist cannot do.

And, after all, the tourist also gives a false picture of his own country and himself. Herded like cattle from sight to sight, confused and bewildered by strange customs and languages, he often becomes difficult and hard to please, shouting his questions in an unknown tongue, boasting of what he has "back home," and generally making a nuisance of himself.



# DEVOTIONAL

## No Man Is An Orphan

By ROBERT G. TUTTLE

Praise God all creatures everywhere  
For mercies so unbounded!—  
No thing there is but ever is  
By His great love surrounded.

—Oxenham

"Our Father which art in heaven" (Matthew 6:9). Jesus did not begin: "Your Majesty on high"—"O thou unknowable One"—"O thou inscrutable Providence back of the process of creation." He simply prayed, "Our Father."

Thomas Wolfe did not have much in his youth to lead him to a quiet discovery of God as father. He felt himself to be an orphan in the universe and was rebelling against his fate—Listen:

... the deepest search in life, it seemed to me ... was man's search to find a father, not merely the father of his flesh, nor merely the lost father of his youth, but the image of a strength and wisdom external to his need and superior to his hunger, to which the belief and power of his own life could be united.

Jesus is saying, when you pray, pray as a child. Even though we are adults, we are grown up children with many of the needs of childhood, having the same longing for fatherhood except on a higher level. Sidney Fields, writing in *Guideposts*, February 1958, tells us something of how a child looks at God. One little fellow when asked, "What do you think God looks like?" responded after long hesitation, "Does He have to look like anyone?" Another child described God as "a great big man, like mommies and daddies, only bigger," and concluded, "He always loves us all." An older child made this keen observation, "When I do something wrong, he looks stern, still kind, but very severe." No wonder Jesus said that we would have to become as little children if we were ever to enter the kingdom of God.

Thunderstorms frightened me terribly as a boy. If my father happened to be at home much of the terror disappeared. At night I would see shadows down the hall and, in boyish fright, would cry out to my father—It took only one word from him to make the shadows disappear. I could walk with my father in the densest woods without any fear of being lost. Now that we are grown up children, sometimes the storms are too big for us. We need a Father. The darkness holds threatening shadows. We need to hear the Father's word. We may be lost amidst the confusion and bewilderment and complexities of life. We need to reach up and take hold of a Hand.

In his little book on *The Lord's Prayer*, Clovis Chappell tells of being without money in a strange city and going hungry because he was afraid that the strangers would not be interested in his need. I can remember vividly a similar experience in my own boyhood, of being without funds when following the wheat harvest through Montana, of going hungry because all those around me were strangers. If my father had been in town I would have gone to him immediately, without hesitation, know-

ing that he would understand my need, knowing that immediately he would seek to relieve my hunger. It makes all the difference in the world when we realize down deep in our subconscious minds that God is our Father, that he is always near, always available, always interested in our need, always able to meet our need. He is not a stranger; we are not orphans.

It is interesting that Jesus did not suggest that I should pray, "My Father," but "Our Father." It is difficult to pray as a son when I deny my brother. In fact in the denial of my brother I deny the fatherhood of the one who is my brother's father. I exclude myself from the family; I exile myself.

What does "Our Father" mean to us? Would it be possible for the Ku Klux Klan to open its meetings with the Lord's Prayer? Could they honestly repeat the first phrase? Gather all the children of the world together, start out in any language, "Our Father," and these children could pray it wholesomely, gladly, happily, with no inhibitions. It is only as we get older that we build the walls that separate us.

*You Can't Go Home Again*—This title

## Christ the Comforter

By ROSSITER W. RAYMOND

Beside the dead I knelt for prayer,  
And felt a presence as I prayed.  
Lo! it was Jesus standing there.  
He smiled: "Be not afraid!"

"Lord, Thou hast conquered death, we know:

Restore again to life," I said,  
"This one who died an hour ago."  
He smiled: "He is not dead!"

"Asleep then, as Thyself didst say;  
Yet Thou canst lift the lids that keep  
Him prisoned from ours away!"  
He smiled: "He doth not sleep!"

"Nay then, tho' haply he do wake,  
And look upon some fairer dawn,  
Restore him to our hearts that ache!"  
He smiled: "He is not gone!"

"Alas! too well we know our loss,  
Nor hope again our joy to touch,  
Until the stream of death we cross."  
He smiled: "There is no such!"

"Yet our beloved seem so far,  
The while we yearn to feel them near,  
Albeit with Thee we trust they are."  
He smiled: "And I am here!"

"Dear Lord, how shall we know that they  
Still walk unseen with us and Thee,  
Nor sleep, nor wander far away?"  
He smiled: "Abide in Me."

(This is a poem which was taken from a little book by Dr. Lyman Abbott called *The Other Room*. The book is now out of print. I had the poem mimeographed in two genders and used it accordingly. I have good reason to believe that it has brought comfort and help to many sorrowing people. I am glad to pass it on and shall be pleased to have my friends use it as they may wish.—W. R. Cullom)

which Thomas Wolfe gave to one of his books is expressing his sense of being an orphan. You can go home again! As truly as the Prodigal returned and found a welcome. God is still our Father; we are still his children. We may be looking in the other direction, we may have cut ourselves off from him, we may feel that the bridges have been burned. It is not true, it is never true. We are still children even if we are lost or away from home.

You and I may awake to find our lives falling apart, nothing to hold us together, and the cracks growing wider as our lives disintegrate. We pray and we pray desperately—then we look up and behold the arms of God encircling our lives, drawing us back together in strength until we are whole again. He is "Our Father"—You can go home again!

What a pity for children to continue to suffer with anxious yearning in the very presence of their father. If we could only "think toward God" things would be different.

## Steeple Echoes

By T. R. JENKINS

Among the church folk in a certain state a story made the rounds of an ardent young church-goer calling on an old woman on Monday morning.

"Good morning," he said; "and how are you, today?"

"Quite well, sir," said she.

"You were at church yesterday, no doubt?"

"Oh, I was—morning and evening."

"Unfortunately, I was unavoidably prevented from going," confessed the young man. "What did the minister preach about in the morning?"

"Eh, lad, I can't remember," admitted the old woman.

"Well, what was his text?"

"I remember it was a very good sermon, but I can't just remember what it was about."

"Well, can you tell me what the sermon was about at the evening service?" queried the young man.

"Well—no, I can't say that I can. It seems to have slipped my mind."

The young man smiled, "That's queer," he said, "what is the use of going to church if you can't bring a word home with you?"

The old woman looked at the young man severely. "Lad," she asked, her voice quivering, "will you do me a favor?"

"Certainly," replied the young man eagerly.

"Will you take this old clothesbasket to the well and bring it back full of water?"

"Come, come," said the young man, "I'm not quite such a simpleton as that. You know there wouldn't be a drop of water in the basket when I got back."

It was now the old woman's turn to smile. "Perhaps you are right," she said. "I dare say there wouldn't be; BUT THE BASKET MIGHT BE A BIT CLEANER!"

Possibly that's enough to say—you think it over!





# Boys and Girls

ELIZABETH WHISNER, Editor



## The Blue Jacket

By MARGARET B. MCKINNEY

Cynthia was happy because her cousin, Ann, was coming for a visit. She was only a few months older than her cousin, and both girls loved to do the same things. That meant that they had such wonderful times together.

As Cynthia got ready to go to the train to meet her cousin, she was thinking of last year's spring vacation. She had gone to Ann's home in the country. What a grand time they had riding Ann's pony! Then she thought about the last day of her visit when she fell off the pony. She looked at her hand and the tiny scar that was still there. How thankful she was that God had helped her; for she could easily have been a cripple for life, Uncle Kenneth had said.

As the train pulled into the station Cynthia spied her cousin and ran towards her. "Hi, Cindy," called Ann.

No sooner were they home than they began to unpack Ann's suitcase. "What a beautiful blue jacket," Cynthia cried admiringly. "I wish it were mine." This was her worst fault—wanting the nice things other people had. It opened the way for ugly envy to come into her heart. And envy made her do such mean things.

Ann had several new dresses. As each one was lifted from the suitcase Cynthia admired it and wished it were hers. And the mean feeling inside grew bigger and bigger. It made her almost hate Ann because those nice things belonged to her. It made her think, "My mother isn't good to me, or she would buy me more new dresses." This was unkind, for her mother loved her and did all she could to make her happy. But envy had started a whole train of mean thoughts and feelings. And envy is an awful thing.

The next morning Ann came down to breakfast in a darling red jumper with a pretty white ruffled blouse.

"Greetings, princess Ann; we feel highly honored to have you with us this week," laughed Cynthia's older brother.

"Red looks lovely on you, dear," smiled Cynthia's mother. But Cynthia didn't say a word.

After dinner that day they decided to go through the new museum. When Ann came downstairs in her new green dress Cynthia was furious. She flew upstairs, saying she had a toothache.

"I hate her! Why did she have to change her clothes twice in one day? I know, just to show off. I never had any nice clothes," wept Cynthia.

Ann and Bill followed Cynthia upstairs, and said they would go some other time when she was feeling better, but Cynthia told them to go on.

"But you will be all alone. Mother has

gone to prayer meeting," said Bill sympathetically.

An idea was forming in Cynthia's mind as she begged them to go on without her. And when she heard the front door close she went over to the closet and started to hunt for Ann's new blue jacket and skirt. She found them and quickly slipped them on. Looking at herself in the mirror, she smiled.

"I'm sure Bill would call me princess now," she said as she started for the door. Seeing that it looked like rain, she ran back for her umbrella, then hurried away to her friend Carol's house. Carol was look-

## HIS FIRST BIBLE

A little boy's first Bible  
Is the greatest thrill he's known;  
There's a sweet, unique excitement  
In a Bible all his own.  
And yet my heart is smitten  
As this touching sight I see—  
Has his reverence for that Bible  
Depended much on me?  
As I see him with his Bible  
I bow my head and pray—  
May he always love that Bible  
The way he does today.  
Then I hear a voice within me  
Speak in solemn words and true—  
"How he cherishes that Bible  
Will depend a lot on you."  
I love my Bible better  
Since I've seen the beaming joy  
This wonderful possession  
Has afforded to my boy.  
May I seek to give mine daily  
A devotion he can see;  
For the love he bears his Bible  
Will depend a lot on me.

—United Presbyterian

ing out the window when Cynthia came up the walk.

"Oh, Cynthia, you look just darling in that jacket and skirt," she exclaimed as she opened the door.

"Thanks a lot," said Cynthia proudly.

"How about having a game of 'pick up sticks?'" suggested Carol.

"All right, but I can't stay too long," replied Cynthia.

It was really raining when Cynthia started for home. She hoped the rain would not spot the jacket. But a terrific gust of wind came along and took her umbrella straight up in the air. She ran to catch it, but slipped and fell in a mud puddle.

"Oh," wailed Cynthia, "the blue jacket! It's ruined! What will Ann say?"

"It's all your fault, Ann. If you hadn't come with so many new clothes, it wouldn't have happened," raved Cynthia as she showed it to Ann.

"I'm so sorry, Cindy," said Ann kindly. "Mother bought the jacket for you and told me to give it to you just before I left. We wanted to surprise you."

Cynthia's eyes filled with tears as she realized what envy had done. She remembered how often it had made her do mean and ugly things. "I'm sorry, too, Ann," she said, "and I'll never, never be envious of other people's things again."

## A CHILD'S SMILE

In the midst of the morning's work a lovely child came into my study for a moment, and shyly smiled at me. That was all; but it was like a burst of sunshine on a gray day.

God adorns His world in many ways, but never more beautifully than by the smiling faces of little children. They are everywhere, yet more precious than the crown jewels of kings. I have seen many of the latter, but none is so beautiful as the smile of an innocent child.

Why do we not count it a more important part of life's real work to bring happiness to little children? I think God looks upon the smiling faces of His little ones with more pleasure than upon the radiance of His angels.

—Clipped

## CHUCKLES

Johnny: A little bird told me the kind of lawyer your dad is.

Tommy: Yeah? What'd the bird say?

Johnny: "Cheep, Cheep!"

Tommy: Well, a duck told me what kind of doctor your dad is!

—Exchange

Mother (to little girl who had been sent to the chicken house for eggs): "Well, dear, were there no eggs?"

Little Girl: "No, mummie, only the one the hen uses for a pattern."

—Exchange

## Bible Quiz

Draw a line matching the man with the trait of character which fits him.

Herod	Wisdom
Judas	Love
Solomon	Courage
Daniel	Treachery
Jesus	Cruelty

## Answers to Last Week's Quiz

1. Gamaliel—Acts 22:3.
2. Gabriel—Luke 1:19.
3. Cana—John 2:1-11.
4. Canaan—Genesis 12:5-7.
5. Calvary—Luke 23:33.



## Report from Pakistan on Visit of Denman and Potts

Following are excerpts from a report from Max K. Lowdermilk, missionary to Pakistan, giving the highlights of last fall's visit from Dr. Harry Denman, head of the General Board of Evangelism, and Dr. Manning Potts, editor of *The Upper Room*, who along with seven other Christian leaders, carried an evangelistic mission to Pakistan and India.

"And they went out two by two . . ." Mark's account of Jesus sending out the disciples two by two came alive to me here in West Pakistan a few months ago, when I came to know Dr. Harry Denman and Dr. J. Manning Potts. They were here on a special evangelistic mission. I can tell the story better if I relate it as it appears in my diary, beginning with October 19, 1958.

*The Sabbath—October 19, 1958:* At about three p.m. today, two men, Westerners in appearance, knocked at our door in Khanewal. Before I could get to the door, a loud voice said in delight, "Praise the Lord, we've found the right place. A missionary certainly lives here because I can see a Bible and a refrigerator through the window!"

As I opened the door to see who these loud-spoken guests were, one grabbed my hand and said, "I'm Harry Denman, Son, who are you?" Before I could respond, the other man, a bit shorter in stature than Denman, and in a Southern accent also, said, "Howdy, Son, I'm Manning Potts from Tennessee. Where're you from?" I told them my name and that I was from North Carolina. Dr. Potts then asked if I knew his brother-in-law, John Redhead of Greensboro. Finally pulling myself together, I told him that I certainly did—Dr. John Redhead performed my marriage!

From here on we began talking and the story came out. They had come here as one of several teams in a co-operative evangelistic mission, sponsored by the Division of World Missions and the General Board of Evangelism.

This evening, I took them to see our new Khanewal Church, which had been dedicated a few hours before their arrival. They looked around in the church and Dr. Denman called on our Pakistani pastor and the others of us to kneel at the altar with him for prayer. Dr. Denman prayed a prayer of thanksgiving and praise for this new church, its people and its pastor. He asked God's blessings on the evangelistic campaign which begins tomorrow. Before he left, as is his custom, he asked the Pakistani folk there to pray for him.

*Monday, October 20, 1958:* We all arrived in Stuntzabad (named after the missionary, Clyde Stuntz), and this is to be the center of our evangelistic workshop and campaign. Pastors and laymen have gathered from all over the district to participate. Our first meeting was in the Stuntzabad church. And in Pakistani custom, we removed our shoes at the door, entered reverently, sat down on the floor on mats, and the meeting began. Dr. Potts and Dr. Denman talked with us on the practical aspects of evangelism. Then Dr. Denman delivered an evangelistic sermon on "Bringing Others to Christ."

We are learning from these men that we must be more systematic in evangelistic visitation—that we must go to *all* the people—that we must marshal all the people in the church to help in bringing others to Christ. As Dr. Denman preaches to us preachers and laymen, he uses simple language and the Bible, and he speaks of Christ from heart to heart. The translators are doing a wonderful job indeed and many of the pastors are taking notes on the lectures and sermons. Always an invitation is given for rededication of our lives. Pastors and missionaries alike promised before God that we would live and serve Christ with all that is within us.

In the evening, we divided into teams of two, and we went out as modern disciples of Christ, to proclaim a message of redemption which will never lose its redemptive power. Here in a land where so many things remind us of ancient Palestine, we felt that we were going forth under the personal command of Christ. The bullocks with their wooden-wheeled carts, the stick-plow, the camels, the dress of the people, the mud walls, the water jugs, dusty roads, the village well, women carrying earthen jars on their heads—all this placed us in the time when Jesus walked the dusty lanes.

After reaching a village we went from house to house praying and reading the Bible in every house. And when the visitation was over, we gathered at the central place in the village, the village well, and Dr. Potts preached to the people gathered around, on the subject of the 23rd Psalm. These wells are perhaps not unlike Jacob's well where Jesus gave the woman of Samaria the water of life. This first night after supper, there were preaching services in three villages.

*Tuesday and Wednesday:* As I hear the messages in English and then translate into Urdu, I am able to see the impact of what they have to say upon our Pakistani friends. Generally it takes many weeks to get to know people of another culture, but these men are being accepted as brothers in Christ almost at once. It's a glorious feeling to be part of this fellowship, and to feel the Spirit of Christ working in all our hearts. These men walked the dusty roads ten miles today to demonstrate what they were saying in words. They refused to ride in a car provided for them, or even on a bicycle—they chose to walk with us. The pastors and laymen are talking about this, as this is the embodiment of identification with the people. Today we had 10 teams and made 53 visits, had 7 preaching services, 1,188 attendants at the preaching services, 39 reconsecrations, 7 decisions for Christ.

We are becoming more and more filled with the claim of God on our lives. The pastors for the first time are beginning to talk about revival in the church in Pakistan. As is always the case, the Holy Spirit is striving to bring revival to our individual hearts first of all. God is truly using Dr. Denman and Dr. Potts in a great way. Today Dr. Denman with a village layman walked three miles in the heat of the day to a village. When they arrived, they met some Muslim carpenters. Dr. Denman went over and with the use of sign language and a little crude translation by the layman, asked the Muslims whether or not they

prayed. One answered, "Yes, five times a day." Dr. Denman replied, "I'm a Christian—I pray, too. Let's have a prayer together. You pray for me and I'll pray for you." One of the Muslims prayed for him. After the visitation, another layman walked with him two miles to another village. Arriving there at dark, and being tired, Dr. Denman lay down on a charpoy (Pakistani bed) to rest, while some Pakistani men massaged his back and legs (a custom here). Without eating supper, he preached again in this village. Finally about 10:00 he returned to Stuntzabad. Today we reached 1,197 people, there were 92 reconsecrations and 5 decisions for Christ.

*Thursday:* Today we made 78 visits and there were 7 preaching services. Each day we are going out further to other villages and widening our circle in the campaign. But each night, there is a preaching service in the villages already visited and in the new villages as well.

*Friday, October 25, and Saturday, October 26:* Today (Friday) I went with Harry Denman to a predominantly Muslim village for a night preaching service. The little one-room, mud, Christian church was filled with people sitting side by side on mats on the floor. The only light was a lantern. Muslims stood on the outside, and as the message of Christ was proclaimed through the translator, a few rocks were thrown into the church by Muslim boys. Dr. Denman then addressed a few remarks to the Muslims about Christ, and one of their number, a spokesman, said, "Talk to your Christians; we don't want to hear about your religion or your Christ." We had a good service and many Christians were moved to rededicate themselves to Christ.

*Saturday:* This is the last day of the campaign. We're all sorry that tomorrow they will be leaving. But we all have been given a new vision of what can be done for Christ here in our villages. It has been a joy to work with these God-filled men. It is our duty now, as pastors, laymen and missionaries to follow-up and continue the work which they so well began. Since they have left us, we have already conducted two similar campaigns training laymen and pastors to go out two by two.

*Sunday:* We saw them off at the station today. They were both traveling "light" in the same way they had come. Harry Denman had only one brief case in which he carried all his personal possessions for a six-week evangelistic campaign in Asia. We felt as we saw them off that they were also traveling in the Light of the Holy Spirit. We said to them, "God be with you," and they responded, "Pray for us in our work in India."

I have heard about Harry Denman all my life, and I have read J. Manning Potts' name over and over in the *Upper Room*. What a team these two are, and what an experience to meet them both on the other side of the world in a Christian village! I trust that the readers will gain some idea of an evangelistic campaign conducted in a Pakistani village area; and also a bit about the ministry and personalities of two world-wide Methodist Circuit Riders who have discovered that the world is their parish, indeed!

MAX K. LOWDERMILK  
Khanewal, West Pakistan



# Important Decisions Made By N. C. Annual Conference

By DALLAS MALLISON

## Admissions

Seventeen ministers were admitted to full connection (membership). These were Robert Lee Baldridge, Paul Grayson Bunn, William Oliver Conner, Joseph Conrad Glass, Jr., Lawrence Amon Green, Holland Luther Hale, Arnold Kimsey King, Jr., Robert Hugh Love, Charles Hall Mewborn, Harvey Worth Pearce, Henry Arthur Phillips, Jr., Horace Gilbert Quigley, Paul Batteux Scott, Charles Alison Simonton, Jr., Edward Amos Stevens, Franklin Odell Walker, and Herman Nathan Ward.

Twenty-three ministers were admitted on trial. They were Lowell Roy Aills, Charles Vernon Bryant, Clingman Carter Capps, George Weylon Cooke, Paul Frederick Fendt, Charles Howard Hutchinson, Wilbur Ivan Jackson, Johnnie Murrell Lewis, Milton Thomas Mann, William Jack Martin, Billy Hiram Parrish, James Burbank Parvin, Reginald Wallace Ponder, Francis Roderick Randolph, Lamar Halder Schmitz, Gerald Merritt Vaiden, Walter Parker Weaver, Lester Cefare Bisette, Wesley James Noble, Stanley Stuart Snead, Wilbur Carol Teachey, John Daniel Long and Wilford Denny Wise.

## Leading Statistics

Number of districts 9; number of pastoral charges 450; number of churches 850; number received on profession of faith 5,310; net gain for conference year 3,146; total membership of all the churches 189,484; total membership in church schools 141,609; number W.S.C.S. 710; number members W.S.C.S. 32,317; number Methodist Men's clubs 253; members MM clubs 7,966; received for combined benevolences \$1,028,554; received for support of the ministry; Episcopal Fund \$31,221, District Superintendents \$84,401; travel allowance \$122,498, grand total received for all purposes from all sources \$8,624,908.

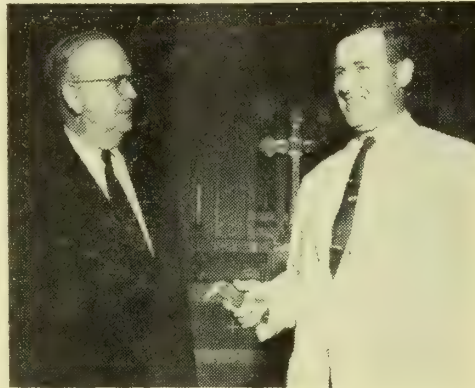
## Memorials Offered

Memorials to the General Conference adopted include these: to change the name of the boards of hospitals and homes to boards of health and human welfare; to set up local commissions of health and human welfare; to unite or place the N. C. Conference and the W. N. C. Conference in same Episcopal Area; to extend voting rights of supply pastors; to continue commissions on Christian Higher Education; to set up Education Specials similar to Missions jurisdictional systems; to provide for ob-Specials; to continue present geographical servance of bi-centennial anniversary of beginning of Methodism in America, 1766-1966; and to include a trust clause in the provisions setting up the department of gifts and wills.

Rejected were at least two proposed memorials. These were to make it possible for annual conferences to limit the tenure of ministers, and to establish uniform salaries for ministers throughout the church.

## Minimum Salary Hiked

The highlight of the Minimum Salary Commission's report was a recommendation that an across-the-board raise of \$100 annually be made on the minimum salaries of all ministers. The proposal would make the minimum salaries \$3,200 for unmarried ministers; \$3,500 for married ministers without children; and \$3,900 for a married minister with children. This was approved.



Shown here is N. C. Conference Lay Leader, J. Nelson Gibson, presenting Bishop Paul N. Garber with keys to a spanking new 1959 car equipped with all the very latest appliances and gadgets, including air-conditioning. Laymen of the N. C. and Virginia Conferences chipped in to present this fine gift to the bishop and his wife. (Photo Courtesy Wilmington Star-News).

## Salary Proposal Defeated

As part of its report, the Board of Education recommended a salary scale to be used as a guide in paying the salaries of Directors of Christian Education by the churches. Under the proposed scale the DCE would start at \$4,200 annually and would receive \$5,600 after 10 years of certification. The proposal was deleted from the report and referred to the Board for further study.

The chief reason given for defeating the proposition was that the proposed pay scale would pay a DCE more than many ministers are now receiving. One of the opponents of the proposal was Wilmington District Superintendent J. E. Garlington who termed it "not fair to the men out in the field."

## Pressing Need Cited

The highlight of the report of the Board of Hospitals and Homes probably was the stirring plea made by Retirement Home Superintendent J. F. Coble for greatly expanded facilities for senior citizens. The Durham Home will soon expand its facilities from 44 to 125 persons. This is only a drop in the bucket in view of the large and rapidly-increasing number of elderly persons. He said there are "only five retirement homes in the state" in addition to the Methodist Home, and these are "not even approaching" the demand.

## Retired Ministers Aided

The report of the Board of Pensions was amended so that about 20 retired ministers who are not now drawing social security payments will receive an additional \$25 per month from the pension fund during the present year. Future payments, after this year, will be determined upon the basis of further study by the Board.

## Leads Methodism

The report of the Board of Missions revealed that the N. C. Annual Conference leads American Methodism in the number of new congregations established since 1952 when the Church Extension Emphasis was set in motion. During the first seven years of this Emphasis a total of 70 new churches were formed or abandoned churches reopened.

During the past year ten new congregations have been formed, and more new ones are expected to be established this year. Those formed during the year just ended are Christ Church in Graham, St. John Church in Fayetteville, Breitzi Memorial Church in Selma, Brogden Church near Goldsboro, Beaulaville Church, Northwoods Church at Jacksonville, Asbury Church in Raleigh, West Nash Church in Wilson, Collins Chapel near Red Springs, and Philadelphus Church near Pembroke. One church was merged with two others, and three were discontinued during the year.

## Migrant Ministry

At the personal invitation of the new president, Dr. C. W. Robbins, the N. C. Council of Churches' Executive Director, the Rev. Morton R. Kurtz, spoke briefly on the work of his agency. Of special interest is the Council's Migrant Ministry which continued to expand during the past year to the state's 15,000 migrant workers. Twelve staff workers ministered in six counties and in Child Care Centers at Elizabeth City and Hendersonville.

## Obscene Literature

The report of the Board of Social and Economic Relations was highlighted by a recommendation that a sustained attack be made upon obscenity in literature, amuse-



At all annual sessions, a post office is maintained so delegates can keep in touch with the folks back home. In this picture are shown some delegates reading mail. At extreme left is New Bern District Superintendent Dr. A. J. Hobbs. The ladies are Mrs. W. H. Smith, Mrs. O. C. Holmes, and Mrs. G. S. Prichard. (Photo Courtesy Wilmington Star-News).





Delegates are shown here discussing the events on the program shortly before the annual session concluded. They are the Rev. W. B. Cotten and Mr. and Mrs. Frank Holt of Graham. (Photo Courtesy Wilmington Star-News).

ment, and recreation, including TV and radio. A resolution was offered as an amendment to the report (though not voted on it was in substance accepted by the Board) urging the Board to come up with more definite and specific approaches to pressing social and economic issues. In essence, this meant coming to grips with such problems.

### Children's Home Debate

Though no official action was taken on the matter that was of any special significance, considerable debate arose over a move to conduct a study of the changing role of the Conference's Children's Home in Raleigh. The contents of a study recently completed were discussed and a suggestion made that its summary and recommendations be given wider circulation. Some speakers criticized the Home and others defended it.

### District Reports

As usual the reports of the nine district superintendents revealed much progress along many lines. The most heartening trend, perhaps, is found in the increasing emphasis that is being given to Evangelism. This is shown in new programs, district and conference-wide; in more home visitation and personal evangelism, and in more attention to infant baptisms.

Bishop Garber did as good a job as anyone could do in summing up the district reports. He characterized them as depicting progress unequalled in American Methodism, and commended each man for the fine and faithful work he did on his district during the past year. He said he knew personally that other conferences, as far away as the New York Conference, are keeping a wary eye on N. C. Methodism, especial in church extension and Christian higher education.

### Local Church Emphasis

Calling for a "Total Enlistment for Christ," the Quadrennial Committee on Local Church Emphasis in its report outlined an 8-point, step-by-step plan calling for the total enlistment of every member, of every unenlisted person, and of self. Point 3 calls for the participation of every

church in the Conference-wide Evangelistic Rally next October.

### Methodist Information

Adopted was a resolution offered by the Commission on Town and Country Work calling for a study by the Long-Range Planning Committee on ways and means (1) to establish a Conference-wide information, publicity, and press relations service; and (2) to bring into being an "inexpensive printed news medium," and to present specific recommendations to accomplish these objectives to the next annual session.

### Convocations on the Ministry

Highlighting the report of the Commission on Christian Vocations, which was approved, were plans for three tri-district Bishop's Convocations on the Ministry to be held during September and November in Durham, Greenville, and Clinton. These will be one-day meetings for young men in high school and college who may be considering the ministry or who may be



It was cool on the inside, but HOT on the outside, as this view shows. Shown here are delegates and visitors mingling outside as the Conference got under way at Grace Church. (Photo Courtesy Wilmington Star-News).

interested in the ministry by others. The goal is at least one person from each local church to volunteer for the ministry or some other field of full-time Christian service this year.

### Public Worship

"The public worship of God is the most important single hour in the life of the church," says the Commission on Worship in its report . . . . "To implement this conviction, the Commission 'strongly urges each local church to constitute a Commission on Worship'. The general purpose of such a local church Commission should be 'to enrich and not to govern the devotional life of the church, recalling our dual heritage of liturgical and free worship'."

Along this line, the Commission suggests eight "areas of our church life for study and improvement." Some of these areas are church architecture and worship, Christian worship in relation to Christian education, the Bible and worship, the Methodist hymnal, and Evangelism and worship.

### Ordained Elders

These nineteen persons are listed as being elected deacons and ordained at this

time: Robert Lee Baldridge, Paul Grayson Bunn, Joseph Conrad Glass, Jr., Arnold Kimsey King, Jr., Robert Hugh Love, Henry Arthur Phillips, Jr., Horace Gilbert Quigley, Charles Alison Simonton, Jr., Edward Amos Stevens, Franklin Odell Walker; Wilfong Waldron Clarke, Jr., Lawrence Amon Green, Holland Luther Hale, Charles Hall Mewborn, Harvey Worth Pearce, James Graham White, Joseph Junior Grimes, Jake Locklear, and Samuel Street Moore.

### Ordained Deacons

These 24 persons are listed as having been elected deacons and ordained as such at this time: Lowell Roy Aills, Charles Vernon Bryant, Clingman Carter Capps, George Weylon Cooke, Charles Francis Eakin, Paul Frederick Fendt, Charles Howard Hutchinson, Wilbur Ivan Jackson, Johnnie Murrell Lewis, Frank Irwin Lloyd, Jr., William Jack Martin, Billy Hiram Parrish, James Burbank Parvin, Richard Hubbard Peterson, Reginald Wallace Ponder, Lamar Halder Schmitz, Gerald Merritt Vaiden, Lester Cefare Bisette, Clarence Renneker Breedin, Stanley Stuart Snead, George Alison Davis, Hughling Brockway Jones, R. Dennis Ricks, and Claudis A. Young.

### Consecrations

One person—Mrs. James A. Dunn of Oxford—was consecrated as a Minister of Music. The certifications of six Ministers of Music were renewed.

No persons are listed as having been consecrated this year as Directors of Christian Education. The certifications of three Directors were renewed, one person was transferred to the Newark Annual Conference, and the certifications of three were dropped, at their own request.

No new Deaconesses were consecrated, but the two long-serving Deaconesses this year were joined by a third one who came to the Conference by transfer. She is Miss Mary Finch who, after serving as a missionary in Japan since 1925, found it necessary to return home. For the past year she has been serving on the Louisburg College faculty.

### Summary and Note

Because of the limited space available, it has not been possible to review here the reports of each and every agency, board, commission, committee, and institution. Neither has it been possible to review adequately the reports included in this article.

The method followed in selecting the reports for review, frankly, has been a subjective one and necessarily so. An attempt has been made to lift out and point up the high points of those reports which have seemed most pertinent or significant at this time. Another person doing the same selecting would have come up with quite a different list probably.

The reports of many Conference agencies not found here have been mentioned at least in part in the first article, and, therefore, no attempt has been made to repeat them. Interested persons can refer to that first article for mention of such reports as those on Education, Christian Higher Education, Evangelism, Missions, Lay Activities, Pensions, the Brotherhood, and Temperance.



## Courage in Crisis

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Esther

Lesson Scripture: Esther 4:1-3, 10-16

In marked contrast to the book of Ruth the book of Esther reflects feelings of strong dislike and even delight in revenge against non-Jews. The reader should review the entire book in order to get the story complete. In it he will find all the elements of a first-rate thriller—plot and counter-plot, suspense, danger, a deserted wife, a beautiful heroine and, finally, a climax in which the villain gets hanged on the same gallows he had prepared for his enemies. It is no wonder the story has been told and retold a million times. Bible scholars tell us the real purpose of the book was to explain the origin of the Feast of Purim, a Jewish holiday that first began to be observed in Persia and later had to be explained to Palestinian Jews (see Esther 8:9-15). However, there is no doubt that it has often been a source of inspiration to those (especially Jews) who were undergoing persecution.

The book of Esther has by no means always had the unqualified endorsement of Biblical scholars, or even of religious leaders. Martin Luther, for example, is said to have expressed the wish that it had never been written. What, then, was the purpose of the book? Besides the suggestion in the above paragraph, light is thrown upon this question by the suggestions of Dr. Robert H. Pfeiffer in the *Abingdon Commentary* where he connects the book with the historical situation about a century and a half before Christ. At this time the Jews were fighting for their lives and their religion against powers that wished to crush them out entirely. Pfeiffer compares Esther with Daniel. He calls Daniel "a call to arms in defense of the faith," but says of Esther, "it is an invitation to a war of conquest and revenge." This lack of spiritual and ethical quality in the book no doubt explains why Esther is never quoted in the New Testament. Indeed, as Dr. Pfeiffer says, the very fact that a book of this kind could achieve such popularity among Jews explains why "the lofty spiritual and ethical teachings of Jesus encountered such bitter opposition in representative Jewish circles."

The reader (if he has stayed with us thus far) is perhaps beginning to wonder just what benefit he is supposed to derive from this lesson. But evidently the committee that selected the material for study thought there was a valuable lesson here. Perhaps we may suggest several possible values that may come from a serious study of this ancient book.

First, the story is a reminder that the Jewish people have known bitter persecution at frequent intervals in their history. To be thus treated naturally provokes resentment and leads to a strong desire for revenge. As these lines are being written a radio dispatch from Jerusalem tells us that Ben-Gurion, the premier of Israel, has resigned because of severe controversy in parliament over the discovery that Israel had been exporting certain military supplies to West Germany. The fact that reparations of various kinds have been paid to Israel by Germany has not erased the sad memories of Buchenwald and other concentration camps where millions of Jews were slain by Hitler's men.

Second, we see in the action of Esther a person who was willing to risk danger to herself in order to help her people. Perhaps the moral climax of the entire book is found in chapter 4:13-17. Mordecai's question to Esther: "And who knows whether you have not come to the kingdom for such a time as this?" has been the theme of thousands of sermons and addresses. Then Esther's words, "If

I perish, I perish" has always been the feeling of those who have loved freedom more than life. "It is better to die on your feet than to live on your knees," expresses the ideal of those who have always been the opposers of tyranny.

Third, we see in this story a confirmation of the Psalmist's statement that "evil shall slay the wicked." In other words, there is a deep underlying power that is working on the side of right. And, while the forces of evil may seem to have the upper hand at some given moment, they are actually doomed in the end. This is the basis of the religious man's faith.

## In Memoriam

MRS. BESSIE DAVIS EDWARDS

God in his infinite wisdom has taken from Providence Methodist Church one of its most lovely and faithful friends, Mrs. Bessie D. Edwards, on May 30, 1959. She was a lifelong member of Providence Church and community, having been responsible for many offices of leadership throughout the years in the church and the Woman's Society of Christian Service, of which she was a charter member.

Her genuine love for her family, home, church and community was outstanding, and her greatest joy came through helping others. To know her was to love her. Mrs. Edwards was truly a noble example of quietness, cheerfulness, kindness, patience and service. Her life has been an inspiration to others for better living and greater service, and may it ever be a challenge to those of us who are left.

We wish to extend our love and heartfelt sympathy to the family, with the sincere feeling that the influence of her life will live on.

Woman's Society of Christian Service  
Providence Methodist Church  
Goldsboro, N. C.

MRS. W. D. ROSE

Whereas it has been the will of God to call to eternal life on May 6, 1959, one of our highly esteemed members of the Woman's Society of Christian Service of the Middleburg Methodist Church; and

Whereas we pause in our activity to pay tribute to the memory of one so devoted to her church and the Christian way of life;

Therefore, be it resolved that we humbly bow in submission to His will, and that we each try to follow her example of faith and consecration; and

Be it resolved that we the members of the Woman's Society do hereby record this expression

of sorrow, and pray God may comfort and bless each member of her family.

Be it further resolved that a copy of these resolutions be spread on the minutes of the W.S.C.S. and a copy sent to the NORTH CAROLINA ADVOCATE.

Mrs. A. J. Holloway, President  
Mrs. W. B. Floyd, Secretary  
Woman's Society of Christian Service  
Middleburg Methodist Church

♦ ♦ ♦

What life in the long run does to us depends on what life finds in us.

—Fosdick

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**WANTED:** Full time Director of Christian Education, First Methodist Church, Wilson, N. C. Contact Rev. R. Grady Dawson, Minister.

**YOUNG W. C. GRADUATE (B.M.)** desires to direct choir and/or solo work, preferably Greensboro vicinity. Write Miss Reida Wilson, 900½ N. Elm Street, Greensboro, N. C.

**FOR SALE:** New six unit motel, three camp houses and four vacant lots in Lake Junaluska, N. C. Contact: L. Dale Thrash, Lake Junaluska, N. C.

## Audio-Visual Church Specialists RELIGIOUS EDUCATION SERVICE

John P. Voorhees

Write for Catalogs

P. O. Box 25—Durham, N. C.

## Brevard College

Owned by Western North Carolina Conference offers

Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

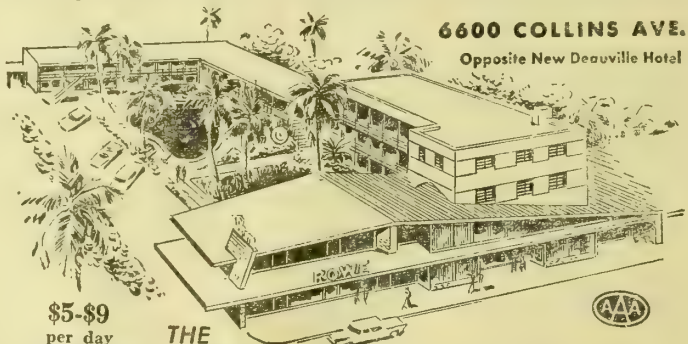
EMMETT K. McLARTY, President  
Brevard, N. C.

## GREATEST SUMMER VACATION VALUE

80 Rooms and Studio Apartments • All Air Conditioned and Heated • Salt Water Swimming Pool • Ocean Bathing Direct from Rooms • Shuffleboard • Poolside Balconies • Coffee Shop with Outdoor Terrace • Spacious Lobby and Tropical Garden Patio • Color TV Lounge • Card and Game Room • Free TV in Many Rooms • Elevator • Telephones

6600 COLLINS AVE.

Opposite New Beauville Hotel



\$5-\$9  
per day

THE



We honor  
AMERICAN EXPRESS  
CREDIT CARDS

In the Heart of  
**MIAMI BEACH**  
**Rowe**

RESORT  
MOTEL

Telephone UN 6-1617



## Book Reviews

### Books for Summer Reading

The old tradition which considered summer time as the proper season for light reading dates back to the leisurely days of hammocks and lemonade. Today, summer is an active time and there is no reason why our mental activity should be limited.

Abingdon Press (trade name for the Methodist Publishing House) has provided parents and teachers with a remarkable assortment of new books on child training and family living. There is *In All Love and Honor*, by Scudder M. Parker, (\$2.95) which gives a warm and Christian picture of married life; and *Christian Family Living*, by Bishop Hazen G. Werner, (\$1) which tackles some of the familiar problems of family life in the Bishop's usual lucid and interesting fashion. We highly recommend both of these books to young married couples.

For the pastor who wishes to be able to talk to the children of his congregation, or for the teacher who needs interesting story sermons for devotional services, there is the book by Julius Fischbach, *Talks for Children on Christian Ideals* (\$2.25).

Have you ever wondered what to do on a rainy day? For parents who are bothered, not only by rainy days but by the problem of guiding their children's play and learning, there is the book which is especially tailored for the situation. *Children 7 to 12 will be helped and entertained by games and activities discussed in Enjoy Your Children*, by Lucille E. Hein (\$3.50 and worth it).

During the summer months many young people will be thinking of future plans, what they will do when they finish school. *Your Vocational Adventure*, by Jesse C. Burt, will give invaluable help here. (Price not given)

All of the above books are published by Abingdon Press and may be secured from The Methodist Publishing House, Richmond, Va.

John Knox Press, also of Richmond, offers a book on family life by W. Taliaferro Thompson, *Adventures in Parenthood* (\$2.50). One telling quotation from this book: "A little girl was asked by a doctor, 'What does home mean to you?' Her instant reply was, 'Home is a place where you go when it gets dark.' . . . But what if love is absent, or no one is at home when he gets there? Often no one is. A research student phoning a dozen homes around 9 p.m. to see if the parents knew where their children were, lamented, 'My first five calls were answered by children who had no idea where their parents were.'" This is a book which will cause parents and ministers some moments of hard thinking. It should be read by every parent and minister.

#### BOOKS FOR PREACHERS

I would put as number one on the list of preachers' books the comprehensive (and even entertaining) manual by Ralph Stooddy, *A Handbook of Church Public Relations*. Dr. Stooddy is head of Methodist Information and an expert in the field. In this volume he discusses questions that constantly arise, such as, "What can I do when there is no news?" (He proves that there always is some news, if you use a bit of imagination.) He tells how to prepare news stories which will meet the editor's approval, how to edit a parish paper, how to use the ushers, how to get on the air, and a lot more besides. This is a practical book and well worth the \$4 that it costs. (If we had the money, we would send a free copy to all our pastors!)

Dr. Seward Hiltner is well-known as an authority on pastoral counseling, and his latest book, *The Christian Shepherd*, is one of his best. Here he takes up some modern problems which have not been dealt with in other books on the subject. For instance, "Shepherding Organization Men" is the title of one chapter, and "Shepherding and the Class Structure," another. This is a basic tool for ministers who seek to be shepherds, which, as Dr. Hiltner suggests, is the principal business of a pastor. The price of the book is \$3.

The final book in the series, *Founders of the Responsible Society*, by Walter G. Muelder, is

certainly not hammock-reading, but the minister who likes to take along to the beach or the mountains something that he can get his teeth into would do well to pack this volume in his knapsack. This, says the publisher, is "a comprehensive survey of Christian social ethics. His study, covering a wide range of both theoretical ethics and concrete social analysis, provides a useful introduction to some of the problems of our rapidly changing national and world society." Those words should be both an invitation and a warning. It's heavy going in spots, but eminently worthwhile.

All three of the above volumes are published by Abingdon Press and may be purchased through the Richmond branch of the Methodist Publishing House.—R.P.M.

### News Notes

Church musicians from throughout the nation have been invited to an Institute of Church Music at Lake Junaluska July 26-31, sponsored by the Methodist Board of Education, Nashville, Tenn. The director of the institute, the Rev. Dr. Bliss Wiant of the Nashville board, said the training conference is open to "church musicians of all degrees of skill and musical background."

One hundred and fifty theologians from The Methodist Church's 12 seminaries climaxed a convocation at Nashville, Tenn., July 5 by committing themselves and their schools to train ministers "who will combine intellectual fitness with spiritual maturity and relate the timeless gospel to the needs of our time." Church leaders hailed the convocation as the first time in the history of Methodism that so many professors and administrators of its theological schools had been assembled.

The nature of man in general and Americans in particular, and man's abilities to meet the challenge of finding peace in the nuclear age are among the fields to be explored in the sixth annual Southeastern World Affairs Institute, being held at Blue Ridge Assembly Grounds, Black Mountain, July 24, 25 and 26. "America's Role in Human Destiny" is the theme of the institute, which is expected to attract some 300 persons. Topics up for examination include reports on conditions in various world areas, the search for peace through world law, the problems of nuclear testing and possibilities of nuclear disarmament.

Appointment of Miss Umeko Kagawa of Tokyo, Japan, as secretary of World Youth Projects was announced at the World Council of Churches' U. S. headquarters in New York. World Youth Projects is a joint enterprise of the WCC and the World Council of Christian Education. Daughter of Toyohiko Kagawa, world-famous Christian leader, author and social work pioneer in Japan, she succeeds the Rev. R. Nicholson. Miss Kagawa will have offices in both New York and Geneva. Among 40 projects she will direct in 24 countries are summer service programs, leadership training courses, youth centers and publications.

Probably the only church in the U.S. where people worship in three languages is a Methodist church in Hawaii. This is Lahaina Methodist Church, on the Island

of Maui (second largest in the Hawaiian chain), which conducts services every Sunday in Japanese, Filipino, and English. The unusual church began in 1922 as a Japanese congregation. When English-speaking second generation Japanese arrived, it added worship services in English. Then two years ago a small Methodist Filipino congregation joined to give the church its present three-language character.

The Rev. Dr. John R. McLaughlin, general secretary of the Commission on Chaplains, Washington, D. C., had this to say upon his recent return from a month's visitation to Protestant chaplains on duty in the Far East: "I am more convinced than ever that our chaplains, and a surprisingly large number of servicemen and women, are not only excellent 'goodwill ambassadors,' but unsung Ambassadors of Christ." He listed numerous examples of volunteer service in building churches, caring for needy children, and similar "good works" of chaplains and servicemen.

The National Council of Churches, Church World Service and the thousands of refugees whom he aided in beginning new lives in this country, suffered a great loss in the sudden death July 2 of A. Roland Elliott, director of immigration services. Mr. Elliott suffered a heart attack at his summer home in New Hampshire.

♦ ♦ ♦

### Announcement

With the approval of Bishop Nolan B. Harmon, the Rev. Henry Samuel Carter has been appointed student supply pastor of the Crouse Charge in the Gastonia District, Western N. C. Conference.

Eugene C. Few, D.S.

### Notice

The address of the Secretary of the North Carolina Conference has been changed as follows: Rev. W. Carleton Wilson, Box 8073, North Durham Station, Durham, N. C.

### Letters to the Editor

#### Tribute to Bishop Peele

To the Editor:

Allow me to pay tribute to the memory of Bishop Walter Peele. I read with approval in the papers the commendatory articles on his life. Truly the N. C. Conference is highly honored to claim him as a native-born son, this farmer boy who rose from the humblest surroundings to the highest office his church could give him, the presidency of the Council of Bishops.

Let it be chiseled on his tomb the words of King David concerning his friend Abner: "Know ye not that there is a prince and a great man fallen this day in Israel?" II Samuel 3:38.

Roland Covington

Raeford, N. C.

♦ ♦ ♦

Our thanks should be as fervent for mercies received, as our petitions for mercies sought.



## IN PASSING

### *The American Influence*

All over Europe, thousands of tourists are running madly from one place to another, and most of them are happy only when they find something which reminds them of "back home."

American visitors to Britain and the Continent will soon be much more comfortable, for all of Europe seems determined to make them feel at home, even to the extent of providing ice water!

England is a disappointment to many because of the similarity of language and the difference in customs. Somehow, one expects the British to think and act as we do, and is surprised when they don't. But the English and other residents of Britain have their own ways, and they change little over the years. It is safe to say that most Americans feel more at home in bustling Brussels or Cologne than in the average English town.

But no one can be more courteous—or more superciliously discourteous—than our English cousins. For example, one hotel clerk in London lectured an American boy in a totally objectionable fashion because he did not want to give up his room for someone else. "You are a fine example of an American," she said. On the other hand, the English people on the streets go out of their way to be helpful and friendly. Two ladies from Manchester spoke to two of our party on a London street. "Are you from America?" they asked. After some conversation they went on their way with many expressions of good wishes for a safe journey. "Be sure to come back again," said one. "You know we love you."

That wasn't just blarney—they really do love us, the English people. But the hotel keepers and clerks treat us as barbarians whose only useful function is that of spending money for poor food and worse beds.

It is interesting to see the various countries as a tourist—but don't ever think that you can know the people, as long as you travel in a crowd. Individual Americans are received as respected friends—tourists in a crowd are the objects of pitying scorn. And it is easy to understand why. We are noisy, inquisitive, and (according to European standards) very much lacking in courtesy. In a country where every other sentence seems to contain either "pardon me," "sorry," or "please," we sadly lack the proper words.

### *Chance Meetings*

We were being guided through the Houses of Parliament in London. As we gathered around our guide (who was provided by the kind offices of The Honorable Selwyn Lloyd, British Foreign Secretary, who had expressed his interest in our Methodist Heritage Tour), when suddenly I saw a familiar face. It was the well-known Methodist layman and member of Parliament, The Honorable George Thomas, who had visited Greensboro and other Tar Heel cities two years ago. With his usual friendliness and charm, he welcomed us and remembered every detail of our last meeting in America.

Then there was the well-known British financier, Lord Sinclair, president of the British-American Tobacco Co., who made a special effort to meet our party at the reception given by Lady Inskip at her home near Bristol, just in order to tell me how much he liked Greensboro and the *Greensboro News*, which, he said, was the finest newspaper in the South. Lord Sinclair is a frequent visitor to the Carolinas.

And one day in Brussels we visited the American Church where a fine young minister by the name of Morrison is pastor, and there met again, after some years, the founder of that church and of all our Methodist work in Belgium, the Rev. William G. Thonger. "One of our best friends," said Mr. Thonger, "is the congregation of West Market Street Church in Greensboro." He sent his regards to them and to their pastor, Dr. Charles Bowles. He plans to visit Greensboro next year.

The warden of Epworth Rectory in Epworth, England, also had messages of regard for his American friends—in particular, Mr. Edwin Jones of Charlotte, who played such an important part in the restoration of the famous Methodist shrine.

And then, despite our modesty, we must mention the Continental minister who told us that his bishop had recommended that he subscribe to the N. C. CHRISTIAN ADVOCATE if he wanted to keep up with American Methodism. "It's the best paper in the Church," said the bishop.

With that note of exhortation and delight, we say goodbye from our room in the Augustine Platz hotel, Cologne, Germany, and retire to the somewhat alien comforts of an eiderdown-covered bed.

See you again—in passing.



## Ten Commandments for Vacation

By W. W. REID

We are indebted to Dr. Edwin T. Dahlberg, president of the National Council of Churches, for these "Commandments" which we heartily endorse and commend to all readers of this paper:

I. Thou shalt not dive off a strange dock without knowing how deep is the water at the end of it, lest thou break thy neck against a stone.

II. Thou shalt not broil thyself all afternoon in thy new bathing suit, lest thy shoulders become raw the next morning and thy coat be a burden upon them. Neither shalt thou lay thyself down in a bed of poison ivy.

III. Thou shalt not give thyself to pride and folly in the driving of thy new car, but when thou placest thy hand upon the steering wheel thou shalt offer a prayer that thou mayest be watchful of little children playing in the streets, and of the pick-up truck that cometh out of the cross roads. Also thou shalt stretch forth thine hand when thou makest a left turn, that thy days may be long in the land and the sound of the motorcycle be not heard behind thee.

IV. Thou shalt not drink bad water, nor break down the farmer's fences.

V. Thou shalt not leave smouldering fires in the forest, nor toss thy cigarette into the

dry grass, lest thou bring destruction upon thyself and sin against the people of the land.

VI. Thou shalt not leave thy dishes to be washed by another, but rather shalt thou rejoice the heart of thy tent-mate by thy willingness to become a hewer of wood and a drawer of water when the weariness of thy journey is upon thee.

VII. Thou shalt obey the fish and game laws.

VIII. Thou shalt not join thyself to the carnal sins of roadside camps and beach resorts, but shalt keep thyself unspotted from the world, that thou suffer no shame of heart when thou standest before the picture of thy father and thy mother on thy return home.

IX. Thou shalt not forget the payment of thy church pledge in thine absence from the household of faith, lest thy treasurer and trustees be filled with anxieties and weighted with the cares of life whilst thou art taking thine ease in a far country.

X. In all things thou shalt remember the Lord thy God, so that when thou pitchest thy tent at the end of the day thou shalt be able to bring forth thy Bible from thy camp kit, and looking toward the setting sun with a prayer in thine heart, raise an even-song of praise to thy Maker. Moreover, thou shalt there remember in supplication before Him all thy fellowmen and their children, who swelter in the factories and tenements of congested cities whilst thou art kneeling at the cool and lovely altars of the approaching night.

## Prepare Aids for Laymen's Day

Two nationally-known Methodist leaders are preparing the program material which the Board of Lay Activities will distribute as aids in observing Laymen's Day, Oct. 18, according to Dr. Robert G. Mayfield, general secretary of the board.

They are: Dr. J. P. Stafford, long-time lay leader of the Mississippi Conference, and Dr. Ernest Cadman Colwell, president of the Southern California School of Theology at Claremont and only layman to head a Methodist theological school.

Theme of the Laymen's Day observance this year is "You Have Been Called."

In addition to the program aids written by Dr. Stafford and Dr. Colwell, the booklet will contain a suggested order of worship for those in charge of Laymen's Day worship services and a foreword by Dr. Mayfield.

A new feature of this year's material will be specific suggestions to district and associate district lay leaders for promoting Laymen's Day on a wider scale.

The booklet will be mailed to all Methodist pastors and lay leaders on the mailing list of the Board of Lay Activities, 740 Rush Street, Chicago.

In announcing program plans for Laymen's Day, Dr. Mayfield urged a wide observance of the day. He pointed out that The Methodist Church co-operates in the annual observance on the third Sunday of October with some 30 other Protestant denominations connected with the department of United Church Men of the National Council of Churches.



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

JUL 31 1959

DURHAM, N. C.

July 30, 1959

Volume 104

Number 30

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.  
DEC 31 1959

## LEADERS AND SPEAKERS

for

N. C. Conference

School of Missions and Christian Service

Duke University

August 17-21

Dr. H. P. POWELL



RALPH E. DODGE

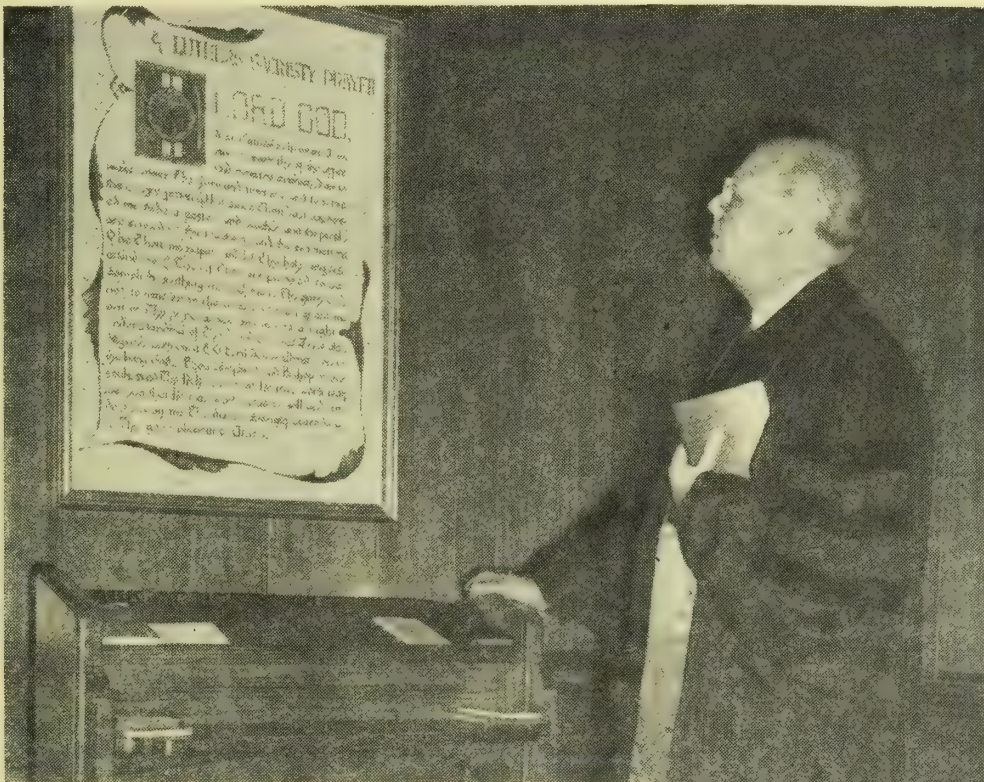


MRS. E. L. HILLMAN



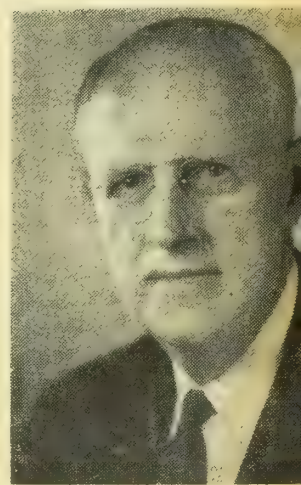
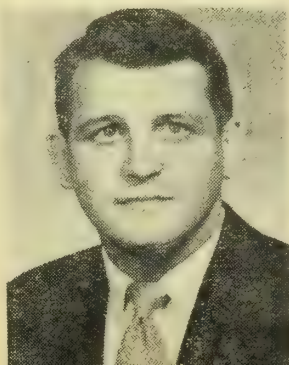
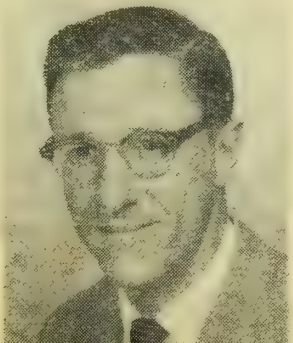
H. SALES

LOUISE NICHOLS



DR. WINTERMUTE

THOMAS LANGFORD



DR. A. C. FLOYD

MRS. T. S. NEWBOLD





# Carolina Briefs

The Rev. and Mrs. Vernon C. Tyson announce the birth of a son, Timothy Buie, on July 12. Mr. Tyson is associate pastor of the Edenton Street Methodist Church of Raleigh. Mrs. Tyson is the former Martha Buie of Biscoe.

The Rev. Henry Gibat of Greensboro, and former pastor of the Straits-Harker's Island Charge, will preach at the 11 o'clock worship service at Ann Street Church, Beaufort, on Sunday, August 16.

Dr. Haywood L. Harrell, pastor of the Pink Hill Charge, Goldsboro District, is writer of the August programs in "Program Quarterly," official publication of the Methodist Youth Department, for churches with only one youth group, ages 12-18. He has previously made contributions to that publication.

The Rev. C. W. Kirby, superintendent of The Methodist Home in Charlotte, was guest minister at First Church, Morganton, on Sunday, July 19.

The Rev. and Mrs. C. W. Sartin of the Robbinsville Methodist Church announce the birth of a daughter, Kathryn Neal, on July 17.

The Rev. and Mrs. Ed Cochran of Konnoak Hills Church, Winston-Salem, announce the birth of a daughter, Ellen Jo, on July 8, at Baptist Hospital.

The Rev. John Julian Holmes, pastor of Central Church, Concord, attended the National Methodist Town and Country Conference at Wichita, Kansas, during the week beginning July 20. Mr. Holmes was a delegate from the Western N. C. Conference to this quadrennial conference as representative of the Conference Commission on Christian Vocations.

The Rev. Paul W. Townsend, superintendent of the Salisbury District, was guest preacher for both morning services at Central Church, Concord, on Sunday, July 26.

## Capsule Comment

**High Cost of Proms:** When seniors of Arlington Heights (Chicago) spent over \$20,000 on their high school prom, ministers of the area expressed concern over the growing practice of making this occasion so expensive that parents find it difficult to meet the cost. Some parents have estimated expenses at \$25 to \$100 for a girl and no less than \$35 for a boy . . . Most of us can remember how our parents howled at the five dollars we paid for a rented gown and mortar-board when we graduated.

**Southern Baptists Come to Chicago:** Twenty new Southern Baptist church buildings were dedicated in the Chicago area on May 10. This raises to 68 the number of SBC churches organized in and around that city in the last nine years . . . See the editorial in this issue, "SBC Versus ABC."

**New York Fears Race Riots:** Extra police have been assigned to Harlem in an effort to stave off race riots, after a recent occurrence when two policemen were wounded while attempting to arrest a woman. Police Commissioner Stephen P. Kennedy ex-

pressed concern over the future, calling attention to the fact that during this year there have been 20 murders and manslaughter cases in the area less than a mile square where 122,000 people are crowded in slums . . . Poverty does not of itself cause crime, but poverty and lack of home life can cause a condition which aggravates crime. "Inadequate housing, poor schools, unsanitary conditions and low-paying jobs," said Manhattan Borough President Hulan E. Jack, have caused the trouble. "The people of Harlem are in an angry mood, and the city's got to do something about it."

**The Cost of a Steel Strike:** It is estimated that eight weeks of the steel strike would cost (1) a loss of \$500 million to the steel companies; (2) \$388 million to the government in tax loss; (3) steelworkers, \$509 million; (4) railroad workers, \$130 million; (5) coal miners, \$3,500,000. Total, \$1,530,500,000, not counting the losses sustained in other industries. Hardest hit will be the steelworkers, themselves. Steel industry can stand it. If the union wins the strike, the most the workers expect to gain is \$1,200 a year, and it is estimated that they will lose more than that by an eight-weeks strike . . . Doesn't make much sense, does it? Unions claim, however, that they are striking for a principle.

**Golden Does It Again:** Irrepressible Harry Golden, Charlotte's recent gift to the field of literature, has published a new book, "For Two Cents Plain," which may or may not add to his fame as a writer, but will certainly provide plenty of chuckles and nostalgic smiles from the past-middle-agers who remember a boyhood in a big city. Not quite as trenchant and cutting as his "Only In America," the new book, like the old, is composed of gleanings from the barrel of unpublished manuscripts which the author has been accumulating for many years . . . One of Harry's observations deserves quoting: "Free of charge, I offered the \$64,000 (quiz) people an idea to help get an additional ten million viewers in the South: Ask the questions they ask Negroes in Mississippi to qualify them as voters. They're interesting questions, like, How many bubbles in a pound of soap."

**A Prayer for Motorists:** A Church of England clergyman has written a prayer for drivers of automobiles that might help cut down the death toll on the highways: "Help me, O God, as I drive, to love my neighbor as myself, that I may do nothing to hurt or endanger any of your children. Give my eyes clear vision and skill to my hands and feet. Make me tranquil in mind and relaxed in body. Deliver me from the spirit of rivalry and from all resentment at the actions of others and bring me to my journey's end."

**Years, But Little Progress:** Winding up its inquiry into the affairs of the Teamster's Union and Jimmy Hoffa, the Labor rackets committee led by Senator McClellan could

point to no major triumph in its effort to break the power of this allegedly racket-ridden union. Undaunted by the disclosures, Boss Hoffa began operations designed to bring the International Longshoremen's Association into a combination with Teamsters and West Coast Longshoremen which would make it possible for him to tie up all shipping in the nation.

♦ ♦ ♦

## News of Methodism . . .

The 1960 General Conference of The Methodist Church will be asked to retain the headquarters of the denomination's General Board of Temperance in Washington. A resolution to this effect was adopted by the board's executive committee, and will be presented at General Conference in th form of a memorial.

**Lake Junaluska, N. C.—**An Irish Methodist pastor, a Baptist minister and a university professor will be the leaders here Aug. 16-23 at an "old-time camp meeting," and a Southwide Conference on Evangelism. Alternating as platform speakers will be the Rev. William H. Fullerton of Dublin, a leader in the Irish Prayer Movement; Dr. Carlyle Marney of the Myers Park Baptist Church, Charlotte, N. C., and Dr. Mack B. Stokes, professor of systematic theology at Emory University's Candler School of Theology, Atlanta, Ga.

A prominent Chinese Methodist layman, Prof. T. L. Lawrence Hsu of Taiwan (Formosa) is spending four months in the United States on a special mission for his country's delegation to the United Nations. He is head of the Department of Foreign Languages at the Methodist-affiliated Soochow University in Taipei. Prof. Hsu's father was a Methodist minister, and his great-grandfather helped the Methodist Church in China obtain its first piece of land in 1847.

A South-wide Leadership School for Methodist church workers will be held Aug. 3-14 at Lake Junaluska. The Rev. M. Earl Cunningham, staff member of the Methodist Board of Education, Nashville, Tenn., will direct the school. The dean is the Rev. Roy J. Bond of Macon, Ga., and the Rev. Harry G. Balthis, Richmond, Va., is chairman of the program committee.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall .....Editor  
O. D. Park .....Managing Editor  
Elizabeth Whisner .....News Editor  
Betty Dean .....Circulation  
Henry E. Gibat .....Manager, Piedmont Press  
Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson G. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.

## About Pictures

Due to advances in all costs of publication, the "Advocate" is compelled to reinstate the policy of charging for the cuts used in printing pictures. If an organization wants a picture used in the paper, we will have a cut made and will bill the organization sending in the picture. This price will usually be from \$3.75 to \$5.00.



# Courses and Teachers for School of Missions Guild Weekend and Spiritual Life Retreat

Among the several highlights of the Annual School of Missions and Christian Service to be held at Duke University August 17-21 will be the four current mission study courses. They are *Africa, The Church's Mission in Town and Country, The Role of the United Nations in World Affairs*, and *The Gospel of Luke*.

The text for the course on Africa, "The Way in Africa," by George Wayland Carpenter, traces the historical roots of the continent, and explores the potentialities of the "new" Africa, depicting the Christian Church as the one authentic way for the future. The instructors for the course will be Dr. Arva Floyd and Mrs. Ralph Dodge.

Dr. Floyd is professor of Christian Missions at the Candler School of Theology of Emory University in Atlanta, and a former missionary to Japan. He is author of a book, "White Man—Yellow Man," editor of the *Dairy of Young Allen*, and writer of numerous magazine articles and reviews.

Mrs. Dodge has traveled extensively with her husband, Bishop Dodge, through central and southern Africa, and has also visited Ghana and Liberia. Bishop and Mrs. Dodge went to Africa as missionaries in 1936. Since Bishop Dodge's election to the Episcopacy, they have made their home in Southern Rhodesia. Mrs. Dodge is editor of the *African Christian Advocate*.

The text for the course, *The Church's Mission in Town and Country* is "People, Land, and Churches," by Rockwell C. Smith. It presents a common sense approach to town and country problems, examples of how local churches minister to the needs of the communities, emphasizing the interrelatedness of town and country.

The course will be taught by Miss E. Louise Nichols, of New York City, field worker with the Woman's Division of Christian Service. Before assuming her present position Miss Nichols held a number of responsible positions, among which were at the Philadelphia Home and Settlement; the Ethel Harpst Home, Cedartown, Ga.; church secretary at Broadway Methodist Church, Columbus, Ohio, and secretary to the bishop of the Ohio area.

The thesis for the text of the course, *The Role of the United Nations in World Affairs*, "Contemporary Man and the United Nations," is that man today, whether he is highly sophisticated or a member of a primitive society, is affected by the existence of the United Nations. Its authors are Miss Dorothy McConnell and Mrs. Margaret E. Bender. The instructors will be Mrs. E. L. Hillman and Mrs. T. S. Newbold.

Mrs. Hillman, of Durham, N. C., has taught in a number of conference schools of missions. She served as president of the former N. C. Conference Woman's Missionary Society, and was the first president of both the N. C. Conference and Southeastern Jurisdiction Woman's Society of Christian Service. She has also served as a member of the Board of Missions of the Methodist Church.

Mrs. Newbold, of Rocky Mount, N. C., is conference secretary of status of women,

and a member of the status committee of the Southeastern Jurisdiction Woman's Society of Christian Service. She is a former state president of the United Church Woman, and vice-president of the N. C. Council of Churches. Mrs. Newbold is currently serving as state chairman of Leadership Education, and as a member of the National Board of Managers of United Church Women.

The spiritual life course is *The Gospel of Luke*. Its text, "Luke's Portrait of Christ," by Charles Laymon, contains some of the more beautiful poems and stories about Jesus, as well as the stories or parables Jesus told which are found only in this Gospel written by the beloved physician. The instructors will be Dr. R. H. Sales, and Dr. Orval S. Wintermute.

Dr. Sales, assistant professor of undergraduate religion at Duke University, is a



## NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St.  
RALEIGH, N. C.

member of the Society of Biblical Literature and Exegesis, and the National Association of Biblical Instructors. He is an ordained minister in the N. C. Conference of the Methodist Church, having served several pastorates before assuming his present position at Duke.

Dr. Wintermute has been an instructor in undergraduate religion at Duke since 1958. He holds a B. D. degree from McCormick Theological Seminary, Chicago, and a Ph.D. from Johns Hopkins.

## Spiritual Life Retreat

The Spiritual Life Retreat to be held at Duke University following the Guild Weekend and immediately preceeding the School

of Missions, will have as its leader Dr. Howard P. Powell, pastor of the Edenton Street Methodist Church, Raleigh. The first session will begin at 3.00 o'clock on Sunday afternoon, August 16, with subsequent sessions on Sunday evening and Monday morning.

A native of Sampson County, N. C., Dr. Powell received his higher education at Trinity Park School, Duke University, and Asbury College.

Before coming to the N. C. Conference and the Edenton Street Methodist Church in 1947, Dr. Powell served pastorates at Spray, Murphy, Marion, Asheboro, and Dilworth, Charlotte, in the Western N. C. Conference. He has served on the Board of Evangelism in both the Western North Carolina and N. C. Conferences, as well as secretary of Evangelism in both conferences. He is currently chairman of the Board of Hospitals and Homes of the N. C. Conference, and president of the Southeastern Region Disciplined Order of Christ.

Dr. Powell will use as the theme for the Spiritual Life Retreat, "Prayer in the name of the Father, and of the Son, and of the Holy Spirit."

The Spiritual Retreat is under the direction of Mrs. R. L. Jerome, conference secretary of Spiritual Life.

## Pre-Registration Important

All women attending the School of Missions and/or Retreat at Duke University, including those who will commute each day, are expected to register well in advance of the opening day of the school. Registration fee, \$2.00 for school; \$1.00, Retreat, should be sent as soon as possible to Mrs. H. C. Turlington, Box 587, Dunn, N. C. *No registrations should be sent to Duke.* Other expenses of the school and retreat, to be paid upon arrival, are room, board, and insurance for school, \$13.50; Retreat, \$6.15.

## WSG Weekend of Study

Registration fee of \$1.50 for the Wesleyan Service Guild Weekend of Study should be sent to Miss Juanita Stott, 2208 Hope Street, Raleigh, N. C., by August 1. Other fees, to be paid upon arrival will be room rent for one night, \$1.00; meals (Saturday lunch, Sunday breakfast and dinner), \$2.75, plus 15 cents for insurance. The Guild Weekend of Study will be held on August 15-16, immediately preceding the Spiritual Life Retreat and School of Missions.

Day Student ☐ Retreat only ☐ School only ☐

No. ....

N. C. CONFERENCE W.S.C.S. RETREAT AND  
SCHOOL OF MISSIONS

Duke University, Durham, N. C., August 15-21, 1959

Name .....

Address .....

District ..... Church .....

Course (1st Choice) .....

Course (2nd Choice) .....

Send registration to Mrs. H. C. Turlington, Box 587, Dunn, N. C.



# Chairman Reports on Youth Work; and Makes Recommendations for 1959-60

R. GRADY DAWSON, *Chairman*

Your committee on Youth Work has endeavored to recommend an emphasis in the local church which will place stress on enlistment. This is to be noted in the first few recommendations. By enlistment we mean the winning of the un-won and the training of the present members. In addition, we have offered other recommendations for the local church as well as the subdistrict.

## Report of Progress—1958-59

I. The Senior Youth Assemblies at Louisburg College were well attended. Four hundred and two delegates and staff attended the first two weeks. One hundred seventy-three delegates and staff attended the Workshop Assembly.

II. Sixty-six delegates and staff attended the Older Youth-Single Young Adult Assembly at Camp Don-Lee.

III. Five hundred twenty-five delegates and staff attended the Seventh Annual Conference Session for youth at Duke University in August. They were joined by some 2,000 youth and their adult leaders for Rally Day.

IV. The Board of Evangelism and the Conference MYF jointly sponsored a most successful Tri-District Youth Christian Witness Mission in New Bern in April. Youth from the Rocky Mount and Elizabeth City Districts joined with youth from the New Bern subdistrict to win 47 youth to Christ by profession of faith and two by transfer. One hundred eleven new members were won for the MYF.

V. District Youth Rallies were conducted by the District Directors of Youth Work and with good attendance reported.

VI. Vacation Church School Institutes were conducted by the District Directors of Intermediate work and others with 147 persons enrolled.

VII. In our Conference Christian Worker's Schools, 25 courses were held for youth and adult workers with youth. Six hundred ninety-two persons were enrolled, and 365 received credits.

## Recommendations for 1959-60

I. We urge the use of a "Self-Study Guide for Our MYF" in each local church as a means of enlisting more youth into active participation in a better program of the church school and the MYF. This guide is available in quantity from the Conference Director of Youth Work.

II. We recommend constant reference to and use of *Handbook for the MYF*, *Youth Planbook* (free) and *Guidebooks for Workers with Youth*.

III. Because three out of every four youth are not church members, we recommend that Youth Christian Witness Missions be held in each local church or charge. (Refer to pages 161 through 164 and 195—196 of *MYF Handbook*). We urge this be done in co-operation with the Conference Board of Evangelism.

IV. We recommend that courses for adult workers with youth be included in every Christian Workers School and that more teachers be secured for these courses.

V. For the support of the missionary concerns in the Methodist Church, we recommend wholehearted participation in the program of stewardship as represented by giving to the Methodist Youth Fund. As a means of promoting systematic giving, we urge each local church to set a minimum goal of \$1.00 per member in the Youth Division and that a pledge service be held in each local church during the month of May.

VI. We recommend a Youth Mission Study in each local church using the materials on *Africa* and *The Church in Town and Country* as provided by Friendship Press.

VII. We urge a Conference-wide Prayer Day be observed on Ash Wednesday, March 3, 1960.



North Carolina Conference  
Board of Education

REV. C. P. MORRIS, Executive Secretary  
Box 6667, College Station, Durham, N. C.

VIII. Recognizing the need for the local church to interpret the transition of older youth to college, armed services or employment away from home, we recommend the following:

### A. For College Students

1. That the Pastor, Secretary of Student Work for WSCS, and Youth Counselors co-operate in introducing the work of the Methodist Student program on the college campus through a special program of orientation near the time of graduation from high school.

2. We strongly urge that each Secretary of Student Work send the blue student information card to the Methodist Student Director on the college campus by July 1.

3. Each college student be given subscriptions to *Motive and Power*, by the local church, and copies of newsletters or bulletins.

### B. For Members of the Armed Services

1. That the Secretary of Student Work present cards of introduction to each inductee to be presented to the Service Chaplain.

2. That the weekly church bulletins and *Power* or the *Upper Room* be sent to each person in the Armed Services.

3. We recommend the use of the pamphlet "Christian, Stand Guard" (100 Mary-

land Ave., N.E., Washington 2, D.C.) and the packet of material provided by the USO (237 E. 52nd. St., New York 22, New York).

### C. For Those Employed Away from Home

1. We recommend that Pastors write a letter of introduction to the pastor of the local church in the area of employment.

2. We recommend that each person be kept on the local church mailing list.

IX. We urge that each local church observe Methodist Student Day on the Second Sunday of June with special offering for National Methodist Scholarships and the Methodist Student Loan Fund, and that informative materials be supplied to the entire church membership.

We recommend that Student Recognition Sunday be observed in each local church on December 27th.

X. We recommend there be a close working relationship between the District Superintendent, District Director of Youth Work, District Secretary of Youth Work for WSCS, and the Conference Director of Youth Work in projecting a program that will enlist and train Adult Workers with Youth.

XI. We recommend holding a District Retreat soon after ACS for which adequate preparation will be made by the adult workers and the youth officers. This retreat is to be a means whereby the material gathered at ACS may be taken to the local MYF's.

XII. We recommend that a District Rally be held, preferably in the Spring of the year, and that the Rallies be made as outstanding an occasion as possible.

XIII. We wish to commend the Board of Education for its outstanding program on Christian Adventure Camping at Camp Don-Lee and for its Youth Assemblies at Louisburg College. Older Youth Assembly at Don-Lee and ACS at Duke.

We recommend continued support of the Conference Committee on Christian Vocations, and we wish to commend its work this Conference year. We urge a close co-operation between the District Directors of Youth Work and the District Directors of Christian Vocations.

## A Memorial Passed Unanimously, 4-24-59

Since the Discipline states that all Methodists, 12-23, are members of the Methodist Youth Fellowship, and;

Since many college students are not active in the local Methodist Youth Fellowship, and;

Since there exists confusion in the minds of youth and their leaders as to whether college students should hold office in subdistrict, district and conference Methodist Youth Fellowship organizations;

Therefore, we, the committee on Youth Work of the Board of Education of the North Carolina Conference (Se-J), respectfully memorialize the General Conference to clarify the relationship between the Methodist Youth Fellowship and the Methodist Student Movement.



# Youth Rally in Waynesville District and Senior Workshop Feature Youth News

Approximately 400 young people, their counselors, and pastors gathered at Lake Junaluska for a district-wide rally on Sunday afternoon, June 7, at 3:30 p.m. Activities centered at Shackford Hall, with registration beginning at 3:00 p.m. Dr. Emmett K. McLarty, Jr., president of Breward College, was the featured speaker.

The rally opened with fellowship singing led by Glenn Draper, Director of Music for the Lake Junaluska Assembly. Harry Jarrett, president of the Clay-Cherokee-Graham subdistrict presided over the afternoon session. The invocation was given by the Rev. Frank C. Smathers, superintendent of the Waynesville District. Miss Carolyn Ratcliffe, of Waynesville, gave the welcome from the host subdistrict, Haywood County, and the Rev. J. W. Fowler, Jr., from the Lake Junaluska Assembly. The response was given by Miss Margaret Swan of the Macon County subdistrict. The purposes of the rally (fellowship, information, and inspiration) and the theme, "Stop . . . Look . . . Listen!" were presented by Harry Jarrett.

During the business session, Miss Martha Turnipseed, W. N. C. Conference Youth president, brought greetings from the Conference and information concerning youth plans for the coming year, including the Methodist Youth Fund, the Conference Youth Council meeting, and the Purdue Convocation. Other conference officers, Miss Carolyn Ratcliffe and Bill Moore, of Canton, brought information concerning summer workshops, the MY Fund, and Youth Activities Week. Announcements concerning the afternoon's program and introductions of the new subdistrict presidents were made by the Rev. E. F. Pepper, Jr., district director of Youth Work.

The music for the worship service was under the direction of Glenn Draper. The choir of fifty voices was composed of members of the Haywood County subdistrict.

Don Hopper, new president of the Macon County subdistrict, led the reading of the MYF Covenant. The Scripture was read by Robert Davis, president of the Jackson-Swain subdistrict, followed by prayer by Miss Susan Turner, also of the Jackson-Swain subdistrict.

Following the sermon on the theme, "Stop, Look, and Listen!" by Dr. McLarty, the closing dedication was led by the Rev. R. T. Houts, Jr., pastor of the First Methodist Church of Murphy. At that time, the presidents of the local MYFs across the district presented pledges to the Methodist Youth Fund at the altar for the coming year. \$1,146 of the \$1,300 goal was pledged at that time.

An inspiring worship setting formed the background for the service. It consisted of a large white cross poised over the world with the words "The MY Fund Helps Build a Better World" above.

Meetings of the participating subdistricts, Haywood, Clay-Cherokee-Graham, Jackson-Swain, and Macon Counties, followed the general session.

Concluding the rally, the group enjoyed a picnic supper by the lake. The Rev. J. J.

Hauser, district director of Intermediate Work, offered the blessing. An informal fellowship sing followed supper and closed with the MYF Benediction led by Joe Leatherwood, new president of the Haywood County subdistrict.

MRS. E. F. PEPPER

## The First Senior Workshop

Amid the rolling mountains of western North Carolina, in a valley nestled snugly in a beautiful setting along the shores of a placid lake, the First Senior Workshop received 280 eager young people. The week of inspirational fellowship and earnest learning began on Monday, June 29, and concluded on the following Saturday. The theme of the session was, "Man's Need—God's Action." Under the leadership of Dean Rev. Paschal Waugh and head counselor Mrs. I. L. Sharpe, these leaders and assistants performed a commendable job of counseling and workshop leading; the Rev.



### WESTERN N. C. CONFERENCE

President: Martha Turnipseed  
High Point College, High Point  
Publicity Chairman: Penny Niven  
Greensboro College, Greensboro  
Director of Youth Work: Paul H. Duckwall  
Box 828, Salisbury

J. Max Brandon, Jr., with Miss Jean Ann Long; the Rev. Leon Stubbs with Mrs. Ann Ozment and Danny Arichea; the Rev. Bob Martin with Mrs. Cecil Raby; the Rev. Clegg Avett with Mrs. Earl Elam; the Rev. Clyde W. Faulkner with Mrs. Louise Maybin; Miss Shirley Huddleston with Mike Carrington; Miss Barbara Cox with Oscar W. Smith; the Rev. Howard L. Coleman with Mrs. Bob Martin and Miss Barbara Mann; Miss Barbara Bradley with Neal Senkus; Miss Pat Floyd with Dr. Richard Maybin; and Mrs. J. E. Yountz with Mr. I. L. Sharpe and Benny Martin. Leading the music was Miss Virginia Lowrance. Dr. Kenneth W. Goodson was the inspirational speaker and soon won the admiration of everyone present.

Since this was a youth meeting there were youth who helped with a great deal of the program. The first vice-president of the Conference Youth Fellowship, Barney Barnhardt, was the presiding officer. He was ably assisted by the five program area chairmen; Christian Outreach—Barbara Mann; Christian Witness—Miss Jean Ann Long; Christian Faith—Neal Senkus; Christian Fellowship—Mike Carrington; Christian Citizenship—Metaleen Morgan, who also served as secretary.

An insight into world-wide Christianity was in evidence with the presence of two nationals. Danny Arichea from the Philippine Islands is now in theological school at Duke University. Barbara Stotz is an ex-

change student from Germany. These two added much to the feeling of Christian brotherhood at the Workshop.

Every afternoon an assembly meeting was held following a few minutes of fellowship singing. During the first sessions, the Constitution of the Western North Carolina Conference Methodist Youth Fellowship was read and approved. In later meetings an election for the new Conference officers was held. They are, Bill Senkus from Centenary in Winston-Salem as First vice-president, and Martha Brandon, from Shiloh in Lexington, as First associate secretary. The following are program area chairmen selected to assist in the workshop, serve on the council, and be on call to serve in local and subdistrict MYF meetings during the year; Ann Eskridge from Central Methodist Church in Shelby as Faith Chairman, Shirley Hollar from Cool Springs Methodist Church in Statesville as Witness Chairman, Donna Cochran from Central Methodist in Canton as Outreach Chairman, Preston Earle from Grace Methodist in Greensboro as Citizenship Chairman, and Ted McCulloch from Pleasant Grove Methodist in Forest City as Fellowship Chairman.

After the early morning breakfast, time was set aside for individual Morning Meditation. Guidance materials were furnished in the workshop booklets furnished each delegate. The theme hymn for the workshop was, "A Mighty Fortress Is Our God."

In each workshop the mechanics of the MYF were explained and discussed. Officers were elected and installed. Programs were actually planned and presented in each program area of the MYF. Many problems and questions were discussed and solved or at least partially alleviated. In the workshops, delegates learned leadership and understanding, and received much knowledge.

A subdistrict council met once each day to "iron out" any problems arising in the workshops or dormitories. The members of the council were the presidents of the workshop groups, the youth counselors, the dean, and head counselor.

The staff met once a day to keep the workshop running smoothly.

Each evening Dr. Kenneth Goodson led the vesper service. He so greatly inspired each listener that soon he had no free time due to speaking to certain workshops and private counseling.

The recreational activities in the evening were split in four parts, hence the name 4-Way Recreation. There was a fun fest, camp fire, hike to the cross and a boat ride. The group was divided according to the color of their name tag.

Following a trip to the Soda Shop, and a short preparation for bed, the dormitory groups experienced a sharing time. In the small groups, the important events, or extra wonderful happenings, etc., were shared with each other. Fifteen minutes was the time limit, according to the schedule, but usually this was extended from thirty to forty-five minutes.

Thanks should especially be given to the Conference director of Youth Work, the Rev. Paul H. Duckwall, the dean and the head counselor, the adult leaders, and the youth counselors.—By Metaleen Morgan, Barney Barnhardt and the Rev. Paschal Waugh.



# Vacations Over; Party for Barnes; Day Spent at Beach; Other Summer Activities

## We're Back Home

Vacations off campus for the summer of '59 are already history, but fond memories linger on. However, "it's good to be home again" seems to be the general feeling of youngsters and staff alike, as once again they settle into a familiar routine.

On Sunday, July 26th, a "Welcoming Committee" was on hand at the Raleigh Bus Depot to meet every bus, and to greet our young travelers. And at the cottage doors were eager house mothers, gathering in their excited young ones bubbling with the spirit of youth and the tonic that is vacation, as they alighted from our Home "taxis" or from private cars returning them to us.

So, friends, we're back on the job with "business as usual."

## Rev. Albert S. Barnes Has Birthday Party

Eighty-six years young, the Rev. Albert S. Barnes, superintendent of the Methodist Home for Children for thirty-seven years, was honored at a birthday luncheon by his daughter and her husband, Mr. and Mrs. B. W. Wells on July 11.

Attending the affair at the Reinlyn House were Mrs. Barnes, Mr. and Mrs. Clyde Carter and Miss Mary Ferree from Raleigh; Mr. and Mrs. John B. Hooks, Jr., of Fremont, Dr. and Mrs. Borden Hooks of Tarboro, and Mr. and Mrs. J. Allie Corbett of Wilson.

Our heartiest and happiest Birthday Wishes to the Rev. Barnes are extended along with all those of the children, now men and women grown, who felt his strength and courage and helping hand during his years of service to the Home and to the boys and girls.

## Kiwanis Beach Trip

Tuesday, June 16, was the BIG DAY for our boys and girls, when the ninth annual Kiwanis Beach Cavalcade took place under the leadership of Mr. John M. Alexander. Mr. William R. Henderson, chairman of the Kiwanis Underprivileged Child Committee, reported that 145 youngsters of the Methodist Home and 69 of the Catholic Orphanage at Nazareth made the trip, accompanied by approximately 32 of their adult leaders and an equal number of Kiwanians.

The seven big air conditioned buses carrying their excited loads of children took off from Memorial Auditorium in Raleigh at 7 a.m. After a rest stop at the LaGrange High School, arranged by Bryon Donaldson, president of the Goldsboro Kiwanis Club, the buses arrived at the Camp Lejeune Marine base about 10 a.m.

After touring the base, under the leadership of Captain John B. Lippard, USMC Information Services Officer, and witnessing Marine demonstrations, the children ate lunch in the field with the Marine Infantry Training Regiment. Then followed an afternoon in the ocean and on Onslow Beach, the Marine amphibious training center.

A fried chicken supper enroute home was served at the John B. Kerr Elementary

School in Clinton by the Study Club of Clinton, led by Mrs. Cooper Howard. In charge of arrangements there were Mrs. J. L. Austin, assisted by Mrs. R. M. Her-ring.

Who can say who gets the biggest kick out of this yearly expedition—the boys and girls who are so royally entertained, the staff members who accompany them, or the Kiwanians, Study Club members and all who plan and prepare so thoroughly for the efficient program of the day.

## Chorus Sings at Conference

It was the privilege of our Chorus, under the direction of Mrs. Joanne Heath, to sing at the meeting of the North Carolina Conference of Methodist Churches at Grace Church, Wilmington, on its final day, June 25.

Twenty-five of our boys and girls, accompanied by Miss Evelyn Hooks, Miss Lynne Eubank and Mr. William Will left



METHODIST HOME FOR CHILDREN  
RALEIGH, N. C.

Owned and maintained by the North Carolina  
Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

our Home at 5:30 a.m. to be on hand in Wilmington at 9:30 a.m. for their part in the program. They presented "Cast Thy Burden On the Lord"—Mendelssohn, "Let Us Break Bread Together"—spiritual, and "O, Be Joyful in the Lord"—Mozart.

Following their contribution to the program, the young people were entertained at a picnic on the beach, and swimming during the afternoon. The day was topped off with a seafood dinner before the trip home began.

Members of the choral group attending were: Mike Carroll, Russell Futch, Billy Gilbert, Richard Howard, Mitchell Ray, Archie Smith, Eddie Taylor, Lewis Utley, Esther Bland, Janie Bland, Judy Carter, Linda Carter, Sandra Hardison, Barbara Hollers, Peggy Humphrey, Ruth Hunt, Twinkle Hunt, Nancy Landis, Sonja Page, Lillian Pruitt, Janice Roebuck, Ethel Smith, Lou Faye Salmon, Rachel Salmon and Ruth Ann Salmon.

Accompanist was Nancy Lou Nicks, with Pat Cates assisting as page turner.

## Vacation Church School

From June 15-19, Vacation Church School was held at Edenton Street Methodist Church. About eighty of our Home

children attended this special session, and received certificates at a ceremony held at the church.

## On the Alert

Plans are being formulated for a Youth Activities Week on our campus to be held late in August. The purpose for this week is to lead as many of our youth to Christ as possible. The proposed theme is "On the Alert"—and we hope to be ready and on the alert long before then.

## Swimming Program

The beautiful big swimming pool at our Home has been getting a real work-out this summer. It was opened for the first time on June 8, and since then has been in full operation daily with all the cottages participating in day, and some evening, swimming.

Swimming lessons are being introduced to some of the cottages so that all the children may learn how to swim better, and eventually all cottages will have received some instructions. Future plans call for a course in life saving for both the senior and junior groups.

A water carnival is also in the making for early August, with races, games, prizes, and fun for all! We're really "getting in the swim."

## From the Past

We live so much in the present, and for the future, that it is mighty easy to forget that in the past, life with its joys and sorrows was just as real as is ours today. While scanning the *Raleigh Times* recently, under dateline of June 20, 1909, in news of former years, your correspondent recognized a familiar name, and read farther:

"The Methodist Orphanage is now conducting its annual sale of collard plants. The price is \$1 for a thousand."—This must have been quite a project.

And having been reminded once, a look the next night offered further information under date of June 20, 1909:

"Yesterday about 145 children of the Methodist Orphanage were given a free trolley ride over the whole car system of the city by the company. After the ride the children went to Pullen Park for the rest of the afternoon."

It seems that then, as now, thoughtful folk were contributing to the pleasure of our boys and girls—and of such thoughtfulness and generosity and support are the foundations upon which our Home has been maintained and improved through the years.

## Life's Purpose

In tribute to Margaret Darden Bradham, recently deceased, we wish to present a poem which she wrote based on her purpose in life:

"I want to serve God better than I ever have and have a closer walk with Jesus. This means I'll have to read my Bible every morning and every night, and say a prayer every morning and every night, and once in a while when I'm walking or just sitting, drop my head and ask God to help me."

—MARGARET D. BRADHAM



# High Point College Trustees Elect Wendell Patton to Presidency

A 37-year-old educator-industrialist has been named to the presidency of High Point College.

Dr. Wendell M. Patton, of Hickory, will take over duties Sept. 1 as successor to Dr. Dennis H. Cooke, who asked to be relieved of the presidential responsibilities he carried the past ten years during the school's greatest era of growth. Dr. Cooke will head a newly-created department of teacher education.

Dr. Patton, a native of Spartanburg, S. C., attended Wofford College. Following World War II, in which he served as a ground and flight training officer to attain the rank of captain, he transferred to the University of Georgia where he took his B.S. and M.S. degrees. He won his doctorate from Purdue University in the field of psychology. His Master's thesis was written on "The Duties and Functions of College Administrative Officials."

Dr. Patton brings an extensive experience in college administration and teaching. At the University of Georgia, he served as assistant registrar and admissions officer; he served Lander College, Greenwood, S. C., as business manager and head of the department of Education and Psychology; while doing graduate work at Purdue, he also did teaching. For the past seven years he has been in the field of business, the first half of that period with Bruce Payne and Associates, Inc., New

York management consultants in the field of evaluation and appraisal of executives for promotion or employment and special assignment in long-range planning; for the past three and one-half years he has been assistant to the president and general manager of Shuford Mills, directing staffs and service functions and giving much of his time to long-range planning.

Dr. Patton is a leading Methodist layman at Hickory, prominent in the civic as well as business life there, and is frequently called upon by the American Management Association for speaking engagements in various parts of the country. He and Mrs. Patton have three children, a girl and two boys.

Holt McPherson, chairman of the college board of Trustees, in announcing the election, said he feels "the committee has found in Dr. Patton a man with dynamic ideas, a high sense of dedication and the sound background we were looking for as successor to Dr. Cooke.

## Methodist Churches Rise in Seoul and Delhi

A large new Methodist church has just been completed in the capital city of one Asian country, and by February, 1960, another Asian capital is expected to have a major new Methodist church.

The J. S. Ryang Memorial Methodist Church, costing \$100,000 and seating 2,500 in the sanctuary, was dedicated recently in Seoul, Korea. In Delhi, India, the Centenary Methodist Church, which in earlier years was one of the "cathedrals" of Korean Methodism.

The Ryang church is the largest Methodist Church in Seoul. The new building is located on the site of the former Chong Kyo Methodist Church, which in earlier years was one of the "cathedrals" of Korean Methodism.

One of the members of the Cabinet of President Syngman Rhee is a member of the Ryang Memorial Church and gave a large contribution toward the new building. A large portion of the cost also was furnished by American Methodists through Advance Specials. The new building has a large social hall and extensive facilities for Christian education.

Construction began in May on Delhi's new Centenary Methodist Church. It is being built in the rapidly growing section of the city known as New Delhi, where are located the buildings of India's Central (national) Government. Gifts from Methodists in India and the United States are making the new church possible.

The Centenary Church will have a multiple ministry, as it will serve not only the Hindi-speaking congregation but an English-speaking one and possible congregations of other language groups.

## World-Wide Church Attendance a Year Round Endeavor

The World-Wide Church Attendance Movement of the General Board of Evangelism of the Methodist Church has been broadened and deepened by extending the emphasis as a year round endeavor. This means that the materials are prepared for every season of the year. They are suitable and adapted to whatever period the local church desires to have a special emphasis.

According to an announcement by the director, John Lewis Sandlin, "The materials for this year are the most attractive to be offered." Churches are putting forth concerted efforts to make this information effective in all parts of the United States and in many foreign countries.

The current motto or slogan, "Try His Way," is taking hold all over the Methodist Church. Materials and tools to be used by every church of whatever size are now available.

A Church Attendance packet may be secured by writing to the World-Wide Church Attendance Movement, 1908 Grand Avenue, Nashville 5, Tennessee, and enclosing 35 cents.

Information and guidance on a community-wide Church Attendance Conference will be gladly furnished by the director.

♦ ♦ ♦

Actually there's only a slight difference between keeping your chin up and sticking your neck out, but that difference is worth knowing.



Groundbreaking services for a new sanctuary at Hickory Ridge Methodist Church, located five miles north of Winston-Salem, were held Sunday morning, July 5, following the worship service. The present building, which was erected ten years ago, will be remodeled and used for an educational building. The new sanctuary will have a seating capacity of 300 and will cost approximately \$45,000. Rev. R. A. Hunter is serving his fifth year as pastor. In the picture are shown those who took part in the ground-breaking services—left to right: Winfred Smith, chairman of the building committee; Dexter Smith, chairman of the board of trustees; O. L. Thomason, church treasurer and chairman of the Commission on Finance; S. L. Gibbs, chairman of the official board; Rev. R. A. Hunter, pastor; Mrs. Aldeen Ogburn, recording steward and treasurer of the building fund; Mrs. Ralph Merritt, president of the Woman's Society of Christian Service; and Miss Dorothy Lawson, president of the Methodist Youth Fellowship.



## SBC Versus ABC

Those cryptic symbols would mean little to a Methodist, but Baptists understand them as referring to the Southern Baptist Convention and the American Baptist Convention. During the last few months there has been increased discussion between the two groups over the problem of non-cooperation. To put it plainly, the ABC folk have accused their SBC brethren of stealing sheep and fencing the water hole, while the latter have made it clear that they regard the original owners of the territory as unfit to look after the range. It is no sin, say some Southern Baptists, to round up the mavericks, and if an occasional branded critter gets into the bunch it is no matter of great importance.

But *Charity and Children*, North Carolina's outspoken Baptist newspaper, has printed a series of articles entitled, "The Overlapping Baptist Witness in the United States," in which the author discusses the matter of competition between the two great Baptist conventions and says, "Thousands of Southern Baptist ministers, scholars, denominational officials and laymen are deeply concerned (about this 'invasion'). Often they are in a position of grave responsibility and cannot speak frankly except in private conversation . . . They want reconciliation with their American Baptist brethren, but they know that it cannot come by smooth words or by dodging basic issues." The substance of these articles was given in a speech by the author, Dr. Blake Smith, pastor of University Baptist Church, Austin, Texas, at the recent meeting of the American Baptist Convention.

Dr. Smith, while acknowledging that there has been an "invasion" by Southern Baptists of Northern territory, says that some of this has come from the actions of "free lance ministers" who are promoting churches "under the pretext of being responsible Southern Baptists." He affirms that the Home Mission Board does not wish to establish Southern Baptist churches where there is another Baptist church of any kind serving that community.

The current problems of our Baptist brethren stem from two causes. One is the prosperity and rapid growth of the SBC which tends to encourage expansion into Northern territory; the other is the presence of many ardent Southern Baptist ministers who have let zeal for their denomination override their sense of brotherhood. And, as Dr. Smith suggests, it is further complicated by two other factors: the independent evangelists who care nothing for comity agreements or denominational standards, and the non-aggressive and seemingly passive attitude of the Northern group, which makes little use of mass evangelism

and tends to become a very respectable and liberal sort of organization.

All this reminds Methodists of our troubles of forty years ago, when Southern and Northern Methodists were fighting it out over the border. During that time many Northern churches were established in Southern territory and Southern Methodists were guilty of invading Northern fields. Both argued that they were justified by population shifts, and both were somewhat right. The solution to the problem came when the two bodies united with a third to form The Methodist Church. It is very probable that Baptists will, in time, solve their difficulties by the same method.

## In Praise of Laughter

Millions of dollars are spent by Americans in an effort to find something to laugh about. Comedians earn fabulous salaries for their efforts in tickling our funny bones.

And yet laughter is the most natural thing in the world.

Tickle a baby under the chin and you are rewarded by a chuckle; fall flat on your face before him and he turns loose a laugh worth at the least a million dollars at the current rate of pay. We laugh easily at the simple things of life; we roar delightedly at the unexpected and the incongruous.

A party of tourists dutifully took advantage of the opportunity to attend the famous outdoor opera in the Baths of Caracalla in Rome. They sat for three hours under the sky and listened to great music by well-known artists.

But what did they remember as the high spot of the evening?

The opinion was unanimous. It was when, during a tense moment in the musical drama of violence and intrigue, a black cat stalked out upon the stage and casually inspected the curtains, the scenery and the performers. No highly paid comedian could have caused the hilarity which resulted from the unpremeditated and innocent actions of that cat.

In a recent magazine article, a writer discussed the matter of humor and religion. He believed that the Puritan concept of joyless religion was false to Christianity and he cited some examples of humorless preaching and living. Unfortunately, he listed John Wesley as one who, like Augustus Toplady, "shared a common dislike for the lighter side of life," and gave, as an example Wesley's much-quoted opinion that children, as a rule, ought not to play. It is true that Wesley held that opinion, at least for a time, but he didn't mean that children shouldn't laugh, and the stories which came down from those who were children in Wesley's day are full of reminiscences about the wit and gentle playful-

ness of the Founder of Methodism. Children loved him instinctively, and a child can never love one who is without humor.

What Wesley objected to was "play" as opposed to learning and to work. He didn't mind laughter, but he had a horror of idleness, and it is certain that he would have been extremely exasperated at the sight of millions of people paying millions of dollars to be made to laugh.

The best laughter is the kind that originates of itself, the quick reaction to a witty remark, the bubbling response to a ludicrous situation, or the remembrance of happy times.

It is good to make people laugh; it is sometimes better to make them cry; but laughter and tears are very close to the surface with most of us. Laughter can be healing or it can hurt; it all depends upon whether we laugh *with* or *at* someone.

No better example of the power of wit can be found than the writings of a modern Methodist, Dr. Halford Luccock, who for many years has gently pricked balloons and punctured inflated egos in such a way as to leave even the victim holding his sides.

And if there be any need to go back to the Bible for examples of humor, it is readily found even in the sayings of Jesus, who frequently used exaggeration and witty characterization to point up his most profound teachings.

## We Express Our Sympathy

North Carolina Methodists were saddened by the news of the death of Mrs. Paul N. Garber, wife of the bishop of the Richmond Area. A constant and interested attendant at all Conference sessions and other church meetings, she had become almost as well known as her husband, and she will be greatly missed.

The *ADVOCATE* extends sincere sympathy to Bishop Garber in this time of bereavement.

News of Mrs. Garber's passing reached our office too late for much of the past week's issue, but the presses were stopped and the notice placed in one-third of the copies, and a fuller story is carried in this issue.

## Coming Features

During the next few weeks the *ADVOCATE* will carry special feature stories on the work of Methodists overseas. There will be articles on the Methodist church in Belgium, England and Italy, illustrated by pictures taken by the editor on his recent tour.

We would remind our readers that short news stories about local churches are always welcome and will be printed just as soon as possible.



## Reverence, The Key to Life

By ROBERT G. TUTTLE

When Jesus said, "After this manner pray ye . . . . Hallowed be thy name," he was revealing his own attitude toward God, and suggesting to us the true approach to our Father in heaven. In *The Journey*, Lillian Smith reminds us that too often we forget wonder, awe, and reverence:

Nobody valued wonder and awe; they were outworn things like tenderness and love, left in the nursery with unanswered questions and broken dolls, and broken dreams.

Leave out wonder and awe and life grows stale. It is not deep enough to swim in; you only splash about in the unsatisfying shallows of nothingness. Without wonder and awe life is only ankle deep, and in that you can't find the buoyancy sufficient for living. Leave out God, and broken dreams take their place with broken dolls. Only faith in God can sustain the dream and bring it to its fulfillment—

Too many of us have tried religion without faith;  
Too many of us have tried faith without God.

When Jesus prayed, he entered into a "vertical" relationship with life. He looked up and in his soul beheld the face of God. He was not afraid of the invisible. He approached heaven with confidence. Each day, or many times a day, he put in a call to heaven—He made contact. He received instructions and power and then turned to fulfill his mission.

So many of us are afraid of the term "Heaven." We stay away from the invisible, fearing that we might be accused of being other worldly. Heaven is not a shadowy place where we might end up some day when we are dead; it is possible to establish contact now. If heaven is anything, it exists now. Eternity reaches just as far backward as it does forward. Heaven is the realm of the invisible where God is. It is doing business now! "Our Father, which art in heaven . . ."

Being confused by sputniks, satellites, and moons, we might begin to think that the experience of living has by-passed God. When I read that the scientists are now with terrific electromagnet force taking heavy hydrogen, pinching it with pressures up to 40,000 lbs. per square inch, and raising its temperature to six million degrees, thus fusing hydrogen atoms into helium atoms and releasing energy, I stand in awe of the whole terrifying process. But more than this, I stand in awe and reverence before the creative God who makes possible such a release of energy.

Let man lose his faith in God, let him ignore the reality of God as the one great point of reference in his living, and he becomes like a man flying in a space ship where gravity is canceled, where everything is in free suspension, where there is neither up nor down, and frightened, he loses all sense of direction and purpose in a wild existence of chaos.

When Jesus taught us to pray, "Hallowed be thy name," he was pointing us again to the North Star. In the life of Jesus there



## WINDS OF OPPOSITION

There are winds of opposition

When we stand against the wrong,  
But it's blessed when we meet them

With a prayer and with a song,

Keeping sweet in soul and spirit

Like the saints of other days,

Who revealed the grace of Jesus

Through their love and by their praise.

There are winds of opposition,

If we stand for all that's clean,

And refuse to yield our spirit

To the low, and vile, and mean;

But it's great to go forth happy,

As a victor in the fight,

Knowing that rewards are coming

When we live to do the right.

Strong, the winds of opposition

Blow against our stand for truth,

Whether we be old and feeble,

Or just in the days of youth;

But the God of grace and glory

Is the God of Truth, we know,

So He'll crown us with the faithful,

If we'll stand the test below.

—WALTER E. ISENHOUR

Taylorsville, N. C.



was no uncertainty about up and down. Things were not floating in free suspension, but everything was related to an ultimate purpose and a first destiny, and this was the will of God.

The phrase, "Our Father," suggests to us that God is intimate and personal. The phrase, "Hallowed be thy name," is suggesting that God is competent and adequate. I honor God for what he is, for what he has done, and is doing. God reveals his own adequacy. Hallowed, holy, mighty is thy name—to be revered, to be respected!

As a boy I loved my father, and also respected him. In fact, I wonder if I could have loved him had I not respected him. I stood in awe of what he was, what he knew, what he could do. He was an adequate father. I loved him even more because of the vast chasm that separated him from me in wisdom, strength, and ability. Had my father been only another boy like myself with all my weakness, uncertainty, and confusion, I would have been terribly disappointed. I respect God for the differential of wisdom, strength, and power that separates Him from me.

We have been rearing children without respect for parents, with little respect for authority, and therefore with little respect for God. "Honor thy father and thy mother" is the first step toward "Hallowed be thy name." The Ten Commandments have little appeal except as we respect God. When a person is responsible only to himself, there is no order in human relationships. Respect for life and property stems from "Hallowed be thy name." We discover the focus of

life in respect for a God who counts—"Holy, holy, holy, Lord God Almighty!"

It gives strength to the moral order to know with Arthur Preston, "When we do wrong and break the moral law, we are breaking Somebody's heart." A reverence for God gives life its focus. Up and down is made clear. The affairs of human relations no longer swing in free suspension. We deal with a God who counts. "We look up, and behold our redemption is at hand."

"Hallowed be thy name!"

*. . . In reverence, O God, let me ever recognize that Thou art adequate to my need. Amen.*

## "On the Other Side of Life"

By DERMONT J. REID

During a moment of quiet devotional reading recently, I came upon a sentence that leaped out and took hold of me. The sentence belongs to St. John as he recorded the Revelation. Said he, "And I saw the dead, small and great, stand before God."

What a scene that was! How utterly impossible it is for the human mind to catch even the most infinitesimal comprehension of that scene. At once the imagination runs off in all directions. "I saw the dead small and great"—There they are—from every age and from every race . . . "standing before God." Think of the myriads of men who died long before history was being recorded—from every nook and cranny of the earth's surface—standing there in the presence of God! All who have died and slumber in the bosom of the earth—standing before God . . . race upon race, age upon age, generation upon generation—the small and the great—in the presence of God. Not one is to be overlooked. Everyone standing on equal ground. All under the scrutiny of the same Divine Presence.

Now I know that St. John was looking upon a scene of Divine Judgment. A judgment, moreover, that takes place after we have passed into eternity. Yet, it seems to me that here is a garden of truth from which we might feed our parched souls here and now. For there is a sense in which we are already "standing before God" every day—yes . . . every moment.

We stand before a hungry world and are judged by what we do to satisfy the hunger.

We stand before a suspicious and hate-controlled world and are judged by what we do to erase suspicion and abolish hate.

We stand in the presence of a spiritually sick world and are judged by our Christian Witness.

We stand before a church that languishes in the throes of complacency and indifference and are judged by our concern and commitment.

And while we place so much emphasis upon how men judge us here—we need to remember that it will count for nothing unless it can clear the judgment that St. John tells us about.

"And I saw the dead, small and great, stand before God"—The scene is both tender and terrifying, magnificent and majestic—but all in all it could be redemptive.





# Boys and Girls

ELIZABETH WHISNER, Editor



## The Boy Who Won a Prize

By PERLE R. WADE

In the famous old city of Edinburgh, across the sea, there once lived a little boy named Louis. He could not run and play with the other children because he was sick a great deal. But he had a nurse who loved and cared for him, and what wonderful stories she told him! He loved them all—stories of fairies and elves, stories of great men who lived long ago, and many others—but best of all he loved the stories from the Bible.

One rainy day he felt very miserable. His head ached and he had to stay in bed. He had been trying to march his soldiers up and down the bedclothes, but they kept sliding off on the floor. At last he was so tired he just couldn't help crying.

Good Nurse Cunningham understood just how little Louis felt. She wrapped a quilt around him and rocked him gently in her arms until he fell asleep. Her lap was such a comfortable place that when he awoke he felt much better.

Then Nurse Cunningham told little Louis that his uncle was going to give a Bible picture to the nephew or niece who wrote the best story about Moses. How Louis did wish he could win it!

"I've thought of something, Louis," said Nurse Cunningham. "You are too small to write the story yourself, but you could tell it to me and I could write it down just as you tell it."

"Oh, goody!" cried little Louis, clapping his hands. "Please, let's begin."

So Nurse Cunningham brought pencil and paper, and Louis told her what to write. When he felt better he drew pictures on the pages. He drew the baby in the cradle in the bulrushes, and the sister watching over him, and many other pictures. At the very end he drew Moses as an old man with a long coat like the one his grandfather wore to church on Sundays.

His uncle was so pleased with the story and pictures that he sent the prize to Louis—a book of Bible stories, with pictures, and with his name, "Robert Louis Stephenson," painted on the very first page.

How proud Louis was of the prize he had won! Years afterward when he grew to be a man he wrote many wonderful stories and poems which were published in books and which made his name famous. But he never forgot the story of Moses and the prize he won with the help of good Nurse Cunningham.



## THE LITTLE SHOE-SHINE BOY

By MARLENE JANET CLUFF

I watched him standing there, his long body erect, tin cup stretched outward in appeal, sightless eyes searching hopefully.

As I watched, a little ragged shoe-shine

boy stepped forward. He set down the old box of polish and shoe rags and, reaching a grimy hand into the pocket of his torn trousers, pulled out a small coin. Glancing upward, his dark eyes wide with sympathy, the little shoe-shine boy dropped the coin into the outstretched cup. He smiled then, picked up his box, and walked on.

My heart was touched, realizing that the little child had not thought of his own need for food or clothing, but had helped someone in greater need. How mistaken are those who complain of their own mis-



## ANDY'S KISS

*I thought by the time  
He was twelve or so,  
A feigned indifference  
Would mask the glow  
Of appealing love  
In his gay "Hello!"  
I thought it might quell  
The rollicking tide  
Of his elation,  
Ere he reached my side.  
These things I pondered,  
And couldn't abide.  
Oh, would it, in all  
His coming and going  
Never allow his heart  
A wee showing? ..  
Must I be happy  
Just with the knowing?*

*But that little boy  
Is full of surprises,  
Proving untrue  
My inept surmises.  
Never a greeting  
So quileless and sweet  
As his kiss for Grandmother  
When we meet;  
So grave, so charming—  
Half baby, half man.  
Ah, the treasures we hold  
In our hearts and hands!*

—LOUISE WILLIAMS  
Lawrenceville, Ga.



fortunes, never stopping to think of the problems and heartaches of others.

Let us thank God for the blessings we have, and let us remember that there is always someone who needs us, always someone who will appreciate our help, our love, our understanding. True happiness comes when we serve God by serving others.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." (Matthew 25:40)



The only things children wear out faster than shoes are parents and teachers.

—Carolina Education

## A CHILD SHALL LEAD THEM

There is a lovely story of a little girl who was about to undergo an operation. The surgeon said to her, as he was about to place her on the operating table, "Before we can make you well, we must put you to sleep."

The child looked up and said with a smile, "Oh, if I am going to sleep, I must say my prayers first." Then she knelt down beside the table and said,

"Now I lay me down to sleep;  
I pray Thee, Lord, my soul to keep;  
If I should die before I wake,  
I pray Thee, Lord, my soul to take."

The surgeon said afterward that he prayed that night for the first time in thirty years. This little girl was doing her Father's will just as truly as the boy Christ when He was listening and asking questions in the temple.

No one is too small to pray. Thank God that there are little prayers, little burdens, little words, deeds and songs adapted to children. For shall not a little child lead us?—Selected



## CHUCKLES

The farmer boy stood looking at the load of hay that had been upset when the car ran into him.

"Haden't you better go tell your father what happened?" asked the motorist.

"He knows," replied the boy.

"But how can he know already?" protested the driver.

"He's under the hay!" explained the boy knowingly.

• • •

Being told to write an essay on the mule, a small boy turned in to his teacher the following:

"The mowl is a hardier bird than a guse or turkie. It has two legs to walk with, two more to kick with, and wears its wings on the side of its head. And it's sorta backward about comin' forward."

• • •

Johnny: A little bird told me the kind of lawyer your dad is.

Tommy: Yeah? What'd the bird say?

Johnny: "Cheep, cheep!"

Tommy: Well, a duck told me what kind of doctor your dad is!

—Exchange



## Bible Quiz

What miracles do you associate with the following expressions?

1. "But he was asleep." .....
2. "Fill the waterpots with water." .....
3. "Where are the nine?" .....
4. "Give them to eat." .....
5. "Go, wash in the pool of Siloam." .....

## Answers to Last Week's Quiz

1. Herod ..... Cruelty
2. Judas ..... Treachery
3. Solomon ..... Wisdom
4. Daniel ..... Courage
5. Jesus ..... Love



# World Refugee Year Under Way

To bring the plight of the world's 45 million refugees to the attention of the world community, the *World Refugee Year* began officially July 1. Preceding it, Dr. Efflan Rees announced recently that a prayer crusade would be celebrated during the weekend of July 26 in the world's churches of all faiths.

"This will be one of the greatest single acts of united universal prayer in the history of mankind," Dr. Rees predicted, saying that Protestants, Jews, Roman Catholics, Moslems and Buddhists would pray during those days for its success.

Fifty nations, including the United States, are participating in the United Nations' *World Refugee Year*. Co-operation of the Protestant and Orthodox churches in this country will be through the National Council's relief and rehabilitation agency, Church World Service, and denominational overseas relief and world service boards and commissions.

In order that *World Refugee Year*, together with the regular work of the Methodist Committee for Overseas Relief, may be made known to Methodists everywhere, MCOR is making available a member of its staff, Miss Elizabeth M. Lee, for speaking throughout the churches, especially in well-planned series of meetings in a given Area or on a Conference or District level.

During the five years since Miss Lee joined the MCOR staff, she has become well acquainted with the relief situation. From February 1954 to April 1957, she helped hundreds of Methodist churches to sponsor refugees who are now well settled in this country. Since then she has been promoting all the work of MCOR.

Miss Lee has had close contact with the suffering homeless of the world in some of the places where they are. Three times she has worked with refugees in Europe, visiting the camps, conferring with officers of the World Council of Churches and attending major international meetings. In the spring of 1959, she undertook a study of the situation among Arab refugees in the Middle East, Egypt, and Greece. In this *World Refugee Year*, Methodist groups are invited to use Miss Lee to acquaint their people with the meaning of this period, which is no less important to the peace of the world than was the International Geophysical Year in 1958.

Miss Lee's schedule is now being made for September and December, 1959, and

through the winter and spring months of 1960. MCOR will pay her travel to an area where several meetings can be arranged in a given period. Missionary secretaries, district superintendents and others should write for engagements to Miss Elizabeth M. Lee, 150 Fifth Avenue, New York 11, N. Y. (After November 1, the MCOR address will be that of the new Interchurch Center, 475 Riverside Drive, New York 27, N. Y.)

## Norlina Church School Honors J. L. Overby

J. L. Overby, superintendent of the Sunday school of the Norlina Methodist Church for the past 49 years, was honored by members of the Sunday school with special exercises at the church on Sunday, June 28.

Mr. Overby is a charter member of the Methodist Church which was organized in 1910. At that time he was made superintendent of the Sunday school and has served in that capacity ever since. Under his direction the Sunday school has grown from 13 members to some 240 members.

C. L. Hege presented Mr. Overby with a gold fob from the Sunday school in appreciation of the fine work he has done. In making the presentation, Mr. Hege said, "There are no words to express the fine work Mr. Overby has done in the Sunday school, and the Christian leadership that he has exercised in making the Norlina Methodist Sunday school what it has been for the 49 years during which he has served as superintendent."—From the *Warren Record*, July 10.

## South America Asks for More Missionaries

To meet what is described as an unprecedented opportunity for Protestant evangelism, South American Methodists are urgently requesting additional missionaries, reports a Methodist specialist on Latin American affairs.

Just returned from a two-month official visit to South America, the Rev. Dr. James E. Ellis, executive secretary of Latin American countries of the Division of World Missions, says:

"On this visit, I was impressed from what I could see for myself and from what I heard from others that we are on the threshold of a whole new opportunity for expansion of the evangelical (Protestant) witness. This stems from two factors. First, there is a tremendous population explosion—just consider the statement by Brazilians that half of their population is under 25. Second, there is a new receptivity to the Protestant proclamation of the risen, living Christ."

Methodists in Brazil, Argentina, Chile and other South American countries are aware of the opportunities, Dr. Ellis says, and are moving to meet the challenge in a mature and responsible manner. They need and desire assistance from Methodists in the United States, but they realize that the

job of evangelizing and assimilating new Christians is primarily theirs, he adds.

The first way in which American Methodists can help is in providing additional missionaries, Dr. Ellis says. If it be true, as is sometimes said, that there are places in the world where American missionaries are not wanted as in former years, that place is not South America, he adds.

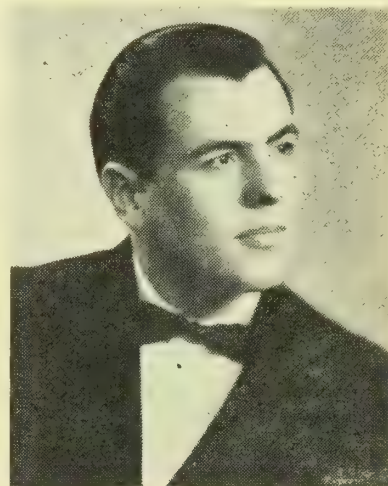
"Missionaries are desired for the experience and inspiration they can give to South American pastors and to develop a sense of international fellowship within the church," Dr. Ellis explains.

"They are also needed to help in evangelizing the many 'wide open' areas of South America. In Brazil, for instance, the Methodist Church turns out 8 to 10 new ministers a year, but it asking for a minimum of 30 new missionary couples from the United States."

## Raleigh Church Welcomes New Minister of Music and Education

Robert Bedle has assumed the position of Minister of Music and Education at the Edenton Street Methodist Church in Raleigh.

A native of New Jersey, the young musician and educator received his A.B. degree at Asbury College, Wilmore, Ky., where he majored in voice. He also studied voice for two years under Robert Malone at Carnegie Hall, New York City.



Bedle came to Raleigh from Pensacola, Fla., where he served first as minister of music at the St. Mark Methodist Church, and later as minister of music and director of Youth Work at the Richards Memorial Methodist Church.

Serving in the dual capacity at the Edenton Street Methodist Church, Bedle succeeds Edwin K. Blanchard as Minister of Music and the Rev. Vernon C. Tyson as Minister of Education. Mr. Tyson received his appointment as the church's associate pastor at the recent Annual Conference in Wilmington, succeeding the Rev. Charles K. McAdams. Dr. Howard P. Powell is pastor of the church.

Bedle is married to the former Frances Osborn of Greensboro, N. C., and they are the parents of two children, Dianna, 4, and Douglas, 2.

## STILL IN THE RUNNING

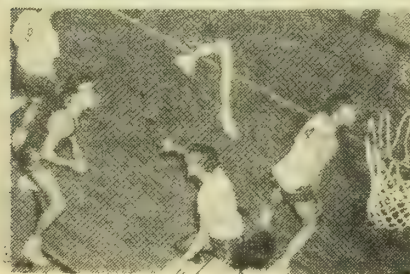
"I am twenty-five cents.  
I am not on speaking terms with the butcher.  
I am too small to buy a quart of ice cream.  
I am not large enough to purchase a box of candy.  
I am too small to buy a ticket to the movie.  
I am hardly fit for a tip, but—believe me, when I go to church on Sunday, I am considered some money."

—Jarvis





**A Church-Related College  
for 500 Students**



# GREENSBORO COLLEGE

**Greensboro, North Carolina**



*Offering A. B., B. S., B. Mus.  
and B. Mus. Ed. Degrees*

*Degrees offered in* Art, English, Education, Home Economics, Economics and Business Administration, History, Mathematics, Biology, Chemistry, Philosophy and Religion, Music (voice, piano, organ, orchestral instruments, Church music and theory), Speech, Sociology and Special Education (the mentally retarded and the speech handicapped).

*Scholarships* \$40,000 in scholarship funds available. Awards based on competitive scholastic ability and on financial need. 11 honor scholarships available to Freshmen. Six music scholarships awarded on the basis of performance and promise.

*Affiliations* The Southern Association of Colleges and Secondary Schools; University Senate of the Methodist Church; American Association of University Women; National Association of Schools of Music; North Carolina College Conference; Association of American Colleges.

*Expenses* The total cost per year for the liberal arts student is \$1,040. Typical expenses for the music degree student are \$1,275. The total cost includes room, board, literary tuition, student activities fee, laundry and medical fees.

**For Information Concerning Admissions**

*Write: Director of Admissions, Greensboro College  
Greensboro, North Carolina*



## Bishop Garber's Wife Dies in Richmond

Mrs. Orina Kidd Garber, 56, wife of Bishop Paul Neff Garber of the Virginia and North Carolina Conferences of the Methodist Church, died on Saturday, July 18, in a Richmond hospital.

Funeral services, which were held in Reveille Methodist Church, Richmond, were conducted by Bishop Roy Short of Nashville, Tenn., assisted by Bishop Bachman G. Hodge of Birmingham, the Rev. A. Purnell Bailey, the Rev. Walter Gum, the Rev. Carl Sanders, and the Rev. Harry Bachus.

Surviving, besides her husband, are three sisters.

Mrs. Garber, a native of Fall River, Mass., and a graduate of Brown University, married Bishop Garber in 1927 when he was a member of the faculty of Duke University.

She wrote "North Carolina for Boys and Girls," a history textbook used in North Carolina schools.

After World War II, the Garbers lived for eight years in Geneva, Switzerland, where Bishop Garber served as bishop for the 13-country Geneva area of the Methodist Church. Mrs. Garber became a leader of the church's deaconess movement in Europe.

## Mrs. Robert E. Hunt Dies in Pleasant Garden

Mrs. Mary Murray Hunt, 82, widow of the late Rev. Robert Eugene Hunt, died on July 2 at her home in Pleasant Garden, where she had lived for fourteen years. She was a native of Alamance County.

Funeral services were conducted at the Pleasant Garden Methodist Church where she was a member. Officiating ministers were the Rev. Paul Bruton, pastor, the Rev. Ralph Jacks of the Falston Methodist Church, and the Rev. G. A. Upton of the Bethlehem Methodist Church. Burial was in the Pleasant Garden Church cemetery.

For the past two years Mrs. Hunt had been in declining health, and she had been seriously ill for nine weeks.

Surviving are two daughters, Mrs. L. R. Burgess of Dumont, N. J., and Mrs. W. C. McLeod of the home; and two grandchildren.

Mr. Hunt, who was a member of the Western N. C. Conference, died in 1954.

## DeHart Holding Meetings at Henderson Church

Allen de Hart, professor of history and director of religious and cultural activities at Louisburg College, is conducting a series of youth meetings at the First Methodist Church in Henderson this week, continuing through July 31.

De Hart began preaching at the age of fourteen and after high school attended Cleveland Bible Institute, Cleveland, Tennessee, for two years. He entered part-time youth work while completing studies at the Minneapolis School of Art, Minneapolis, Minnesota, and received his B. A. degree at High Point College, High Point, His

graduate work was pursued at the University of Heidelberg, Germany, and the University of Virginia. He received an M.A. degree in history in 1957 at the Virginia institution.

During this time, de Hart served a six-year period with the United States Army, in which he served two years as an associate chaplain in Europe. There he was the American director of the German-American Christian Union, an energetic youth group of many nationalities working with the International Youth for Christ and the world YM-YWCA's.

He has had four pastorates, all in the Virginia Conference, and has traveled widely in thirty states and thirty-four foreign countries, speaking and working with many youth groups. He accepted an invitation to continue his work with youth when he joined the faculty of Louisburg College in 1957.

## Duke University Receives Science Foundation Grant

Duke University, a Methodist school in Durham, N. C., has been awarded a \$78,500 grant by the National Science Foundation.

The Award to Duke is one of 14 grants, totaling \$1,534,500, to institutions and agencies to help strengthen biological research.

Aimed at providing scientists with new or modernized facilities, the grant to Duke is earmarked for construction of a research laboratory for marine studies, and additions to seminar and assembly halls.

"Extensive graduate training, as well as research activities by both resident and visiting investigators, have created a need for new laboratory and teaching space," the foundation said.

## Writers' Conference at Junaluska Notable Success

The National Methodist Writers' Conference was held recently at Lake Junaluska, the first of its kind ever to be held there. There were more than fifty enrolled, representing a number of states.

Dr. Ralph Stoddy of New York City, top Methodist Public Relations director, was one of the instructors. Among others were Dr. Webb Garrison, president of McKendree College; Herman A. Teeter, associate editor of *Together* magazine; Miss Rowena Ferguson, editor of Youth Publications, Nashville.

The three-day conference was in the form of a workshop, dealing with the various aspects of gathering and writing news, especially for religious papers and magazines. Forums and informal discussions followed the more formal class periods.

The group voted to request that another such conference be held at Junaluska next year, with an enlarged and longer program.

Those attending the conference from the Western N. C. Conference were the Rev. Sam Moss of Charlotte, the Rev. I. L. Sharpe of Albemarle, the Rev. Garland Stafford of North Wilkesboro, and the Rev. J. W. Hoyle III of the Thomasville District.

## Three Appointments Announced at Duke Divinity School

Three new teaching and administrative appointments in the Duke University Divinity School were announced by Dr. Paul M. Gross, Vice-President of the University in the Division of Education.

The Rev. O. Kelly Ingram, former pastor of the First Methodist Church of Elizabeth City, has joined the divinity faculty as associate professor of applied theology and associate dean of students.

The Rev. Harmon L. Smith, former pastor of Grace Methodist Church, Burlington, has been named assistant to Dean Robert E. Cushman of the Divinity School.

Dr. William H. Poteat, currently a member of the faculty at Episcopal Seminary of the Southwest in Austin, Tex., will become associate professor of Christianity and culture, effective Feb. 1, 1960.

The Rev. Mr. Ingram has been an instructor in the annual summer Approved Supply Pastors' School at Duke University for eight years. He has served pastorates in Oxford, Erwin, Wilmington and Elizabeth City, and has filled several official positions in the organization of the Methodist Church. He is at present secretary of the Board of Trustees of the Methodist Board of Publication (N. C. CHRISTIAN ADVOCATE).

The Rev. Mr. Smith, a graduate of Millsaps College, received the B.D. from Duke University. He will pursue studies for an advanced degree in religion in addition to filling his administrative position on a part-time basis.

Dr. Poteat received the A. B. from Oberlin College. He holds the B.D. from Yale and the Ph.D. from Duke University.

## Rev. Jack C. Smith Begins Missionary Work in Hawaii

The Rev. and Mrs. Jack Smith of Concord, N. C., are beginning pastoral, evangelistic and Christian educational work this summer in Hawaii. They will serve at Kahuku, a small community in a sugar plantation area on Oahu Island, where Mr. Smith will be the pastor of the Kahuku Methodist Church.

Born in Caldwell County, N. C., Mr. Smith studied for a year at Brevard Junior College, Brevard, N. C., and three years at Catawba College, Salisbury, N. C. He was graduated from Catawba in 1953 with a bachelor of arts degree in history. He took seminary training at Duke Divinity School, Durham, N. C., and received the bachelor of divinity degree in 1957.

For the last four years, Mr. Smith has been pastor of the Cold Springs Methodist Church near Concord, N. C., and previously had served the Pfeiffer Methodist Circuit near Misenheimer, N. C. He was a combat pilot during World War II, having served in India and China, and was in the automobile parts business before entering the ministry. He is a member of the Western North Carolina Methodist Conference.

Mr. and Mrs. Smith were married in 1943 and have two daughters, 14 and 13, and two sons, 10 and 7.



## Why Do Good People Suffer?

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Job 1; 19; 28; 38; 42

Lesson Scripture: Job 19:19-25; 42:1-6

Before we begin a study of this lesson we need to realize we are beginning a new unit of three sessions on the general topic, "Life's Eternal Values." Our scriptural bases for these three are Job, Ecclesiastes and Lamentations. From our Judeo-Christian heritage comes the conviction that certain things abide, even when the foundations of life are shaken. People in every age need to feel that "the excellent, by the grace of God, is also the permanent." It is by this sort of faith that men live. Without some such belief life can scarcely be worth living; that is, unless a person wishes to live merely on an animal level. Even to do this is difficult, for there is a spirit in man that is not permanently satisfied with mere physical existence. The statement of wise old Socrates that "the unexamined life is not fit to live," is eternally true.

The first of our three studies is taken from the book of Job. This man, like many of us, came upon one of those times in life when it was hard to make any sense out of it. The old formulas didn't seem to fit the circumstances. The then current belief about suffering is well stated in the first Psalm. Here we are told that the righteous will prosper and the wicked will suffer. Job's friends, who came to visit him after he had lost his property, his children and his health, believed implicitly in the teaching of the first Psalm. If the righteous prosper and the wicked suffer, then Job must be a wicked man; this was the conclusion they drew from the situation in which Job found himself. How Job tried to defend himself against the accusations of his friends, and how he even argued with God is what the book of Job is all about.

After an agonizing recital of the evils that had befallen him, Job (see 19:25-27) makes the great affirmation: "I know that my Redeemer lives, and at last he will stand upon the earth . . . I shall see God whom I shall see on my side, and my eyes shall behold and not another." In other words Job came to the conclusion that if life doesn't make sense, *then God does*. Or, to put it another way, the complete story isn't yet told; all the evidence isn't in yet. Job was acting on a great faith in the unseen and the unproved. Nevertheless, it was as real to him as if he had already experienced it. What is written about Moses in Hebrews 11:27 could also be written of Job—"He endured as seeing him who is invisible."

We have suggested that the question of why the righteous suffer takes up most of the space in the book of Job. But the answer is never given. As we have seen, Job had to make the leap of faith. He had to confess that neither he nor his friends had all the answers.

In the selection from chapter 42 there is a new Job speaking. He is a man who has achieved humility. He doesn't make any pretense of understanding. Indeed, he begs the forgiveness of God for being so foolish as to presume that he knew the answers. Says he: "Therefore I have uttered what I did not understand, things too wonderful for me which I did not know . . . I had heard of thee by the hearing of the ear, but now my eyes see thee; therefore I despise myself and repent in dust and ashes" (Job 42:3-6).

Most of us, if we live long enough, come to see the wisdom of the prayer of the Psalmist: "Keep back thy servant also from presumptuous sins, let them not have dominion over me." The truth of life is found in the living of it; not in the brilliant

wise sayings of the learned, not the babbling of the foolish. The truth is that we have to learn to live with unanswered questions. That was what Job had to learn. As to suffering, perhaps we suffer because we are human. The higher we rise in the scale of development the more sensitive we become. The more sensitive we become the more we suffer. But the capacity to feel pain is also the capacity to feel joy. It was the great Beethoven who took as his life's motto: "Joy through suffering." But there was one greater than Beethoven (or anyone else) who said as he was about to face the cross, "My joy I give unto you."

### CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.  
P. O. Box 588 Siler City, N. C.

### PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two years high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports Catalog.

WILLIAM C. PRESSLY, Pres.  
Box J Raleigh, N. C.

### SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

### LOUISBURG COLLEGE

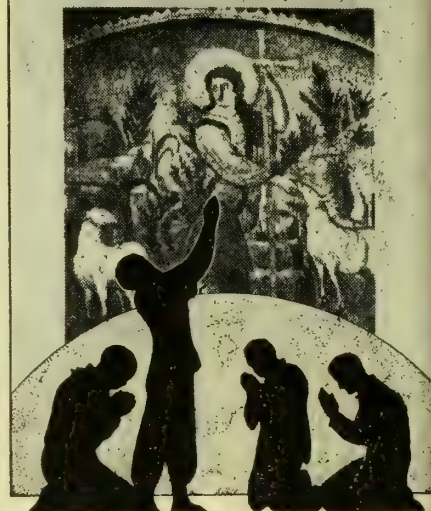


A fully accredited co-educational Junior College, owned and operated by the North Carolina Conference of The Methodist Church. Courses in liberal arts, pre-agriculture, pre-engineering, pre-law, pre-medicine, pre-ministry, pre-nursing and terminal business. Fall term begins September 8, 1959. Write for catalog.

DEAN OF ADMISSIONS  
Louisburg College Louisburg, N. C.

## The Upper Room

World Christian Fellowship Number



## CHRISTIANS UNITE IN WORLD-WIDE WORSHIP

Millions of Christians around the world will join in daily worship through use of the World Christian Fellowship Number of The Upper Room.

The daily devotions in this number are contributed by 61 Christians from 33 different countries. Some ten million other Christians will receive a new sense of Christian fellowship as well as spiritual inspiration from these consecrated men and women of many lands.

Make daily devotions a part of your life and the life of your church as you participate in this world-wide Christian fellowship. Order your copies of the September-October number of The Upper Room now.

Ten or more copies to one address, 7¢ per copy. Consignment orders may be arranged. Individual subscriptions (by mail) \$1 a year, three years for \$3. Air mail edition for service men and youth, same price. Order from

## The Upper Room

The world's most widely used devotional guide

37 Editions — 31 Languages

1908 GRAND AVE. NASHVILLE 5, TENN.



## Book Reviews

**A New Mind for a New Age.** By Alan Walker. Abingdon Press. Price, \$2.50

Alan Walker, who presently is superintendent of the Central Methodist Mission in Sydney, Australia, is also well-known in this country for his writings and lecture tours and most recently for a series of Missions conducted in 1956-57 for the Methodist Board of Evangelism. In this, his latest book, we have the keen insights of one who writes from a rich background of experience and knowledge in current world affairs, who interprets the current scene from the standpoint of the Christian faith.

The thesis of the book is that the new age is already here, and we must get a new mind to fit it. The new age is characterized by revolutionary scientific advance and the consequent obsession with science and what science can do for us, by the rise of backward peoples and oppressed races who will no longer be content with their traditional second-class status, by the tensions of economic abundance for a part of the world set over against the still existing poverty and ignorance of another large part of the world, by the emergence of mass society with its resulting problems of loneliness and the struggle to maintain personal identity and dignity in the face of vast impersonal forces. The new age is fraught with problems and dangers, but Dr. Walker does not yield to the widespread pessimism which sees only the portents of doom which the new age holds. He believes that the new age is an age of promise and hope if we will get the new mind to fit it.

The new mind is really the mind of Christ, understood in terms of its relevance to the problems and issues of our day, and actively applied in the concrete business of living. The call is for the dynamic and redemptive involvement of the church and of individual Christians in the currents of modern life.

The book is written in a style that is direct and concise. It carries the note of urgency, for we do not have long to get the new mind to fit the new age. Every reader will profit by this forthright challenge to genuine Christian commitment and total discipleship in these days of crisis and decision.

—Frank H. Edwards

**You Can Preach,** by G. Ray Jordan, (Fleming H. Revell Co. Paper-bound edition, \$1.75)

Dr. G. Ray Jordan is known all over America as a preacher and teacher. Author of more than a dozen books, he is well-equipped to give advice to preachers in a readable fashion. This book is written in the sparkling style which has characterized all his work, and is not a dry technical discussion of methods of sermon preparation but rather an inspirational treatment of the whole subject of preaching. Full of new illustrations, practical suggestions, the book is not only informative, but intensely interesting.—R.P.M.

**Sermons Preached in a University Church,** by George A. Buttrick, (Abingdon Press, \$3.75)

Here are twenty-six sermons preached in the chapel of Harvard University. To read them is to gain a new insight into the thinking, not only of the preacher, but of those to whom he ministers. Dr. Buttrick talks in the language of the University, not of the street. He does not hesitate to discuss problems which are in the minds of thoughtful students, and he does not skirt the difficulties in the process of arriving at a mature concept of faith.

Those who would like to know what students are thinking should read these sermons, for they are addressed to the questioning and seeking person who is wrestling with the problem of what some have called, "The apparent meaninglessness of our present world."—R.P.M.

**This Is Life,** by John R. Brokhoff, Fleming H. Revell, \$2.00.

"There is no running away from life . . . you cannot run away from yourself. You take your problem with you—you have to live with yourself." This is one of the vital truths emphasized by Dr. Brokhoff in his new volume. This well-known clergyman of

the Lutheran Church, who was for nine years pastor of the Church of the Redeemer in Atlanta, and is now pastor at St. Mark's Lutheran Church, Charlotte, North Carolina, has written the kind of book for which his many friends will give thanks.

It is logical to anticipate that the subjects considered would include such themes as: Life in Christ, in Prayer, in the Home, in the Church, and Life without End. The author deals with these, and other related topics, in a style of writing which makes reading easy. His serious emphasis, however, is relevant to basic Christian theology. "The crisis of our time," he says, "is not in our goals for life but in our attempts to reach them. We ask but we do not receive. We seek but we do not find. We spend our money and get nothing. This is the crisis of a frustrated age."

Both instructors and ministers will welcome this reference to necessary discipline: "Students often think of their teachers as foes rather than as friends . . . Through the discipline of the school-room students learn. At some future date students will be grateful, not to the teacher who offered a snap course, but to the teacher who was tough."

Again, with Christian insight, this clergyman, whose preaching has been so markedly effective, writes: "There is no virtue in suffering per se. The value in suffering lies in how we use it, whether we allow it to sour or to sweeten us."

There are numerous sentences which readers will want to remember, such as: "Character assassination is far worse than murder. It is worse, too, than taking a man's silver and gold. Ruin a man's good name and he has little left. Governmental investigators sometimes forget this fact . . . Pride is man's basic sin, the root of all his trouble . . . A church should be a place of silence that discouraged hearts may be lifted by the still, small voice of God."

This *Is Life* will help many readers to think more clearly about major issues, which concern all of us daily—decisions which must be made wisely if we move beyond mere existence to Life.

—G. Ray Jordan

♦ ♦ ♦

### Books of Comfort Free

I have just received a letter from one of the cultured women in the Baptist Home in Winston-Salem, Mrs. E. H. Harrison, expressing exuberant gratitude for a set of the books of comfort written by Dr. William Goulouze, distinguished seminary professor, a recent cancer victim, of Holland, Michigan. These books by the scholarly Hollander were written during several years out of his own experience as a sufferer in long periods in the Mayo clinic and at his home. They are deeply devotional in spirit, with no denominational slant. Eminent persons in several leading church groups write strong testimonials on their value to sufferers.

Mrs. Harrison's letter says the books have been very helpful to residents in the home, her own favorite being *Grace for Today*; but all, she declares, are highly valued.

Dr. Goulouze became my warm friend, and I agreed to be the North Carolina distributor of his books (offered gratis from a fund he set up) to hospitals, nursing homes, or individual sufferers. Purely as a ministry to sufferers, sometimes in part at my own expense for

postage, I sent, on request, the half-dozen books to about a dozen institutions.

The fund still makes the books free, and Mrs. Harrison's letter inclines me to extend the offer to other hospitals, homes for the aged, or nursing homes that ask for them.

S. L. MORGAN  
Wake Forest, N. C.

♦ ♦ ♦

## In Memoriam

DAVID M. McBRIDE

We, the members of the Official Board of The Methodist Church, Jonesville, North Carolina, pay this tribute of love and respect to Mr. David M. McBride, who passed away on April 14, 1959. He was a loyal and devoted member of this church. We shall miss his presence among us, but our lives are richer because he lived. We extend to his family our sincere sympathy.

It is our desire that a copy of this tribute be sent to his son, his daughter, the North Carolina Christian Advocate, and that a copy be placed in the permanent records of this Board.

Phillip Wilkins, Chairman  
W. L. Boles, Secretary

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**HAVE FUN,** make new friends and money for Church or self. Grow fishing worms easily in basement, garage, or spare room. No digging or stooping. Beginner's kits, \$5.98 up, postpaid. Mambo Worm Ranch, 602 N. Main Street, Louisburg, N. C.

**WANTED:** Full time Director Christian Education First Methodist Church, Wilson, N. C. Contact Rev. R. Grady Dawson, Minister.

## Church Offering Envelopes

Stock form—Can be used by any church

**\$5.75 for 1000**

Advocate Office, Box 508, Greensboro

**Church Furniture**  **Southern Desk Company**

Write for information

Hickory, North Carolina

**Allen**  **organs**

**MOST RESPECTED NAME  
IN ELECTRONIC ORGANS**

**Richard Van Sciver**

1909 E. 7th St. Charlotte 4, N. C.  
Phone EDison 4-0567

## Brevard College

Owned by Western North Carolina Conference offers

Business  
Music  
Liberal Arts  
Pre-professional  
Pre-engineering  
Co-educational  
Fully accredited

**EMMETT K. McLARTY, President**  
Brevard, N. C.



## IN PASSING

(The editor returned from a three-weeks trip to Europe on July 12. During the next several weeks he will discuss some of the highlights of his journey in this column.)

### *A Night in Venice*

The great square before St. Mark's Church was lit by hundreds of floodlights and filled with tourists from all over the world who stood around the platform where the orchestra was playing or sat at small tables near the shops which surrounded the vast open space. In company with several of our party, we sat and drank coffee while we listened to the "New World Symphony" by Dvorak. Our enjoyment was marred only by the incessant conversation of a group of French business men who, it seemed, had no appreciation for good music.

Overhead a velvet sky came down like a bowl upon the Venetian island.

After a time the orchestra closed its performance and we talked with our courier, a cosmopolitan gentleman whose mastery of seven languages (including Chinese) had stood us in good stead upon the tour. "Bill" Krullaard is a native of South Africa, a resident of Holland, and a world traveler who knows America as he knows Europe and Asia. For some time he worked and lived in Chicago and his comments upon American affairs are based on experience and information.

According to "Bill," Americans are naive and unsophisticated. Their satisfaction with the U.S.A. causes them to fail to find the good in other countries. Such tourists are often objectionable because they cannot adjust to other ways and expect to find all of the conveniences and luxuries which they have at home.

That set us thinking about some of the things we had seen and heard.

Why is it that we think that we can make ourselves understood by a foreigner if we shout loud enough?

Why is it that we cannot refrain from commenting on the customs of other countries in a disparaging manner?

• • •

### *Tourists Are Tourists*

After a discussion of our defects, our friend consoled us with the remark that Americans were not a bit worse than Englishmen and Dutchmen. In other words, the trouble with American tourists is the same thing that makes all tourists hard to take—they are not ready to accept life in another country and to look for the good instead of the bad. The Englishman wants his tea, the American his coffee. Neither finds what he wants, for European tea is usually served with lemon and comes from a tea-bag, and coffee is too horrible to describe. The Italian would never think of drinking water with his meals (for the very good reason that most water is unfit for human consumption) and the Frenchman considers anyone crazy who won't drink at least a bottle of wine at a meal.

To tell the truth, the average tour is

enough to make a hypochondriac out of the best-adjusted person. You are hustled and hustled from one place to another, without time to sleep or rest; you change beds nearly every night, eat quantities of unusual foods, see so many strange sights that you can't remember what you saw. You say, at the end of the trip, "Well, I wouldn't have missed it for anything, but I wouldn't do it again." And yet, in a year or so, you get the itch to see another part of the world, and off you go.

Some of these things we talked about during that evening in Venice, and then we made our way through a dark alley lined by steel-shuttered shops to our hotel. In our room, which was expensive enough, but offered the conveniences of a third-class flop-house in America, we fell asleep to the sound of the slapping of the waves in the canal down below—and awoke a few minutes later to hear the cries of argument and recrimination from the volatile kitchen help as they unloaded the day's supplies of fish from a gondola. Looking out of the window in the light of the rising sun, we saw the black swan-boats gliding by. They had seemed romantic enough in the evening, but these were not pleasure boats; they were the aquatic delivery wagons of the butcher, the fish market and the vegetable man. In one of the boats a dirty fishmonger gutted his catch as he

glided along, throwing the offal into the water as he went.

The sight didn't help our appetite, but fortunately we had no fish for breakfast—only rolls, butter and what was called coffee. By the time we had reached Venice we had become accustomed to the Continental breakfast, which seems to be designed to remind one that life is real and life is earnest and it is time to get ready for the day by sinking one's teeth into a baked handgrenade. (One of our ladies sunk a tooth and left it there, much to her discomfort. It had to be filled by an Italian dentist, without benefit of pain-killer. Two days later the filling came out.)

But Venice by day is still beautiful with a sort of decayed charm. We visited the great church on the square and marveled at its grandeur—and at its lack of churchly atmosphere. There were no seats, no benches, only a vast open space where once the faithful stood and knelt. This was the cathedral of the present pope, which he served as Cardinal Roncalli, and the guide was glad to tell of that fact. "Venice is proud of Pope John," he said. We told him that we were expecting to see him in Rome. "You'll like him," he said. "Everybody does."

The story of our visit to Rome and the "audience" with the Pope will be told next week—in passing.

## Seminar at Bennett College Outstanding Event

GREENSBORO, N. C.—Around 150 Methodist women leaders from 37 states, the District of Columbia and five foreign countries attended a 10-day national Seminar on Christian Social Relations on the campus of Bennett College, beginning July 21.

Among the group were women from the two newest states—Alaska and Hawaii; seven delegates from North Carolina and six from South Carolina, and representatives from Malaya, Southern Rhodesia, Canada, England and India.

The seminar, held every four years, is sponsored by the Woman's Division of Christian Service of the Methodist Board of Missions. Theme of the current seminar was, "The Family in a World of Rapid Social Change."

Among the speakers scheduled were members of the United Nations executive staff, college professors, ministers and church executives, and President Willa B. Player of Bennett. They presented three aspects of Christian social relations as affected by cultural and social change, technology and economic issues. Discussions followed keynote addresses in these several areas.

Dr. Dorothy Lee, professor of anthropology at Harvard University, gave three addresses, and Dr. James K. Matthews of New York City, associate general secretary of the Methodist Division of World Missions, delivered five messages on the topic, "Eternal Values in a World of Change."

A highlight of the seminar was the seven worship services prepared especially by Methodist missionaries and nations in

areas of rapid social change. The writers are from Korea, Japan, the Belgian Congo, the Philippines, India, the United States and Latin America.

Music representative of the rapid change taking place in various areas of the world was sung at the opening session each morning. The singing was led by Miss Kathrya Barber, a Methodist music teacher in Kanpur, India; Miss Ruth Harris of New York, secretary of student work, and Miss Jan Stentz, of New York, a secretary of missionary personnel.

### Missionary Nurse Composes International Prayer

Miss Joy deLeon, R.N., of Madison Wisconsin, now serving as a nurse in the Methodist Church's Sanatorio Palmore, in Chihuahua, Mexico, has composed an "International Prayer" that is attracting wide attention in missionary circles. The prayer "God grant that I may have the Latin love of beauty, the African sense of the ridiculous, the Indian mysticism, the Jewish faith, the American know-how, the European know-why, the Greek moderation and the Christian love. Amen."

♦ ♦ ♦

You can hardly call a man a leading layman if he is not going anywhere.

♦ ♦ ♦

Of evil, men do more than they contemplate; and of good they contemplate more than they do.



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY  
AUG 7 - 1959

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.

August 6, 1959

Volume 104

Number 31

## *In This Issue*

What Is the American  
Religion?

W. W. REID

Page three

Methodism Witnesses in  
Central Africa

BISHOP DODGE

Page four

What Darkness Cannot  
Dim

JOSEPH SIZOO

Page five

Methodism Is Busy at  
"Gante 5"

Page six

Junior Camping

Page seven

NCC Caravan

Page twelve

Editorials

Much Ado About Little

The Weakness of  
Protestantism



## WORLDWIDE BIBLE READING

AMERICAN BIBLE SOCIETY

See article on page 5



# Carolina Briefs

The Rev. Richard Weingart, a student at the Duke Divinity School, was guest preacher at First Church, Belmont, on Sunday, July 26.

The Rev. Lester E. Griffith, young Methodist missionary to Algeria, was guest speaker at Hawthorne Lane Church, Charlotte, on Sunday morning, July 26. He was guest speaker that evening at a District Missions Rally at West Market Street Church, Greensboro.

Dr. Raymond A. Smith, head of the department of Religious Education at Greensboro College, was guest speaker at College Place Church of that city on Sunday, July 26.

The Rev. C. F. Grill, pastor of the Burgaw Methodist Church, was guest speaker at Trinity Church, Wilmington, on Sunday evening, July 19.

Dr. C. Excelle Rozzelle, former minister of Myers Park Church, Charlotte, will be guest preacher at the 8:45 a.m. and 11:00 a.m. worship services in that church on Sunday, August 2.

Progress is being made on construction of the new headquarters building in Statesville for the Western North Carolina Conference. When the building is completed it will house all of the offices of the various executive secretaries in the Conference.

Thirteen Methodist students have received Rockefeller Brothers Theological Fellowships for the 1959-60 school year. The fellowships are awarded to students of various denominations who are considering serving the church in the ordained parish ministry. Expenses are paid for a "trial year" at a seminary during which the student seeks to determine whether the ministry should be his or her lifetime vocation.

A Call to Witness and Decision Rally for the Greensboro District was held in West Market Street Church on Sunday evening, July 26. The speaker was the Rev. Lester Griffith, former missionary to Algeria, now under assignment to a pastorate in Belgium. Music was furnished by the Ambassadors Quartet from Rhodesia, Africa. Churches throughout the district were represented at this meeting.

The Rev. J. Ernest Yountz, superintendent of the Marion District, was guest preacher at First Church, Morganton, on July 26.

The Rev. Richard Braunstein, pastor at Whitakers and a frequent contributor to this magazine is the author of a sermon in the current "Expositor" magazine.

Mrs. Virginia C. Dowd, widow of the late Rev. W. O. Dowd, was united in marriage to Mr. Hugh Prince, prominent Methodist layman of Dunn, on July 23. The Rev. Dr. W. L. Clegg, pastor of Hayes Barton Church officiated.

The Rev. Paul Townsend, superintendent of the Salisbury District, was guest preacher at Central Methodist Church, Concord, during the absence of the pastor, the Rev. Julian N. Holmes, on July 26.

Henry Gibat, manager of the Piedmont Press, was guest preacher at St. Paul's Church, Burlington, on July 26. He reports



In 1919 the WNC Conference appointed the Rev. P. L. Shore (center in accompanying picture), now retired and living in Greensboro, as the first pastor of the newly-organized Trinity Church, Gastonia. It was located in the southern part of the city, near eleven new textile mills which had been built in the preceding twelve months. On July 19, 1959 the Rev. Mr. Shore returned to Trinity as preacher for the fortieth anniversary service. Shown with Mr. Shore are Mrs. T. S. Sherrill (left), and Mrs. A. P. Richie, the two living charter members who are still members at Trinity. The service also marked the first anniversary of the congregation's move to their new church building, re-located on South Florida Street in Gastonia. The Rev. G. G. Adams, Jr. is the pastor.

that the new parsonage located at Trail 2, in the midst of a grove of trees, has just been completed and is one of the loveliest in the state. The Rev. Rufus Stark and his family have moved into their new home.

Central Methodist Church, Asheville, will conduct a Youth Week, Aug. 16 to 20, for young people 12 to 23 years of age, offering worship services, discussion groups, recreation and special features.

## Capsule Comment

**Gang Terrorizes Village:** Two hundred Swedish hot-rodders dressed in leather jackets in imitation of the hero, American Marlon Brando, swept down upon Kristainstadt, a small city, and terrorized the inhabitants recently. They were attending a motorcycle race. Tents were set ablaze and fire trucks bombarded with bricks and home-made bombs. Twenty persons were injured . . . Who gets the blame? American films.

**Castro Returns:** As predicted, Fidel Castro, premier of Cuba, has returned to office, after announcing that he had resigned. Hailed by a jubilant crowd, Castro expressed his determination to run his country without outside interference, and declared that anyone who opposed his land reform plans would face a united front of peasants . . . The question is, who is going to pay for the loss in revenue suffered through Castro's disruption of Cuban economy? Reports say that sugar prices are down,

agriculture is in chaos, construction almost halted, foreign investment slowing, unemployment is growing and tourist trade is off.

**Boom Ahead:** According to a survey U. S. News and World Report, the steel strike is expected to cause a lag in production for a while, but when the strike is settled, "Look for a real boom." Reasons for optimism: Total spending, \$483 billion; retail sales \$217 billion; national income (after taxes) \$335 billion; more jobs.

**Score Card on Integration:** Speaking before a conference called at Notre Dame University, Dr. Carl F. Hansen, superintendent of schools at Washington, D. C., reported that during the four years school integration in that city conditions have improved greatly and scholastic achievement in these schools, of which 70% are racially mixed, is generally equal or above, the national average. Reading and arithmetic ability, according to Hansen has increased by a third over the year, to a level far superior to the national average. In a period of two years, eight months, the city-wide reading ability of sixth graders was above the national average in five tests out of six . . . Even more encouraging is the news that the crime rate among Negro youngsters has dropped from 37 delinquents per thousand in 1950 to 21.2 per thousand today.

At this same meeting, Bishop Vincent Waters of Raleigh reported that all N. C. Catholic churches have been integrated since 1953.

♦ ♦ ♦

## NEW STAFF MEMBER IN BOARD OF PENSIONS

Vernon A. Sladek, a Mitchell, S. business man, will join the staff of the Methodist Church's General Board of Pensions in Chicago, Sept. 1. This announcement was made July 27 by the board's general secretary, the Rev. Dr. Charles Calkins, who said that Sladek will serve as his administrative assistant.

A native of Pukwana, South Dakota, the 41-year-old layman comes to his new position from a career in business. In Mitchell he has been a special agent of a life insurance company and an instructor in business administration at Dakota Wesleyan University. From 1946 to 1955, he was employed by Montgomery Ward & Co. including service as manager of their store at Washington, Iowa.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation  
Henry E. Gibat ..... Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 42 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Healey, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# What Is the American Religion?

By W. W. REID

What really is the religion of America? I am not thinking of what we say we inherited "from the fathers," "the foundation upon which the nation rests"; nor what we profess when we speak of "our nation **under God**"; nor of the Ten Commandments, which is about all our **major** (major in numbers) faiths seem to agree upon. No, I am not asking about what is written in our creeds, and in our catechisms, and in our books of prayer, discipline, and exhortation: I am asking rather, **what makes us do as we do**—and why is our **doing** so often in utter contradiction of what we **say**—and perhaps believe in our minds but not in our wills?

For some of us, the Shorter Catechism (how many know the Longer?), or the Sermon on the Mount, or our own interpretation of the Commandments, or a few familiar words—"love," "compassion," "brotherhood," "forgiveness," "stewardship," "the Cross," "redemption," and some others—are what we say we believe, or even live by. Yet, how deep is our knowledge of their meaning, how wide the application we make of them in the 'practical' everyday decisions and purposes of our lives?

"Thou shalt not covet . . . anything that is thy neighbors," says one Commandment. Yet who would say that much of our advertising and sales techniques, indeed much of merchandising, are not rooted in **covetousness**—in much more polite terminology? "Thou shalt not kill," is in the same decalogue; but in actual practice we add, "except your enemies in time of war."

And then, though we are (we say) a nation **under God**, we do not permit God's name to be used in our schools, nor his Commandments placed there before our children. So far as the nation's schools are concerned, the faith "that made the fathers strong and great" is taboo for their descendants. And then we wonder why there is a wave of delinquency, and crime, and family breakup, and highway murder, and disregard for all authority, and courts and jails filled.

We give praise to the Just Steward and to the Good Samaritan. But isn't it sensible Ameri-

canism (we say) "to look out for Number One first"—"if we don't, who else will?"—and aren't there institutions of various kinds (our taxes help pay for them) that will care for the man writhing by the wayside? It takes time and money, and we haven't much of either, to be a good neighbor.

"I believe in God, the Father almighty" . . . and He's been a great help to me and mine. It adds to my self-respect (and the respect of my neighbors for me) when I go to church. If I get sick, I know God will take care of me; and if I have troubles, I can cast them all upon Him, and I'll have peace of mind—and get comfort of body, too.

"God is always on the side of right"—and it is certainly good to know that we live in a land and under a flag that are always on the right side of things—war, diplomacy, international relations . . .

No one ever says it as boldly and crudely as this; yet, as a nation and as individuals, don't we act as if these were some of the affirmations of our Creed: I believe that God watches over America and blesses all that she does. I believe that God attains his purposes by giving some people power to wage and win wars. I believe that God is a capitalist, and he approves the principle of making profits. I believe that by praying when conditions are desperate (hunger, poverty, sickness, worry), I can draw God out of heaven and he will do what I want him to do. I believe that the forests, the mines, the fields, and all other wealth, natural or created, have been given to Americans to use—and that God has withheld them from other less-favored peoples. I thank God that I am an American—and that He is one, too.

It might be a worthwhile exercise to set down in writing just what **you** believe and live by. Go over the Commandments, the Creed, the Beatitudes. Ponder each and search your spirit: Do I practice making peace, being humble, thirsting after righteousness? Does my nation so do? Each of us may well be surprised by our vagueness, our compromising, our self-deception.





# Methodism Witnesses in Central Africa

By BISHOP RALPH E. DODGE  
*Lourenco Marques Area, Africa*

The primary purpose of the Christian church is to bring all people to an allegiance to Jesus Christ as Lord and Savior. Such an allegiance transforms individuals and changes society, bringing to all a more abundant life.

The church is more than bricks, mortar, steel, and timber; the school is more than curriculum; and the hospital more than medicine. The spirit is always more important than the material—the intangible than the tangible. Consequently as I speak of “the work” it is my hope that we shall all see people, redeemed and redeemable, rather than merely the bricks and mortar of developing institutions or the turning wheels of dusty district cars.

The seven Annual Conferences of The Methodist Church have a fairly common pattern of work in the various geographical and political areas of Africa. At times, and in certain sections, the scope of that program is limited by restrictive measures over which the church has little control. Thus the programs of the Rhodesia and South East Africa Conferences are similar in design but quite different in emphasis. But first a word about the geographical areas covered.

Geographically the work of the South East Africa Conference extends from Komatiport along the main Johannesburg road down to Lourenco Marques and thence all along the coast as far north as the Save River. The work is confined to the Vatswa, Vatsonga and Vachopi peoples in Mozambique, and those of their number working temporarily or permanently in the Transvaal.

The Free Methodist Church is working in the same geographical area and among the same groups of people. As a rule, relationships have been very harmonious, with the witness of one branch of Methodism strengthening that of the other. Relationships between missionaries of the two branches of the one church have at all times been most cordial.

Geographically, the work in the Rhodesia Conference is limited to the Eastern Districts of Southern Rhodesia, going as far south as the Nyanyadzi River and as far north as the Mazoe River. With the exception of one circuit centering in Harari Township, Salisbury, the original comity arrangement made with the Synod has been maintained. The work is confined to the Wamanyika and Europeans except in those areas where migrants have entered into the conference area in large numbers and demand a service in their own language.

The Rhodesia Conference has 445 preaching places served by 62 ordained ministers, 23 local preachers, and over a thousand volunteer workers. The South East Africa Conference has 769 preaching places, many of them in mine compounds in the Transvaal, served by 47 ordained ministers, 42 local preachers, and over 500 volunteer workers. The church membership for the Rhodesia Conference, including probationers, is 40,854, whereas in the South East Africa Conference membership is 25,045. The missionary staff in Rhodesia, at 81, is nearly double that in South East Africa, of whom 15 are in the Transvaal.

In the South East Africa Conference the ministry at the junior college level is trained at the interdenominational Seminary in Ricatla, and in Cambine at the Standard VI level. As is commonly known, the higher ministerial training in the Rhodesia Conference is at Epworth Theological College and the lower at the Old Umtali Biblical Institute.

The church membership is more advanced educationally in Rhodesia due to more favorable circumstances. In Mozambique all education at the primary level is officially turned over to the Roman Catholic Church and no Protestants are ever admitted in the one government Teacher Training Institute which is Roman controlled. Whereas the Rhodesia Conference has 191 primary schools, the South East Africa Conference has only 2. Whereas the Rhodesia Conference has over 32,000 pupils in the primary grades, the sister conference to the south and east has only one-twentieth as many. The Rhodesia Conference has over 850 teachers, whereas in South East Africa there are only 25. In Rhodesia the Conference has one Secondary School currently going up through Form 4, two P.T.L. and one P.T.H. Teachers Training Colleges. In South East Africa there is only private secondary instruction at Cambine which may turn into a secondary school; however, African pupils are allowed to enter government high schools upon meeting certain standards.

Medical work is carried on at both Chiquique and Cambine in South East Africa with nurses being trained at the former. Nyadiri is the main medical center of the Rhodesia Conference although there are strong dispensaries at Old Umtali and Mutambara. Rural dispensary work is carried on from both Mutambara and Nyadiri. Baby folds for motherless children are maintained at Old Umtali and Nyadiri. Under construction at Nyadiri is one of the most

modern mission hospitals in the Federation. Nearing completion at the present time is a unit of two large tuberculosis wards. Nurses also are trained at Nyadiri. The only leper work in the two conference is at Teles in Mozambique where a large camp is maintained.

Agricultural and industrial training are given in both conferences. Although modest, the industrial school at Cambine is one of the best in Mozambique. Agricultural and community betterment programs are carried on around Umtali by a team of missionaries and nationals.

Both conferences have presses, that in the Transvaal printing much literature for other churches in Mozambique and the Union as well as helping meet the literature needs in the Congo and Angola.

Both the Rhodesia and South East Africa Conferences have been slow to take advantage of the Crusade Scholarship Program provided by the Board of Missions in New York for training church and community leaders. However, at present, there are two men studying medicine in Edinburgh, Scotland, one minister studying for a degree in the States, and a teacher in Portugal. Only last week three young men were recommended for scholarship study in Portugal and Brazil.

Both the Rhodesia and South East Africa Conferences support the very worthwhile Manica and Sofala work with headquarters in Beira. This interdenominational project bears the major evangelical witness between the Save River in Central Mozambique and the Nyasaland frontier at the north. In addition to substantially supporting the various Christian Councils and Conferences, other joint projects include that of maintaining a Christian Center for African students in Lourenco and another in Lisbon.

What more need be said? Or who can number the camp meetings, quarterly conferences, youth institutes, rukwadzano meetings, patrolha camps, Sunday schools, mine compound classes, agricultural demonstrations, pre-natal classes, athletic contests, literacy campaigns, and ad infinitum?

It is very difficult to delineate the intangible results which follow these various forms of preaching the Gospel. Suffice to say that men and women are being tranship in both conferences and that the pattern formed at they are brought into discipleship of society is rapidly changing. As in travail a child is born, so may something new and beautiful come forth from the prayers, perspiration, and struggles of these years.

It is all done that others may know Him, whom to know aright is Life eternal.

## Methodist Youth Plan National Convocation

Nashville, Tenn.—About 6,000 Methodist youth will attend the quadrennial National Convocation of Methodist Youth, August 24-28 at Purdue University, Lafayette, Ind., to “stretch sights, attempt perspective, and approach the big questions.”

Theme for the convocation will be, “Man’s Need and God’s Action.”

“The convocation has been called,” said the Rev. Charles H. Boyles, Nashville, to “proclaim once more that God speaks in the personal, cultural, and international crises of this time.”



# What Darkness Cannot Dim

THE REV. JOSEPH R. SIZOO, D.D., Litt.D., LL.D.

*Professor of Religion*

*George Washington University*

This title strikes a thoroughly harmonious note with the 16th annual World-wide Bible Reading theme, which portrays the Bible as "The Everlasting Light." This Bible Reading program, sponsored by the American Bible Society, was sparked by the request of a Marine on Guadalcanal who asked him family to join with him in reading certain verses from the Bible each day. It has now become worldwide, and the theme this year, "The Everlasting Light," reminds us that the divine light of the knowledge of the glory of God, through Jesus Christ, shining in the minds and hearts of all men can yet make this a different world.

There are two things the Bible never takes into consideration:

The Bible never takes geography into consideration. It leaps across the barriers of the nations and disregards the frontiers of peoples. It is at home in every land and language.

Then, too, it never takes time into consideration. Written thousands of years ago, it is as relevant today as when the words were first recorded. It is meant for all lands, all languages and all times. The Bible belongs to the ages.

The Bible lights up the road to significance. Almost every page is aflame with the story of what man can do when he is willing to let God take possession of him. It is always saying, "Look what you can do with life when it is God-guided." Moses may think himself inadequate for the responsibilities which confront him, but when he placed his hands in the hands of God he became one of the five great men of history and the founder of a great nation. A supplanter becomes a prince of God; a plowman in Tekoa becomes a prophet of social justice; a man of unclean lips becomes a herald of righteous Redeemer; a tax collector, never a popular man, becomes the writer of the First Gospel; a fallen girl by the well becomes a city missionary. A slave girl becomes the instrument through which a general is cleansed of leprosy; a boy's noonday lunch becomes a feast for thousands; an intolerant bigot becomes a preacher of the universal gospel of love. The stone which the builders reject becomes the headstone of the corner. Beneath the thin surface of the humblest are inestimable values. Deep in the human heart are talents which grace can transform and glorify. In spite of what you say, man is made a little lower than the angels, capable of thinking God's thoughts after Him. "What can a man give in exchange for his soul?" If you ever doubt the worth of life, go to Calvary and read the story of Christ dying for you. To an age overwhelmed with frustration and insignificance the Bible calls out, "Put yourself in the hands of God and leave yourself there." There are no iron curtains to keep the power of God from lifting the humblest and weakest to places of influence and power.

When Evangeline Booth returned from a world tour for the Salvation Army, she

told me of a little village in India where lived the families and members of the robber caste. The village was full of robbers, thieves and thugs. Every attempt by the government to stamp out the wrong failed. Then the government resolved to destroy the village entirely and scatter the people. The Salvation Army asked if it could have a chance to do something to save the village before the decree was carried out; so a little band of Salvationists preached on the street corners and in the rice fields. The redeeming grace of Christ began to work in the village. The chief of the robber caste was converted, and the entire village population was baptized. Strangely enough, stealing stopped; not a complaint was made against them. The village had been made over. The government police thought this was too good to last and, sure enough robbers broke out in the next village. The police sent a secret agent to shadow the leader. They saw him late one evening, slinking down a narrow trail with a bundle under his arm wrapped up in a newspaper. They were sure he was at it again. They followed him to his home, and then they watched through the window as he entered his house, closed the door, gathered his family about him and unwrapped the bundle. They expected to see loot tumble out of the package. To their surprise they saw that the bundle was a Bible which he had borrowed from a neighbor in another village. The children gathered about him near the light, and through the open window they heard a clear voice reading: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." This is the Book which pierces the darkness of sin and offers redemption.

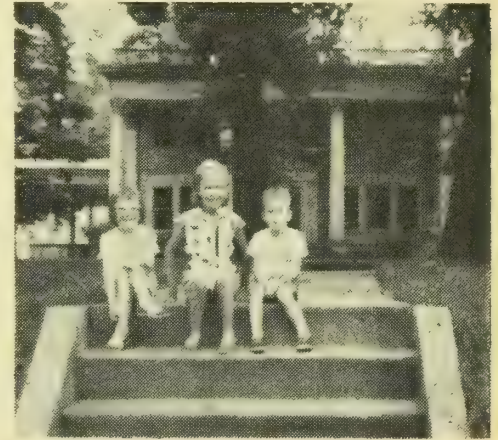
Some years ago, early in my ministry, I came to know and to befriend a man who was later convicted of murder. I stayed with him through his long trial and his imprisonment in Sing Sing. I visited him often in the death house. One day I asked the guard who was always with me when I talked with him if I could give him a copy of the New Testament. The guard looked the book over very carefully and handed this New Testament to this condemned man through the steel screen which separated us. I remember well the last visit I had with him a week later. It was his last night on earth; the following morning he paid the penalty. As I walked through the corridor with the guard, he heard me come, and walked to the door of his steel cage and said to me, "That man Luke wrote a great story." His face was lit up with a light and a peace that I have never seen before. It would be Luke—the gospel of redemption for all those who have lost their way; for sheep that are lost; for lilies that fade and of prodigals who step across the pathway of indiscretion. "Be Merry for this my son was dead, and is alive again; he was lost, and is found." This is the Book which sheds a light which no darkness can dim.

## Kilgo Church, Charlotte, to Erect New Sanctuary

One of the most lovely spots in Charlotte was chosen for the location of Kilgo Methodist Church, which will begin the construction of a \$200,000 sanctuary, chapel and classrooms about August 24. This church was organized September 4, 1943, with only thirty-seven members, and was named after the late Bishop John C. Kilgo. Mr. and Mrs. John C. Kilgo, Jr., are present members of the church.

Through the farsightedness of the Charlotte Mission Society of the Methodist Church, the T. C. McNeil House at 2101 Belvedere Avenue, was purchased on August 25, 1944, and presented to the membership of Kilgo. By January, 1945, this residence had been converted to a church home for Kilgo Methodist. This building, which is now being torn down, is shown in above picture. (The three children are Holly Ruth Hall, 5, Heather Sue Hall, 7, and Hamilton Carlisle Hall 3, great-grandchildren of the late Bishop Kilgo.)

Ground was broken for the fellowship



building in March, 1948, and it was first occupied a few months later. The cost of construction and equipment of this building was \$10,000.

Then on February 14, 1954, the congregation met and broke ground for the new education building. By March 21 it was time to place the cornerstone, so a brief service for the laying of the cornerstone was held between Sunday school and the worship service. The education building was completed at a total cost of \$106,430.23, and on October 15 was formally accepted by the church. "Open House" was held on Sunday, October 24. By December, 1957, the education building was free of indebtedness.

The new church will be of Colonial architecture, with a nave seating 400 people. There will be a fellowship hall to accommodate 200, church office and pastor's study, choir room, a chapel, and three church school rooms. The church will be altar-centered.

The building committee is composed of L. M. Phelps, chairman; Reid Crook, Julia Gaither, Earle J. Gluck, James Krimminger, C. H. Lackey, Frank Lowrance, and T. C. Wilson, Jr.



# Methodism Is Busy at "Gante 5"

By JAMES L. RIEDY

Mr. Riedy, a former staff member of Methodist Story recently visited Mexico and saw the church at work at "Gante 5."

You can easily pass by the Temple of the Holy Trinity without being aware that you are passing a church. And no wonder. Its facade certainly gives no strong suggestion of the building's function. Rather, it must appear to the normally observant passerby as just another edifice along commercial Gante Street in downtown Mexico City.

But it is a church; and one of the more sedulous, effective and historically fascinating in the entire Methodist family.

Its location is the heart of the city's business and shopping district and but a couple minute's walk from Sanborn's famous House of Tiles. The latter, a combination gift shop and restaurant, probably attracts just about all but the most anomalous of U.S. tourists who visit the Latin American metropolis. So, chances are, should you ever be there yourself, you too will get to Sanborns.

From it, if you walk one block east on Madera and turn right on Gante, you'll find the church at Number Five.

On this site over five centuries ago the illustrious and unfortunate king of the Aztecs, Montezuma, had his zoological gardens. Then, following the arrival of the conquering hordes from Spain, the land was given to the Franciscan monks upon which to build their monastery. This they did, completing it in 1525.

For over 300 years following this date the monastery served as a center for the evangelization of the entire continent. Its missionaries journeyed to the Caribbean, Central Americas, and to parts of the United States and Mexico.

But not only was the monastery significant for its religious activity. During its early years Pedro de Gantes founded as a part of it the first school on the continent. And also during this period when political agitation intermittently arose, the convent served as a refuge for politicians and others.

As the Franciscans grew in wealth, they developed a dissatisfaction with their quarters. Something more impressive was expected. So, in 1645 their convent was replaced by a new one. It was the cloister-surrounded courtyard of this which is the sanctuary of the present Gante Street Church.

Something happened in the mid-nineteenth century that brought an end to the monastery. In 1865 the Mexican government discovered that conspirators were using the monk's quarters as a meeting place and further that one of the friars was associated with them. The result was the expulsion of the monks and the seizure of their property.

After a few years the government decided to get rid of its holding. The former Fran-

ciscan domain was thus divided into lots which were sold by auction.

The courtyard came under the ownership of a Catholic family and in time was rented to the Chiarini circus. Hence, the very place which today reverberates each week with the sacred sounds of hundreds of Mexicans singing hymns of praise and supplication to God once filled with laughter and the noises of frenzied excitement as throngs of spectators were entertained by a company of circus performers. Once an area filled with the spirit of Dionysus—today a sanctuary permeated with the spirit of the Almighty.

Eventually a roof was built over the court and the building rented to a theater group. The performance given in the beginning reportedly reached a level of excellence. But in time the entertainment went through degrees of change for the worse until the presentations approached burlesque.

That the property on Gante Street was to serve a loftier end was determined in the early 1870s if not foreordained long before then.

It was in 1872 that Bishop Simpson of the Methodist Episcopal Church sent William Butler, noted founder of Methodist Episcopal missions in India, to Mexico. Butler's assignment: to organize a work on behalf of his denomination.

He arrived in the Mexican capital, Feb. 23, 1873. Shortly thereafter he gave thought to his first task—that of obtaining some land and buildings.

Somehow, he heard about the Gante Street building, which at the time was being used only occasionally as a theater.

His interest led him to inspect the property, and in so doing he concluded it would be ideal for use as a church and missionary headquarters. The problem now was: how to obtain it.

Referring to this matter Butler sometime later wrote: "... the bigoted old lady would not be willing to sell it to us, and I feared to trust any broker in the city, lest they should be induced to fail us."

But something happened. By chance the Methodist missionary one day met a Catholic gentleman who took an almost immediate liking to him. He learned of Butler's difficulty of being unable to purchase the Gante Street building and expressed a desire to see what he could do about the matter.

"Have \$500 ready for me tomorrow," requested Butler's acquaintance.

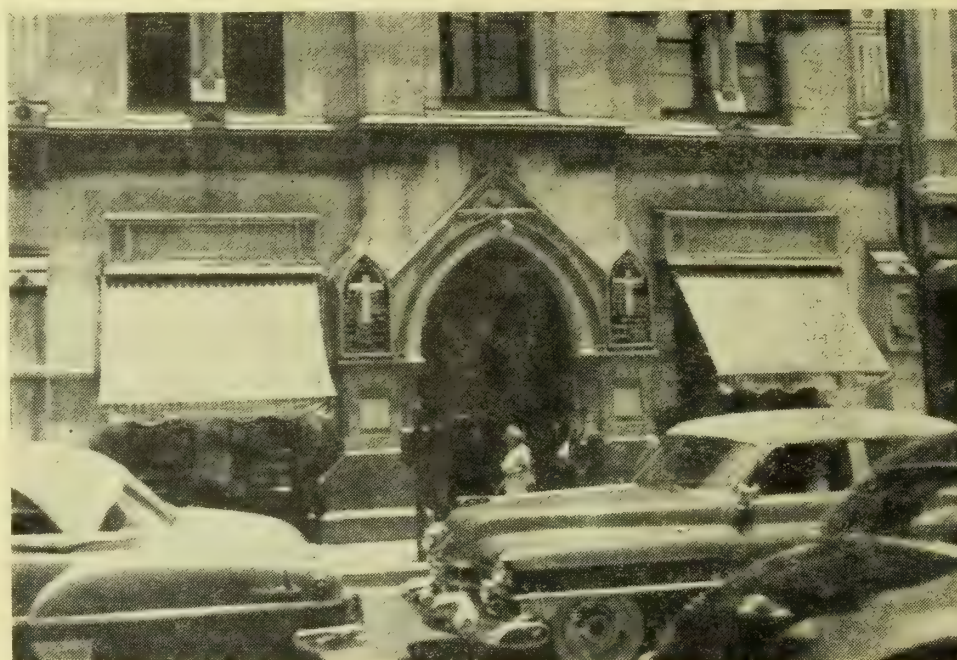
In commenting on what followed, Butler recorded: "He came the next day, took the money, paid the installment, and obtained his receipt. The property was his and all secure. As soon as the papers in the case were ready he took me to the government office and made out a deed to me as agent of the Missionary Society of our Church, and the circus of Chiarini was ours."

Within a few months the Gante Street property, which had cost about \$8,000, underwent a metamorphosis. What had been a theater became a church which included vestries and classrooms. Also on the 100 x 180-foot estate was found space for a bookstore, printing establishment, two parsonages, a school of the Woman's Foreign Missionary Society and a home for missionaries.

It was two years later that the church, with its 27 members, was formally organized.

Today the church at Gante Five continues to be the main center for Methodism in Mexico. This fact in itself, though, does not imply that the church is also one of extraordinary vitality and activity—one whose program could be the envy of many a stateside Methodist.

Look at the facts. First, a few statistics:



Holy Trinity Methodist Church



Membership—over 3,000; attendance on Sunday mornings—between 700 and 800 including the younger children; Sunday school attendance—between 300 and 400. Impressive though they are, such figures are only a fragment of the story.

In the Sunday school, which attracts persons from all parts of the city, you can find classes for all age groups. In addition, there is a class for professional men and women having a membership of 25 plus.

You can also find existing at Gante Five the same other organizations probably a part of your own church—a men's club of 25 members, a women's organization of 40, an intermediate youth group of some 60 and a young adult group of about the same number. There is also a White Legion of 150, a service composed of working women. They meet once a week.

Also, we must not fail to take note of the fact that prayer consistently has been recognized as a vital part of the church's life. Thus, services at Gante Five include a daily morning prayer meeting held at 6:30 weekdays and at 7:00 on Sundays. Attendance averages about 15 during the week and 80 on Sundays. Interestingly, such gatherings have been held without interruption for more than 18 years.

In addition, somewhat less than 160 persons gather at the church every Thursday evening for the mid-week prayer service. Then too, there are the prayer times conducted by men of the church in Mexico City's poorer neighborhoods. These are held twice weekly in each of four different places. If you ever happen to be in Mexico City on a Sunday, attend one of the services at the church. Sunday school is at 10, and morning worship at 11:30. An evening service is held at 7:30.

Gante Five, of course, is not without its problems. Some of them are typical of those which beset many of our own inner-city churches. The matter of a scattered membership is one of them.

Another problem is the building itself. Due to its age much money must go toward upkeep. Already over a million pesos have been spent during the past 10 years on repairing and remodelling the sanctuary. Complicating this problem is the fact that due to the historical value of the building, the government considers it a national shrine. Consequently, the architectural details cannot be touched.

The building is literally splitting. It is sinking. No longer are the original columns supporting the top. In order to save the sanctuary plans have been made to use metal rings and concrete for holding the sanctuary together.

Additional plans are in the making. The entire front section of the building is to be torn down and a six-story structure erected in its place. This will include on the first floor a large vestibule leading to the sanctuary. A chapel, pastor's study, and church offices will be on the second floor. On the third will be classrooms for intermediates and young people. The floor above will have episcopal and administrative offices for The Methodist Church in Mexico. On the fifth floor there will be a social hall and on the top two pastors' apartments.

This addition, it is estimated, will cost about two million pesos or \$160,000. The local congregation is responsible for pro-

viding half of this amount. Already over \$70,000 pesos have been received. It is expected that the other million (\$80,000 US cy) will be supplied by the Board of Missions of The Methodist Church.

Already the plans have been approved by the government officials. As soon as government authorization is obtained it is hoped the work can be started.

The plans were drawn up by Vicente Mendiola, reputed to be the best authority in Mexico on Spanish architecture of the 16th century.

To the building fund and to the church in general the congregation of the Temple of the Holy Trinity gives generously. Women who earn their living by washing clothes by hand contribute sacrificially every week to the support of the church. In one instance a family of nine with an income

of only 500 pesos a month (\$40) give five pesos weekly toward reconstruction of the church. This is in addition to their benevolence giving.

In another instance a man who was unemployed when the campaign to raise funds for rebuilding the church was begun made a pledge of 70 pesos. When he obtained a job he paid the 70 and gave several more as a thanksgiving to God for the job.

These are only a few of many illustrations which could be offered to reveal the dedication of those who belong to the church at Gante Five—a church with a unique past and one which is certain to have a glorious future—a church which has been, is, and will certainly continue to be a vital center for advancing the Kingdom of God in Mexico.

## Juniors Find New Experiences in Camping

By RACHEL B. GUTHRIE

The fourth session of a new resident junior camp for the Burlington District has ended. Although the boys and girls were glad to see mother and daddy again, they were sorry to leave their new friends and the good times of their five-day-camp period. One eleven-year-old boy held tightly to his bottle which contained a "red-elf" salamander in one hand and several small pieces of cedar wood, which were just right for additional whittling, and a cedar "gaw" in the other. This same boy happily told his mother, "Gee, it was great," and "Please, my I go back next year!"

In this camp, the children were divided into groups of eight, four boys to a man counselor and four girls to a woman counselor. Breakfast in the finest restaurant was never better than that cooked by the four girls under the direction of their counselor, after the fire had been started by one of the four boys under the direction of the counselor. The finest beds in the most exclusive hotel never felt as good as their cots in a hogan or in a canvas-covered wagon.

A counselor, who had shared these wonderful experiences with these fifth and sixth graders, told a mother she had been to many camps but this was the best camping experience in which she had ever participated.

These experiences and others will be offered to more children of the North Carolina Conference as the facilities in these district camps are expanded and other district camps, which have been planned, are built.

But this resident camping, these wonderful early morning, dusk, and evening experiences are being made available only for our juniors in the North Carolina Conference.

There are any advantages to the day camp program for this age child. Many children in many churches can be included in such a program on a local level. And, also, the low cost will appeal to many parents and church leaders.

However, there are many small churches in which there is insufficient leadership and a lack of time of leaders available (due to vacations, home duties, participation in vacation church schools, etc.) where a program of this kind will be impractical, if not almost impossible.

For the children of these churches, as well as many other junior-age children who are emotionally and physically perfectly able to go "off to camp," resident camping is a necessary supplement to the day camping program.

Of course, resident camping requires the same high qualities of leadership necessary for all who work with our children and young people, in addition to the special talents for camp work. Of course, resident camping requires an outlay of much money, and perhaps some gifts, for sites, etc., but Methodists have always provided what their children (and adults) need for their Christian development.

Those who believe that junior resident camping will be a help to our junior-age children, and that this is an obligation of our Conference and districts instead of the local churches, should get behind our Conference leaders and encourage this type of program.

## Kernersville Youth Attend Camp at Quaker Lake

Approximately 90 Methodist Youth of the Kernersville area gathered at Camp Quaker Lake during this week. Participating are youth from Main Street, Cherry Street, Pine Grove, Sedge Garden, Pisgah, Sandy Ridge, Bunker Hill, Walkertown, Morris Chapel and Love's Church.

Seniors came to camp on Sunday, August 2, and remained through Wednesday. Intermediates arrived on Wednesday and will stay through Saturday morning.

The staff for the camp consists of the ministers and youth counselors of the respective churches.



# EDITORIALS

## Much Ado About Little

Millions of Americans gasped in amazement and perhaps a bit of apprehension as they read the headlines on July 24. "Verbal Brickbats Swapped by Nixon and Krushchev," shouted one newspaper. Another, with a fine disregard for spelling, headed its page with "Atmosphere Warms as Dick Meets Khrush." But a sampling of all news stories gave the impression that Nixon and Krushchev had engaged in something approaching a fist fight during their tour of the American exhibit.

And then came the let-down.

On Saturday afternoon one TV network carried the taped record of the conversation, and the nation breathed easier again. For here was no violent argument, no bitter words which might lead to war. All that we saw was the rather unprecedented spectacle of two very undiplomatic leaders of the two greatest nations in the world swapping frank comments on subjects which are usually discussed at a secret meeting. Thanks to television, the world was able to see and hear just what went on. Smiling, jabbing at each other with their forefingers, the two men argued in unrestrained fashion, but that was all. And at the close, they shook hands on the agreement that the taped record of the affair would be released in both countries.

Typically, some English newspapers criticized both participants for behaving rather crudely, but the reaction of most people was one of relief that things had come to such a pass that two men of such stature could frankly discuss their differences—and let the world in on the occasion.

It is possible that this one telecast has done more to give Americans and Russians an inside picture of what is going on than all the reams of material written by so-called experts. And it has certainly given the lie to some of the stories sent out by press correspondents.

It is easy to read into words what was never meant to be there. Any editor is frequently bewildered by the construction which his readers put upon what he writes or prints. But to watch such a conversation, to see play of expression in the speakers' faces is to be able to better understand what is behind the words.

Krushchev on television is a far different man from the monster described in many stories about him. Americans will know better how to assess the meaning of some of his seemingly intemperate statements. He is no fool, neither is he a cooing dove. He is a dangerous antagonist and he represents a powerful nation bent upon finding its place in the sun. He suffers from an inferiority complex, which seems to be natural to all Russians, a complex which has driven them to extremes for centuries.



But Krushchev is a man, not a monster. He can be dealt with, even if we have to remember the old saying, "He who sups with the devil must use a long spoon."

Readers of the excellent articles written by Governor Hodges in some of the North Carolina newspapers have been given an insight into the life of the Russians which no other writer has ever managed to convey. Perhaps none have ever had the opportunity given to the governor to poke about as he pleased, interview top officials, and then report frankly on what he has seen and thought.

The visit of Vice-President Nixon was a fitting climax to the tour of the governors. He has not been diplomatic and he has not acted like a statesman—or as a politician. But he has met the Russians on their own ground and on their own terms. He has answered accusation with honesty and unyielding firmness. And that is what the Soviets need just now.

## The Weakness of Protestantism

Protestants have devoted much time to uncovering the weaknesses of the Roman Catholic Church, but far too little in asking questions about their own liabilities. In a recent issue of *Christianity Today*, the rapidly growing conservative Protestant journal, an Army Chaplain, Tracy Early, discusses the tragic weakness of modern Protestantism in failing to teach that worship is not a matter of personal preference but a necessary part of the Christian life.

Chaplain Early makes three emphatic statements: 1. Protestants have never convinced their youth that regular public worship is important. 2. The average Protestant regards his church life as a social affair rather than as an opportunity for confronting God. 3. Protestants generally give primary loyalty to a particular local church, not to Christ.

As he explains, the attitude of the home is reflected in the behavior of the soldiers in the Army, and it is from his experience in this field that the author writes. Like most chaplains, he is faced each Sunday with the spectacle of overflow congregations at the Catholic Mass and only a handful of worshippers at the Protestant services. Like many of us, he has tried to console himself with the argument that Catholics go to church because they are afraid of punishment if they don't. But Chaplain Early did some investigating of the motives of the Mass-goers and found that the easy explanation was not the true one. Catholics go to Mass because they have been taught, and they believe, that worship is essential to the Christian life.

One of the most disturbing passages in

this article is that which states that Protestants generally give primary loyalty to a particular local church, not to Christ. If this be true, then there is little hope for Protestant gains in the future. We live in a mobile, fluid civilization, where home ties and community interests often give place to an individualistic attitude which pays little attention to anything but the need of emotional or physical satisfaction. Moving about as we do, we have lost the sense of values which once animated the American people. If we continue to think in terms of loyalty only to a particular church, so much that we must be "won" back to church every time we move from one place to another, then we will eventually run out of members, or at least, church-attenders.

Speaking of the soldier's reaction, the author says, "Since his loyalty was to the program of activities of a particular church in a particular community, and not pre-eminently to Christ, the service of his post or of any civilian church in the area 'just do not seem like church', they are not like the church back home."

Another fault he finds is with the common identification of loyalty to Christ with loyalty to an individual, a well-loved preacher or a favorite teacher. All of us have known church members who could not survive a change of pastors and their enthusiastic co-operation with one minister seemed to unfit them for any activity under the next man. But the church was the same, the activities the same, and certainly God the same.

Who is to blame for the situation in which we find ourselves?

Certainly it is not Protestantism itself, for Reformation doctrine gave no encouragement to such a childish conception of our relationship with God and the church. The Reformers believed that the church was the Body of Christ, that to belong to the church was to belong to Christ, that to neglect church worship was to neglect our Lord. They knew nothing of socials, recreation halls, and modern activities, but they came to church to meet God.

It is interesting to note that wherever church membership has become too easy—as in the national churches of Europe—attendance at worship has fallen off. In this country, we have no national church, but we have certainly made church membership easy to obtain and to keep. Men do not value what they get for nothing.

"The Christian Church cannot exist without individual response to the call of God," says Chaplain Early, but neither can it long endure without group expression in regular public worship. The problem is particularly acute for Protestantism. It must be faced and corrected if the Protestant denominations are to retain a significant place in the structure of American life."



# DEVOTIONAL

★

## Every Individual an Instrument of God's Will

By ROBERT G. TUTTLE

Love ever gives,—  
Forgives—outlives,—  
And ever stands,  
With open hands.  
And, while it lives,  
It gives.  
For this is Love's prerogative,—  
To give,—and give,—and give.

—Oxenham

"Thy will be done" was the central prayer, the central theme in all the life of Christ. His living was devoted to fulfilling the purposes of God on earth, to yielding himself as an instrument of God's will among men. This earnest prayer of Jesus has not been answered—because we have prayed it more with our lips than with our lives.

"The world does not look like the work of the loving Father," writes Evelyn Underhill, "it looks more like the work of selfish and undisciplined children." Clovis Chappell remarks that if he had to believe that everything in the world was the will of God he could not believe in God. Much in the world is not the will of God; it is opposite to the will of God—for God has never forced his will on men. Man cannot have God unless he chooses God.

"A prophet is someone who is not afraid to put up his lightening rod." He is not afraid of being struck, of being *charged* with the Infinite Spirit. This is the genius of youth, to expose the heart and mind to God with no inhibitions. Jesus was electrified with God.

The will of General Motors, of Du Pont, of Liggett and Myers may or may not be in line with the will of God. The will of America, of Russia, of Red China may or may not coincide with the Divine Will. The will of the White Race, of the Black Race, may neither express the will of the Eternal. Wills in conflict equal men in conflict.

There comes a time when I must define my purpose and declare my destiny. Will I risk everything on the will of God as revealed in Christ, or will I follow another way of life? Here I stand at a crossroads. Many times I have stood there. All of us have. We look both ways. We take stock of our lives. We look afresh at Christ. Down deep we believe that He is right. We are convinced that His is the only way of life that makes sense. Something tells us that life ought to be this way whether it is or not. I know that I have only one life to commit. I am aware that time is running out. I dare to make this commitment! As I make it I feel a tremendous power from outside myself move with me in the commitment. I am going to venture my life on Christ, come what may! Then I know that I am on the road. My life is launched. I am swept into the current. This experience may grow dim, later I must check my course again and again. I may even experience a fresh launching of myself with Him. I will discover how to put a greater dependence upon Him and less

## Ship Ahoy!

(An Old Man's Musings)

When friends of youth have departed  
And the years have burnt out our zest;  
When memory's lapses have started  
To make of the right word a quest;  
When print on the page grows smaller  
As we open our favorite book,  
And the shadows of evening seem taller,  
While the sky has a mystical look;  
When songs that were dormant awaken,  
And lights that were dim flame bright,  
And vain dreams of youth are making  
Lost visions return in the night;

It is late!

So we preen faith's wings for passage  
Like birds for their autumn flight,  
While stars flash a friendly message,  
Dispelling all fear of the night.

—HOMER CASTO

Weaverville, N. C.



upon me. When I want this more than anything in the world, life unfolds in new dimension.

Recently, at night, we circled high above our airport and started our glide toward the runway. There it was in the black distance, marked by tiny yellow lights. Such a little space, so narrow, so short, and all around the blackness. But this tiny bit of space marked clearly by lights was my only possible goal of safety. To the left of it was destruction, to the right of it was death, short of it or beyond it was nothingness. Here and here alone was life, the way, clearly marked, and I remembered that Jesus had said, "I am the way."

"To obey God, ye must disobey yourself," declares a character in *Moby Dick*. This is hard to do. It is so much easier to obey myself than it is to obey God. I know so clearly what I want to do, and God's will is sometimes unclear to me and uncertain. When I yield He leads me to such surprising things, and perhaps I am not ready to go that far with him. But then I know in my better self that when I am "little," it is myself I follow, and when I am "big," it is God whose will I yield to.

Coming to the missionary, a Brazilian Christian made this unusual request, "Sir, I want you to come to my law office tomorrow. I am ready for you to dedicate my office. I am anxious that every proceeding carried on within the wall of my office be just as much a part of the will of God as any area of my life"—Why should this be an "unusual" approach to life? Why should it not be "normal" procedure for any sensible individual?

Wherever we are, whatever we are doing, it is possible to turn, face God, and ask Him frankly for new bearings on the course that leads toward Him. God in the past becomes a dim memory. God in the future becomes a "vague hope," unless *moment by moment* we live and move and have our being in his will. It is good to

know that as we accept the will of God for the finest unfolding of our lives, we in that act also accept the power of God for its fulfillment. "If we will what He wills," suggests Clovis Chappell, "then the impossible becomes possible."

Let Thomas Kelly speak:

We need not get frantic. He is at the helm. And when our little day is done we lie down quietly in peace, for all is well.

As we look ahead, the runway is lighted—it is "narrow," it is "limited"—but we know that this is the way of life.

"Thy will be done."

*Let my will be worthy of thine approval, and Thy will become my most earnest desire. Amen.*

## The Affirmation of Faith

By ROY C. PUTNAM

Faith must always have a confession that is adequate to itself in the age in which that faith exists. In that "Westminster Abbey" of the New Testament, the 11th chapter of Hebrews, all those men whom God recognized as overcomers expressed their faith appropriate to their times. In those days nations were young and people were migrating, setting up new nations and laying the foundations of empires.

But God's troubadours forewent all these things and we read of them "they confessed that they were strangers and pilgrims on the earth." (Heb. 11:13) This they did by their acts. "Abel offered . . ." "Noah prepared . . ." "Abraham went out . . ." etc. Faith is the principle that lies in the heart but believing describes the activity of that faith, the motion, the movement, the working activity of it. The word "air" is a noun describing the atmosphere we breathe. But wind describes air in motion. Faith is the principle residing in the heart, lying there ready for action, just as air in a room is ready for movement at anytime there should be a concussion.

Faith that claims to believe in Jesus Christ as the one and only Savior and then exhausts itself in sentimental verbosity is a faith that does not have the respect of God. There were 40 years between the crossing of the Red Sea and the breaking down of the wall of Jericho. And yet these years are crowded with such miserable service that the Holy Spirit in compiling the blazing facts of sacred history drops these years as being unimportant in the march of providence: "By faith they passed through the Red Sea . . . by faith the walls of Jericho fell down."

The architect's plan is never perfect until it is expressed. That prayer, that ideal, that aspiration, that conviction, implanted within your heart by the Holy Spirit of God, must be acted upon and stand in contrast to a world in flagrant rebellion against God's will. When you are moved to act upon the persuasion that is in your heart you will move out from that moment to be distinctive in your community. And no one may doubt your dedication to the Lordship of Jesus Christ.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Sunday Morning on the Farm

By PAT BAILEY

Our world today is rapidly becoming more and more mechanized with everyone and everything governed by the swiftly moving hands of the clock. But even in all this helter-skelter, there still remains something special about Sunday morning that cannot be found any other day of the week.

Although today many of us live in the city, the latest trend is to move out to the rural areas where large farms have been divided into building lots. "Down on the farm," a real honest-to-goodness farm, is not found now as in days gone by, but many of us still remember our Sunday morning on the farm.

Saturday night found the average family making ready for Sunday. Children were bathed and heads washed with water heated on the old wood stove in the kitchen. Shoes were shined and clothing for everyone made ready for church next day.

When the sun peeped over the horizon on the Sabbath, there was something different about it. Things were not the same. The sunlight was more gentle, having a brightness not recognized on week days. The cackling of the chickens was different. The cows were not as restless, and even the roses seemed to know it was the Lord's Day.

Because the chores were not done as early on Sunday morning, the pigs begged for their breakfast. The milk buckets were usually filled to overflowing, the foam running down their sides, telling the story of delayed activity.

Only a country child knows what Sunday means on the farm, sensing the intangible something that makes this day different from all the others, and recognizing the voice of nature as it announces that it is a day of rest and worship.

If the farm child was fortunate enough to live near a church with a bell, he will never forget the solemn tones calling him to God's house.

Happy is the farm family that allows all machinery and work animals to remain inactive on Sunday. Everything goes better the whole week through when parents on the farm recognize Sunday as God's day. From farm homes where God is recognized come leaders to bless the world.

One cannot think of a more inspiring sight than that of the whole family dressed in their Sunday best, loading into the car or wagon, or walking down the road together—on their way to church.

The simple serenity expressed in the church services on the Lord's day is something that grows more impressive as the years go by.

Some farm folk are following the example of city folk and are losing some of the solemnity of Sunday, but we should never

allow our children to forget the Lord's day on the farm.

Almost any farm boy or girls can tell you that somehow the Sabbath is different from all other days. Even the fowl, the livestock and the elements of nature give evidence that there is something different about Sunday morning on the farm.

### A LITTLE ONE'S QUESTIONS

Mama, is the sky a curtain hiding Heaven from our sight?

Are the moon and sun big windows made to give the angels light?

Are the stars bright flashing diamonds shining from God's hand afar,

And the clouds just veils of vapor dropped from Heaven floating there?

If the sun's a window, Mama, don't the angels through it peep

As it kisses earth at even, watching o'er us while we sleep?

Is the rainbow just a ribbon girding Heaven and earth about,

Or a railing made of roses so the angels won't fall out?

Is the sighing in the treetops songs of praise some angel sings?

And the snowy flakes of winter, feathers falling from their wings?

Are the dewdrops brightly shining in the early morning hours

Kiss spots left by elves and fairies, where they slept among the flowers?

Is the lightning rockets flying when the Prince of Glory comes?

Is the thunder just the rattle of the baby angels' drums?

—Author Unknown

### THE WATERMELON THAT GOT HEAVIER

By JENNIE S. CHARLES

When I was a little girl living in Davie County, North Carolina, 60 odd years ago, Mr. Frank Koon had a country store by the "big road" about a mile from our home.

Country stores and big roads are out of date now. Filling stations and highways have taken their place. And miles seemed so much longer in those days than now when we have faster ways of travel and don't have to open gates, climb rail fences or walk foot-logs across streams.

One day mother sent my sister Della and me to Mr. Koon's store for some little articles—perhaps a spool of thread or box of matches. After going down a hill, crossing a stream of water and climbing two rail fences, we came to the back of the store by way of a path alongside Mr. Koon's watermelon patch.

On our way home by the same route, the ripe watermelons attracted our attention, and we were so hungry for a nice, juicy slice that we decided to take a melon home with us.

A watermelon is one of the hardest things

to carry. It is so heavy, so round and smooth, and has no handle to hold onto. Della and I took turns carrying it as we went uphill and downhill, crossed the stream and the rail fences, and finally reached home, hot and tired, and very hungry for watermelon.

"Where did you get the melon?" Mother asked. We told her we had taken it from Mr. Koon's field. He was not looking when we took it, and we were sure he would never miss it, as there were so many left.

Then what do you suppose Father said? "Take that melon right back and put it where you found it!" And Father's command was not to be disobeyed.

Can you imagine Della and me having to carry that watermelon the mile back to Mr. Koon's melon patch, and then walking another mile back home!

We two girls have grown up now, but we've never forgotten how that stolen watermelon got heavier and heavier with every step. Somehow we never wanted to steal another one.

### THOUGHT FOR TODAY

All the little flowers that spring up from the sod

Have such a lovely habit of looking up to God.

I think this is the reason that through all dust and heat,

They can always manage to keep their faces sweet:

—Copied

### CHUCKLE

A farmer was driving past a mental hospital with a truck load of fertilizer, when a patient called out:

"What are you hauling there?"

"Fertilizer," replied the farmer.

"What are you going to do with it?"

"Put it on my strawberries."

To which the patient replied, "You ought to live here. We get sugar and cream on ours."

—Exchange

### Bible Quiz

Animals Mentioned in the Bible

1. What animal did Aaron make out of gold .....
2. What common household animal is not mentioned in the Bible? .....
3. What animal did Jesus mention in one of His stories about "lost" things? .....
4. What animal did young David slay? .....
5. What animal did Jesus ride on His triumphal entry into Jerusalem? .....

### Answers to Last Week's Quiz

1. Stilling of the Tempest—Matthew 8:23-26.
2. Water made into wine at the Wedding in Cana—John 2:1-11.
3. Cleansing of the Ten Lepers—Luke 17:11-17.
4. Feeding of the Five Thousand—Luke 9:10-17.
5. Restoring of sight to the man born blind—John 9:1-7.





Mrs. Vergil E. Queen of Elizabeth City was elected president of the NC Conference Ministers' Wives Association at the meeting in Wilmington during the Annual Conference. Mrs. T. A. Collins of Rocky Mount is the new vice-president, and Mrs. T. J. Barrett of Warrenton, secretary-treasurer.

Show in the above picture are the new and retiring presidents, talking with the local chairman. Left to right, Mrs. Vergil E. Queen, Mrs. W. J. Neese, and Mrs. C. S. Hubbard.

## Pleasant Grove Celebrates 100th Anniversary

A packed house greeted the Rev. J. Bascom Hurley, retired former pastor of Pleasant Grove Church (Elizabeth City District) as he preached the anniversary sermon on the occasion of the celebration of the 100th anniversary of its organization.

The story of those hundred years was read by Mrs. W. B. Chesson, who concluded the history by reading a poem, "The Little White Church," by Mrs. Florence Coles of Tampa, Fla. Also featured on the program was a solo by Mrs. Norma Chasson Nixon of Elizabeth City, accompanied by Miss Jamie Riddick.

Gifts of two offering plates, presented by Mrs. H. E. Nixon and her brother, Thomas M. Chesson of Elizabeth City, were dedicated by the pastor, the Rev. J. A. Williams. The plates were in memory of their father and mother, the late Mr. and Mrs. T. M. Chesson, who were lifetime members of the church.

Many descendants of Thomas G. Tarkenton, one of the original trustees and the organizer of this church were present for the occasion. Mrs. T. L. Wynne, who is 83 years old, was the oldest member present. Visitors attended from Maryland, Virginia and many North Carolina towns and cities, and guests included District Superintendent R. L. Jerome and Mrs. Jerome of Elizabeth City.

Members of Mackeys and Roper, the two other churches on the charge joined in the celebration and enjoyed the dinner.

(Editor's Note: We are indebted to Mrs. J. A. Williams and Mrs. W. B. Chesson for this news story.)

## N. C. Man Elected Head of Rural Fellowship

Wichita, Kan.—The Rev. Dr. Garland Stafford, superintendent of the North Wilkesboro (N.C.) district of The Methodist Church, was elected president of the Methodist Rural Fellowship at its annual meeting July 20 here.

The Fellowship, an unofficial group of Methodist laymen and ministers concerned with the welfare of the rural church, held its meeting in advance of the National Methodist Town and Country Conference. Dr. Stafford succeeds as president the Rev. Dr. Elliott L. Fisher, superintendent of the San Jose (Calif.) district, who has held the office since 1955.

Other officers elected were the Rev. Russell Hoy of Canal-Lewisville, Ohio, vice-president; the Rev. Dr. Harry V. Richardson, president of Gammon Theological Seminary, Atlanta, Ga., treasurer; the Rev. B. B. Curtis of Wahpeton, N. D., recording secretary; the Rev. C. Edwin Murphy of Lexington, Nebr., promotional secretary; the Rev. Dr. Clyde N. Rogers of Columbus, Ohio, finance chairman; and the Rev. James Hankins of Rogersville, Tenn., editor of the *Methodist Rural Fellowship Bulletin*.

Life memberships in the Fellowship were presented to three clergymen who through the years have made significant contributions to the work of the Fellowship and to the development of the rural church; Dr. Rogers, Dr. Fisher, and the Rev. Dr. Glenn Sanford of Philadelphia, director of the department of Town and Country Work of the church's Division of National Missions.

During the meeting the Rev. Ray Magnuson of Fortuna, Calif., presented to Dr. Fisher, the retiring president, a "president's" (Continued on page 13)

## High Point President



Dr. Wendell M. Patton of Hickory, is the new president of High Point College, succeeding Dr. Dennis H. Cooke, who will head the new department of Teacher Education. Dr. Patton comes to the college after years of service in the education field in the University of Georgia and Lander College. For the past seven years he has been engaged in business, and has been in Hickory for three and one-half years as assistant to the president of Shuford Mills.



Bishop Paul N. Garber presided over the unveiling and dedication of the historical marker which stands near the 162-year-old Grace Church, Wilmington, during the recent Annual Conference. Standing with the bishop is Dr. J. V. Early, pastor.

The marker carries information regarding the history of the church, which was organized Dec. 24, 1797 and in which Bishop Asbury preached in 1813. Information on the marker was prepared by Louis T. Moore, chairman of the New Hanover Historical Commission.

## A. J. Walton Receives Town and Country Citation

Dr. Arley John Walton, who is now professor of Practical Theology and director of Student Work at the Duke Divinity School, was among several who received citations for distinguished rural church leadership at the recent National Methodist Town and Country Conference at Wichita, Kansas.

Dr. Walton was born in Phillippi, West Virginia, received his A.B. degree from Fairmount State College in West Virginia, and completed his graduate work at the International Church College, Minneapolis, Minnesota, and Columbia University. He has successfully served town churches, and as a district superintendent has continued to bring leadership to this important field. His interest in the field of Christian Education caused the West Virginia Conference to elect him as executive secretary of the Board of Education. His ability in this field resulted in the Methodist Church, South, calling him to larger fields of service with the general Board of Education. With the coming of unification, he became the superintendent of Town and Country work of the Board of Missions and Church Extension of the Methodist Church where he served with distinction.

Dr. Harold Bosley says of him that, "no man in Methodism is more thoroughly conversant with the problems of the rural church than Dr. Walton."



# NCC Caravan Writes from Berlin

June 18, 1959. We are now in Berlin, the Island City of Germany, cut off from her neighbors—an aftermath of the war. We had a delightful flight from London this morning by B.E.A. Most everyone took advantage of the time to write letters, read or just rest after four days of sight-seeing in London.

We were met at the station by members of the lovely Brose family. The Rev. Erwin Brose, pastor of the Immanuel Methodist Church, Martin, a son, and our interpreter while in Germany, and Hildtroud, a darling 11-year old with long blonde pig tails who presented up a bouquet of pink carnations. Mrs. Brose, a wonderful person, had a delicious lunch waiting for us. Corbin and Tommy were delighted when she insisted that we eat *more, more, more*. However, Pat Pugh is afraid her family will not recognize her when she reaches home. She is already outgrowing her two skirts and one dress!! There are so many delicious new foods to tempt our appetites.

In the afternoon we went to the top of the radio tower or Funktrum to get a view of the City of Berlin, stretching out as far as we could see—a city of contrasts—the new building and the broken, shattered walls standing side by side. Later in the day we met our hostesses for our stay in Berlin and went our separate ways grateful for the opportunity of the new experiences which awaited us in this new land.

Friday, June 19. Early Friday morning we made a bus tour of Berlin's Western Sector. We saw at close range many of the interesting spots which we had seen at a distance from the radio tower. Among them were the newly repaired Brandenburg Gate, the only joint project of the East and West. This gate was originally built in 1879 in invitation of the Probylaca in Athens. At the foot of the great radio tower is the Fair Grounds or exhibition centers where the big German exhibitions are held in February and September. We were impressed with the simplicity and strength combined in the Air Lift Memorial commemorating the self-sacrificing help given to Berlin by the free world. One takes a second look at the unconventional new Berlin Congress Hall designed by the American Architect Stubbins. It is called "Our Oyster—or Big Jaw" by Berliners. Thousands come to attend meetings and international Congresses. Near Congress Hall stand the ruins of the German Reichstag (parliament). Preparations are being made to rebuild it. We saw the Olympia Stadium where thousands crowd to see the international sporting contests. Probably most impressive of all this new Berlin of the Western Sector is the Schoneberg Town Hall, the seat of the government of the Berlin Senate. The giant Freedom Bell hangs in its tower and every day at noon it booms forth a solemn message which seems to say, "May this world with God's help witness a rebirth of Freedom." In one room you will find lists on which 17 million Americans have signed their names under the manifesto of Freedom.

In the afternoon we left everything excepting our passports and took the underground to the East Sector of Berlin. We

came out just beyond the Brandenburg Gate. We felt quite safe and unafraid with Martin to lead us here and there in this other Berlin. Although there are many buildings in progress, it is quite a contrast to the trim, graceful West Berlin. On every hand one sees ruin and devastation, rubble untouched since the war. We walked down the wide street called Stalin Allee which is lined with buildings in the best Moscow style. We went up to the famous Russian Monument erected to their dead. Two soldiers stand there on guard day and night. As we walked back to the train, we were struck with the number of churches in ruins with no sign of rebuilding, symbolic that force that is at work in the world. As we passed a ruined and delapidated Lutheran Church, Martin told us that there was a faithful band of Christians still holding services down in the Crypt. There are many faithful Christians in East Berlin who are carrying on in spite of great difficulties. Our last stop in East Berlin was at a little Methodist chapel. It was an inspiration to see this brave symbol of God's power in the midst of ruin.

Saturday, June 20. We start working, in Berlin. The work project of the 1959 Caravan is the tearing down of an 80-year old brick wall which was left standing beside the Immanuel Church, following the last war. It is about 100 ft. long, 18 ft. high and 12 in. thick, a rather imposing structure, but it did not daunt the courage and determination of the ten members of the Caravan. Armed with heavy bars, hammers and other demolition equipment, we joined 25 young people and adults of the Immanuel Church in the vacant lot near the wall. We were directed to our posts by Winfried Brose who is working as a brick mason during the summer. The boys scaled the walls and began pushing the bricks down to those who were to clean them (namely: Mom Stevens and the girls along with others). These cleaned bricks were passed on to others who stacked them in neat piles. (Pop Stevens was in charge of this the greater part of the day). We worked fast and furiously amid much laughter and song and at the close of the day (4 p.m.) we found that we had cleaned 3,000 bricks!! Corbin Cherry really had an opportunity to use his muscles that he had been telling us about. Ronald, Tommy and Robert were also right in there pushing and pounding away like veterans.

A most welcome part of the day was the 10:00 o'clock breakfast when we were served tea and buns by Mrs. Brose and Sister Esther, the Deaconess who is assigned to the church. There was black tea and peppermint tea and many different kinds of delicious sweets and breads. Sister Esther also brought out a soothing salve to rub on sunburned arms and blistered hands. (The hammers are heavy and the concrete on them is hard).

Though we had enjoyed every minute of the day, it was good to hear the signal to stop at 4 p.m. and get dressed for the evening meal. We hardly recognized each other under all the dirt and grime that had come with the falling of hundreds of concrete laden bricks. This was quite a contrast

to our Saturday evening program. We dressed in our best dresses and suits to attend the performance of Domroschen's "Sleeping Beauty." The costumes were very colorful and the portrayal of the popular fairy tale most entertaining and beautiful. We thoroughly enjoyed the evening and decided that probably we were the only ones present who had cleaned bricks a day.

Sunday, June 21. On Sunday morning, our first in Germany, we worshipped with members of the Rev. Brose's church. Pop brought the morning message which was our first opportunity to speak to the people through our interpreter. The Caravan supplied the special music, singing "Hov Great Thou Art" with Tommy doing the solo. Immediately following the service each of us shook hands and said, "Auf Wiedersehen" (goodbye) to each member of the church. We took pictures in the courtyard of the church. Mom was quick to spot a group of Kindergarten children at play and lost no time in joining them.

Sunday afternoon we were the guests of the Youth Club at a picnic in Tegel, a district of Berlin where Papa Brose served for 20 years as pastor. We crossed the beautiful Tegel Lake on a ferry and found a place to eat in the lovely forest. Many of the 30 present went for a delightful swim.

After the swim we feasted on Mama Brose's pastry, then sang and played games. Pop Stevens was doing very well until he hurt his leg racing after a badminton ball. Sister Esther was on the job again with her salve. She and her friend Ruth, experienced in massaging, tried to relieve the pain but decided it must be a strained muscle, and decided rest would be the best cure. Pop really didn't mind working, but it did give him a chance to catch up on his book work.

Then we took a bus to the Youth Camp nearby where conferences and meetings are held—similar to our Don-Lee. This was originated by Papa Brose and is used by the Methodists of Berlin.

During the delicious picnic supper the Caravan "children" asked their German friends to join them in honoring the fathers by singing to them—since this was Father's Day in America. After the picnic supper Martin played the accordion and everyone had a wonderful time playing folk games. About 9 p.m., a very tired but wonderfully happy group sang their way home.

Monday, June 22. The Caravan arose early and after a brief devotion by Robert, went to work on the brick cleaning again—and how we worked!! Pop was having to take it easy and the young people who had helped on Saturday were back in school, so with a very small group we cleaned 2,800 bricks. Martin thought that was quite a record. Mary Eleanor has a cut foot, but she kept on cleaning bricks, thanks to Sister Esther's wonderful band-aids! During the morning we were all excited when Papa Brose came out to tell us that the photographer who is a feeder for several newspapers of Berlin would be there to take our pictures. Sylvia Nicks was elected as the "brick queen"—or the No. 1 model with her pose holding the teacup. He also took several pictures of the group. This was quite an honor for the Caravan. Several previous attempts had



been made to get notices of the Caravan work in the Berlin papers, but to no avail. We were really thrilled when a picture of Sylvia appeared on the front page of the 8 papers. After that 3 other newspapers called for information, and then a group picture appeared. The American Methodist Brick Cleaners had made the news in Berlin.

At 8:00 o'clock that evening we attended Christ's Church (Methodist) in Schöneberg where we participated in an interesting discussion on the social life in the European university, especially Berlin, as compared to that in America. One of the great differences is the lack of organized clubs in the European university. There is little social life as we find it in the dorms of our colleges and universities. The meeting closed with fellowship singing and a prayer. We enjoyed visiting with the pastor who attended Emory University in the USA.

**Tuesday, June 23.** Again we worked with the bricks. We were delighted that many of them had been sold. We are happy to be a part of this work of Kingdom building in the midst of the ruins of war.

One of the most inspirational experiences of our visit in Berlin was the service in the sanctuary with the youth and many of the adults on this Tuesday evening. The service was led by Papa Brose, with Martin as interpreter. The Caravaners introduced themselves and sang two hymns. Then Robert, Tommy and Corbin sang a negro spiritual. Ronald, Sylvia and Pat testified briefly about "What Jesus Means to Me." Pop Stevens told about the work of the Caravan and its purpose. The highlight of the service came when Papa Brose was handed a basket by his small daughter Hildtrant. After a lovely speech of appreciation he presented to each of the Caravaners a news letter, a picture of the church chancel and a small Berlin Bear, the symbol of Berlin. To Pop Stevens he gave a small china replica of the Freedom Bell which hangs in the Berlin City Hall. This seemed to climax both the purpose and spirit of our being in Berlin. There was no doubt about the tie that binds our hearts in Christian love around the world.

**Wednesday, June 24.** On Wednesday, we were scheduled to go to another church in Berlin to shovel some sand. Believe it

or not, we did not want to leave our brick pile—there was a deep satisfaction in seeing those cleaned brick mount up. But away we went on the train to our new assignment. The girls filled the wheelbarrows with the sand and the boys pushed them back to an unloading point some distance away. We had many onlookers as we worked away on the fenced off sidewalk. Martin told us that some of them could not believe that American girls could do so much work. We soon had the sand all moved and went back "home" to the buses with some free time on our hands. It would be good to have time to catch up on letter writing, washing and the many other things one doesn't get done while traveling with the Caravan. The remainder of the afternoon and evening were well spent.

**Thursday, June 25.** We arose early Thursday morning wondering if we would get a call to go back to the church to move more sand. The call didn't come and we went back to cleaning the bricks. We hoped so much that we might get the passageway cleared into the church. The boys worked away at the wall and did a wonderful job, but some of it was still standing when it was time to quit working. However, we were so thrilled that we had cleaned almost 10,000 bricks and most of them had been sold. Brick is an item in Germany. It had been fun. Though weary in body we were light of heart as we dressed to go to the concert in the evening. We were delighted that we were able to hear the Berlin Symphony Orchestra under the direction of Hans Zanstelle. The special soloist for the evening was a young Hungarian pianist. The concert opened with a delightful work by Rand and closed with the Seventh Symphony of Beethoven.

**Friday, June 26.** Our last day in Berlin. In the morning we went to America House and were very impressed with the work being done there. This U.S. Information Center of Berlin is a part of the world wide USIS which maintains 163 centers in 79 countries and 65 Bi-National Centers in 25 countries. This project first started in 1946 in Berlin as a small library—most of the books donated by American soldiers after they had read them. The program grew and is now housed in a fine modern

building (since 1957). Its purpose is to present a balanced, representative picture of the American way of life and policies. Also to maintain contact and render support to the thousands of visitors from the Soviet Sector of Berlin and the Soviet Zone of Germany. This program which is all free of charge—supported by U.S. taxes—includes libraries for different age groups, films, lectures, concerts and theater, exhibits, American Studies, Seminary and many other phases. Millions of visitors have taken advantage of these opportunities. The library was crowded in the morning. We felt proud to have a part in this program which seems to meet the needs of so many.

In the afternoon we went shopping in one of the big department stores. It was an education just to look—such lovely and useful items in every department.

Our last evening in Berlin. The Broses and other hostesses of the Caravaners met in the church fellowship hall for a party with ice cream, candlelight and all the trimmings, to honor us. We felt so humble and grateful to be a part of that fellowship with our Methodists in Berlin so loyal and dedicated. It was with sad hearts we said "Auf wiedersehen" to our wonderful new friends and went to our rooms to pack.

## N. C. Man Elected Head of Rural Fellowship

(Continued from page 11)

gavel" made from a redwood tree that was more than one thousand years old.

At the banquet which followed the annual meeting of the Fellowship, the principal speaker was the Rev. Dr. Arthur W. Hewitt of Riverton, Vt. Dr. Hewitt, now retired after half a century of service as a country pastor in Vermont, had also served for some years as a member of that state's legislature, as a member of the state's Board of Education, and as a trustee of several universities and colleges.

Dr. Hewitt has also been a lecturer and poet, his first book, "Steeple Among the Hills" being a best seller in the religious field.

"It has always been my desire to be in some country place," said Dr. Hewitt in extolling the advantages of the rural ministry and rural life in general to the 300 attending the banquet.

"I always wanted to be with the people, to love them, to do the work of a pastor without thought of financial reward. And I always wanted to stay with the same people in the same community.

"In my rural parish I have had 250 members, which is more than some of the larger town and city churches have had in Vermont. I have never thought of the rural parish as a step toward a larger parish. I have always had my pen and my thoughts to take me to larger and more distant places.

"I found also that civic activity did not detract from my work in the church; it even enhanced it. My work in the state legislature gave me opportunity to serve the educational needs of the entire state.

"All my life has been in the country, with the country church, and with its people. If I had my life to live over, I would do it again.



New officers of the Southeastern Jurisdictional Methodist ministers' organizations, left to right, the Rev. Dr. Carl J. Sanders, Richmond, Va., vice-president of the district superintendent's section; the Rev. Lynn Lanier, Fort Payne, Ala., vice-president of the pastors' section; the Rev. J. Melvin Jones, Meridian, Miss., president, district superintendents' section; the Rev. E. H. Nease, Jr., Valdese, N. C., president, pastors' section; the Rev. H. T. Chandler, Russellville, Ky., secretary-treasurer, pastors' section; and the Rev. C. J. Hawkins, Franklin, Tenn., secretary-treasurer, district superintendents' section. They were elected at the jurisdictional ministers' conference July 19-20, at Lake Junaluska, N. C.



## The Search for True Values

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Ecclesiastes

Lesson Scripture: Ecclesiastes 5:1-12, 4-6, 8-12, 18-19

It was Dr. Lynn Harold Hough who once declared that the book of Ecclesiastes must have been a shrewd diplomat to get into the list of approved Biblical books. It was written about 200 B.C., but was not declared Scripture until around 100 A.D., and then only after vigorous debate. It is an interesting essay on the meaning of life, but has little to say about the meaning of God. It contains much that is worth pondering, but it "blows no bugles at the gates of the soul" and calls no one to battle for the right. The author of the book is said to have been Solomon, but there is nothing in the text to indicate it. As a matter of fact, a careful analysis of the text indicates it could not have been written by Solomon.

The book is permeated by an earth-bound quality and is pre-occupied with the here-and-now. Scarcely, if ever, does the hint of eternity break through its pages. Charles G. Sewall wrote: "If any book were needed to prepare the human heart for the coming of Christ, it is the book of Ecclesiastes. It has a place in the Canon of Scripture, for it witnesses clearly to the need of a Savior."

Aside from the question as to the place Ecclesiastes has in the Bible, one may ask why it was chosen as the basis for a Sunday school lesson? The answer may be in the fact that, in spite of the fact that the book was written long ago it has much in it that is quite modern. As we run briefly through some of the selected passages this will become clear.

The first two verses have some sensible things to say about worship. "Guard your steps," the writer warns, when you enter the house of worship. This is the equivalent of our expression, "Watch your step." To put the thought in the negative form, it means we are not to enter into worship in a careless and slovenly manner. Most of us spend no time whatever in preparation for a worship service, then we wonder why so often nothing seems to happen to us there. A professor of preaching once told his class of young men who were preparing for the ministry: "On any Sunday morning you have twenty minutes to wake the dead!" There is also a warning in verse 2 about the sin of rashness in our promises to God. We are to be humble. It is no good trying to bluff God with many words. Jesus warned against this very thing when he said: "Use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking."

Verses 4 through 7 deal with the question of making vows. The vow had a large place in the thinking of many ancient peoples. Among the Hebrews once a vow was made it was supposed to be kept, no matter what the consequences were to be. The best example of this is the story of the vow that was made by Jephthah, one of the judges (see Judges 11:29-40). Here is a most exciting and dramatic story about a brave warrior who made a rash vow that he came to regret. It will repay careful reading. It has this modern quality to it: all of us make promises when we are in some acute crisis, and sometimes we feel pretty bad when the time comes to "pay off."

The folly of the person who lives only for wealth is brought out clearly in verses 10-12. This ancient writer had observed that men never seem to be satisfied. The more they get, the more they want. He contrasts the poor laborer who gets a good sound sleep, both because he is physically tired

and also has no wealth to protect, with the money-minded man who lies awake worrying about how he can keep what he had and add more to it.

In the last two verses of our Scripture the ideal life is presented as the ability to enjoy the fruits of one's labors. The writer recalls a remark made by one of his teachers who, when asked what he considered the greatest satisfaction of life, replied: "A good day's work well done." We ought to work every day at the kind of work that will enable us, at the end of the day, to offer it up as an evening sacrifice to God. There are few things more rewarding.

♦ ♦ ♦

Anger is a violent desire to punish others.—Fulton J. Sheen

### OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**WANTED:** Full time Director of Christian Education, First Methodist Church, Wilson, N. C. Contact Rev. R. Grady Dawson, Minister.

Religious libraries purchased. Baker Book House, Department NC, Grand Rapids 6, Michigan.

**HAVE FUN,** make new friends and money for Church or self. Grow fishing worms easily in basement, garage, or spare room. No digging or stooping. Beginner's kits, \$5.98 up, postpaid. Mambo Worm Ranch, 602 N. Main Street, Louisburg, N. C.

### CARRIKER CHURCH FURNITURE CO.

Established 1898

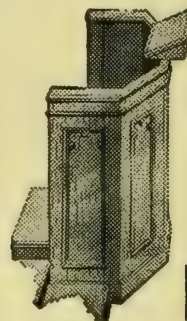
Designers and  
Manufacturers of  
Fine



Church Furniture

PROMPT DELIVERY

Ph. Atlantic 35741 MONROE, N. C.



Page

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING IN-  
FORMATION ON OUR DESIGNS OF Pews  
AND CHANCEL FURNITURE.

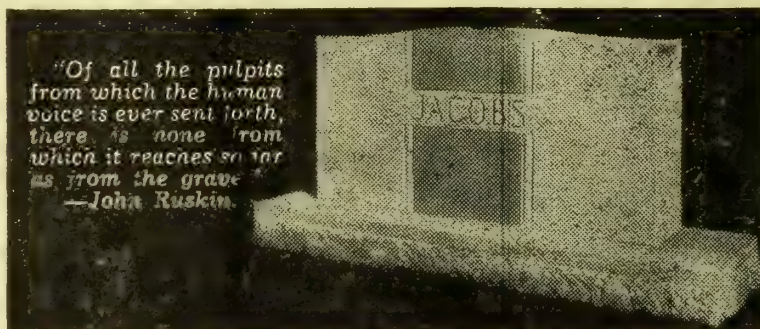
Page CHURCH  
FURNITURE CO.  
ALBEMARLE, N. C.

### Brevard College

Owned by Western North Carolina Conference  
offers

Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.



Beautiful, durable Winnsboro Blue Granite monuments with proper inscriptions will dignify the memories of those we love and continue their lives into the years.

Symbolic in design and reverent in purpose, these monuments are lasting tributes of honor to the dead and constant sources of inspiration to the living.

## WINNSBORO BLUE GRANITE

"The Silk of the Trade"

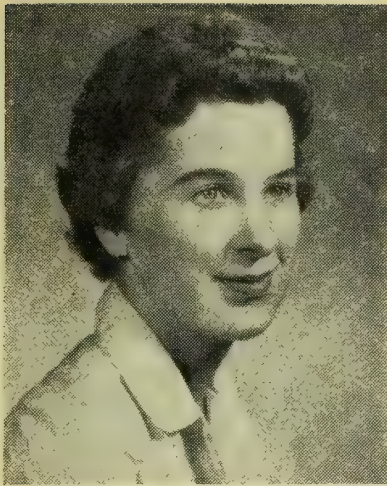
Excels as a monumental stone because of its fine adaptability to design, flawless beauty, stalwart strength and great durability.

There are many granites that have a surface resemblance to Winnsboro Blue Granite, but they do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

Winnsboro Granite Corporation, Rion, S. C.





Miss Martha Turnipseed, daughter of Mr. and Mrs. R. E. Turnipseed of Statesville, N. C., has been employed as the Director of Christian Education of Burkhead Methodist Church, Winston-Salem, N. C. She began her duties Wednesday, July 22, 1959.

Miss Turnipseed is a graduate of High Point College, receiving her A.B. degree this past June. During the past two years she has served as the president of the Western North Carolina Methodist Youth Fellowship. For two summers she served as a counselor at Camp Tekoa and during a previous summer she served as youth director of Race Street Methodist Church of Statesville. Her brother, the Rev. Lonnie Turnipseed, and his wife, serve as Methodist missionaries to Hong Kong. Her church affiliation has been with the Broad Street Methodist Church of Statesville, N. C.

## LETTERS TO THE EDITOR

### The Church and Its "Hired Hand"

To the Editor:

As a Methodist layman and subscriber to the *Advocate*, may I have space in the *Advocate* to comment on your editorial in the July 23 issue, entitled, "The Voice in the Pulpit."

You refer to the Presbyterian preacher in Georgia who was dismissed from his job because of his efforts to bring Negroes into a white congregation against the congregation's wishes. Your editorial, as I read it, does not condemn the preacher, but instead seems to uphold his right to use the pulpit to say what he pleases regardless of the harm to the congregation, assuming that the preacher felt that he was right.

All of us agree that preachers are not always right. They are human, subject to going astray, and many of us of the opinion these days that numbers have gone astray . . . A minister who is secretly or openly working to mix the races in his church when he knows that the congregation is opposed to it, is in the same position as an employee of the *Advocate* would be who was doing what he could to destroy the business of the one who pays him his daily wage. If either works against their employer, then both should be fired, or should quit and hire their own hall . . .

Eugene A. Hood

Greensboro

Editor's Note: The above is condensed from a letter too long to print, but no important parts have been left out.

To the Editor:

May I commend you on the fine editorial entitled, "The Voice in the Pulpit," which appeared in the July 23 issue of the *Advocate*.

Richard Hanner,  
Minister of Education,  
Centenary Methodist Church

Winston-Salem

### Another Satisfied Reader

To the Editor:

I enjoy my church paper and read it from cover to cover. I like to know the church news and also the other news that pertains to the work of our church and the ongoing of God's kingdom.

Mrs. Himmelman

New Bern, N. C.

## Announcement

Bishop Paul N. Garber authorizes the following appointments in the Goldsboro District:

The Rev. J. C. Martinson, Newton Grove Charge; the Rev. Horace Ferguson, Mt. Carmel-Saulston Charge; and the Rev. John A. Mason, Ebenezer-Raleigh Highway Charge.

H. M. McLamb, D.S.

## In Memoriam

MRS. ELIZA EVAINS BEAVER

Whereas God in His infinite wisdom has taken to Himself our beloved fellow member, Mrs. Eliza Evains Beaver, and

Whereas we deeply regret our loss because of her passing from our midst,

in submission to His will, and that we each try therefore, be it resolved that we humbly bow to follow her example of faith and consecration; and

Be it further resolved that a copy of these resolutions be spread upon the minutes of our Society, a copy be sent to the North Carolina Christian Advocate, and a copy to the family of Mrs. Beaver.—Respectfully submitted, Woman's Society of Christian Service of Meroney's Methodist Church, Chatham County, by Mrs. Clarence Willett, President, Mrs. Wilbur Rives, Vice-President, and Mrs. Vernie Phillips, Secretary.

## Church Offering Envelopes

Stock form—Can be used by any church

\$5.75 for 1000

Advocate Office, Box 508, Greensboro

Church Furniture  Southern Desk Company

Write for information

Hickory, North Carolina

Allen  organs

MOST RESPECTED NAME  
IN ELECTRONIC ORGANS

Richard Van Sciver

1909 E. 7th St. Charlotte 4, N. C.  
Phone EDison 4-0567

## WOFFORD COLLEGE

SPARTANBURG, S. C.

Fully accredited Methodist liberal arts college for men has openings for a few qualified students in September, 1959.


Offers pre-professional training leading to careers in business, law, engineering, science, medicine, ministry, teaching, dentistry, and forestry.

Phi Beta Kappa Chapter; R.O.T.C. Program.

For information write: *Director of Admissions*, Wofford College, Spartanburg, S. C.



## STOP CLIMBING STAIRS



**Avoid Heart Strain and Fatigue with a Home Elevator**

Inclin-ator travels up and down stairways—Elevette fits snugly into closet space. Ideal for invalids and older folks, with safe push-button controls. Uses ordinary house current. Used in hundreds of nearby homes. Call or write today for free survey.

# MONARCH

## ELEVATORS

**Freight & Passenger Elevators**  
Greensboro, North Carolina  
Charlotte • Raleigh  
Roanoke • Augusta • Greenville

## People 60 to 80

COPY DOWN THIS NAME AND ADDRESS NOW . . .

. . . and write today to find out how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family. Mail a postcard or letter, giving your name, address and year of birth to:

Old American Ins. Co.  
4900 Oak, Dept. L807C  
Kansas City, Missouri

There is no obligation—and no one will call on you. You can handle the entire transaction by mail.



## IN PASSING

It was a hot day in Rome as the Methodist pilgrims were led by their Italian guide into the vast circular space in front of St. Peter's basilica for the appearance of Pope John XXXIII. On our itinerary the occasion was described as "an audience with the Pope," and some of the visitors were concerned with what they should wear and how they should act. Should the ladies wear hats and black dresses? Should the men genuflect or bow as he passed by? Protestant as they were, they doubted if they could make the proper motions, if they wanted to, and some didn't want to. More experienced travelers assured them that they needn't bother about such things, that this was a public affair and more of a spectacle than a church service, although it would be held in St. Peter's.

Worn out by a tour of the Vatican museum, they at last came back to the steps of the great church and joined the crowd which sought to enter. Swiss guards on duty paid no attention, but doorkeepers scrutinized the ladies especially for inappropriate garb. It wasn't necessary to have a hat, but several young things dressed in skin-tight pants were turned away and dozens of ladies had to cover their bare shoulders before being admitted. (A little black-clad nun was busily engaged in draping veils of modesty over some of the more flagrant examples of sun-back dresses.)

Creeping at snail's pace through the doors, the tourists from many lands eventually found themselves in the overpowering magnificence of the largest church in the world. It was hard to believe that it was so big; there was an allusion of compactness which could only be dispelled by a walk from the door to the apse—a walk which would equal the distance down a city block and more. Fortunately, the American party had been there before, for this day was not for sightseeing. The crowd of thousands cut off the view of everything except the ceiling and one got tired of looking up all the time and was reduced to staring fixidly at the back of the neck of the person in front.

As the minutes went by, we remembered the cautionary word of our Dutch courier: "Remember, Pope John has a reputation for being late to all his appointments." He was true to form this day, for it was forty-five minutes of sardine-packed discomfort before the red curtains parted and the Pope appeared. The time of waiting was not lost, however, for it was interesting to see the variety of people who were in the crowd. There was a very tall young black man just in front of me, and in conversation with a member of our party he explained that he had just arrived as a representative of his country, Ghana, and thought that he would like to see the Pope while he was in Rome. Others around us were Americans, mostly Protestants, and very curious about the whole thing. A sprinkling of Italians, hundreds of black-clad priests from all over the world, nuns in a variety of habits—but mostly tourists and mostly Americans, it seemed.

A block away, behind the altar, I think,

a boy's choir was singing. At first the crowd listened, but soon they drowned the chants in a babble of talk.

Just behind me was a tall, young nun who, without her coif and black habit might have been taken for a beauty contest winner; she was that pretty. I didn't talk with her, as I presumed that she did not speak English. Hence you can imagine my astonishment at what followed.

There was a sudden hush and then a shout of welcome in at least a dozen languages as the curtains parted and the jolly face of the Pope came into view. "What a Santa Claus he'd make!" said someone, and I agreed. Borne in a sedan chair carried by Swiss Guards, the Pope came down the side aisle, smiling and bowing and waving his hand.

Here was no stern ascetic and no ethereal saint, but a friendly old man in scarlet and gold who looked as if he would have been more comfortable in a rocking chair on the front porch of a Tar Heel home.

Spontaneously the people began to clap their hands and cheer, and all the Methodists joined in. They were not reverencing the Pope of Rome; they were delightedly welcoming a man whom they instinctively liked.

I almost missed the sight of Pope John, though, for the tall young man and the excited lady in front would have blocked my view had it not been for the young nun back of me who, with astonishing strength and agility, grabbed me and held me up in the air.

"Look," she shouted in good American, "just look at him. Now isn't he cute?"

Well, "cute" may not be the word for the Supreme Pontiff of the Roman Catholic Church, but at the moment I was inclined to agree with her. And so we laughed together. (My wife is still laughing at the remembrance of the strange sight of a Methodist editor being held up by a Catholic nun to see the Pope who was so "cute.")

### A Tribute to Mrs. Paul N. Garber

## The Deepest Tenderness!

By RUTH AND PURNELL BAILEY

Saturday, June 18, 1959, the South lost a great friend! That friend was Mrs. Orina Kidd Garber, the wife of Bishop Paul Neff Garber, the presiding Bishop of the Methodist Church in Virginia and North Carolina. One cannot think of her and her constant companionship with her husband without remembering the words of the novelist, Dinah Maria Mulock: "The deepest tenderness a woman can show to a man, is to help him to do his duty."

In the most profound sense, Mrs. Garber had this "deepest tenderness." The marvelous history of progress in the Methodist Churches in Virginia and North Carolina under the leadership of Bishop and Mrs. Garber since 1950 is almost unparalleled in the church. In many respects the church has doubled its strength in nine years. Mrs. Garber traveled day in and day out with her husband as he carried the duties of heavy and responsible leadership. She was a constant and encouraging companion, indeed! How nobly did she fulfill the tribute: "The deepest tenderness a woman can show to man, is to help him to do his duty."

In a conversation with Mrs. Garber on one occasion she commended the statement of Matthew Henry, which is an insight into her own life: "Woman was taken out of man; not out of his head to top him, nor out of his feet to be trampled underfoot; but out of his side to be equal to him, under his arm to be protected, and near his heart to be loved." In a unique sense she bore that relationship to her distinguished husband, and in her tenderness was an inspiration to him as he gave himself to the duty the church had conferred upon him.

It was my privilege to be her pastor. She loved the truth, and was one of the most honest persons I have ever known. She was forthright, and never dodged an issue. She had convictions and she expressed them, and she was respected among friends for

the manner in which she defended all that she believed.

Those who knew her intimately can testify to the warmth of her love. We shall never forget her thoughtfulness and her gifts when our fourth daughter was born, and her thoughtfulness of invitation to her home on special occasions. She had the capacity never to forget a friend!

The last thing I did before leaving Richmond for the annual conference of our church in Norfolk in June was to go by the hospital to see Mrs. Garber. She looked at me, and in her forthright manner said, "My doctor is a Baptist. He doesn't understand how important an annual conference is in the Methodist Church or he would never have me in this hospital." She knew her place was by the side of her husband, and she did not even wish to be in the hospital, though ill, when she could help her husband with his responsibilities. "The deepest tenderness a woman can show to a man, is to help him do his duty!"

My grandfather, a consecrated Christian, used to say to me: "The passing of a great character is like cutting down a great tree in the forest; we are overwhelmed by the vastness of the sky we could not see before." How true that is in the life of this great woman. There is a vastness of the sky where she stood. She will be missed in the deepest sense, especially by those who coveted her friendship and profited from her insights.

A woman of forthright convictions, a lover of the truth, a devoted friend, a Christian of great love, a servant of the church, a constant and loving companion of her husband—Mrs. Paul Neff Garber was all of this and more. The greatest understanding of her nature, however, may well be in these words: "The deepest tenderness a woman can show a man, is to help him do his duty!"—*Daily Press, Newport News, Va.*



✓

DUKE UNIVERSITY LIBRARY  
AUG 13 1959  
DURHAM, N. C.

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.

DS  
NORTH CAROLINA  
**Christian  
Advocate**

August 13, 1959

Volume 104

Number 32



***In This Issue***

**The Little Rural Church**

By A. J. WALTON  
Page 12

**N. C. Caravan Letter**

Page 13

*Editorials*

**What We Believe and  
What We Do**

**Alabama Bill Would Nullify  
Methodist Trust Clause**

**Newsstand Smut**

—Staff Photo



→  
Falls near Brevard, N. C.



# Carolina Briefs

Wilbur Jackson, assistant pastor of Wynnewood Park Church, Raleigh, preached during the absence of the Rev. Jack Crum on August 2.

Methodist Men of Fellowship Church, Hamlet, recently voted to establish a college loan fund for young men interested in ministerial education.

Trinity Methodist Church, Wilmington, conducted a Youth Activities Week during August 3-7, under the leadership of the pastor, the Rev. C. Freeman Heath.

Bids have been received for the construction of the new sanctuary at First Church, Wadesboro, where the Rev. E. Paul Hamilton is pastor. A low bid of \$229,750 is being considered by the building committee.

The Rev. and Mrs. J. Paul Edwards of Trinity Church, Troy, were surprised recently by the gift of a new Ford car, complete with all the trimmings. This gift by the congregation was in appreciation of the work that has been done by the Edwards family in that church. (Editor's Note: Possibly this has nothing to do with the matter, but every family in Trinity Church receives the North Carolina Christian Advocate. Could be, though, that there is some connection.)

Dr. James Butler, alumni secretary of East Carolina College, was guest preacher at the morning service of Jarvis Memorial Church, Greenville, on Sunday, August 9. At the evening service the Rev. Carlton F. Hirschi of St. James Church, Greenville, was guest preacher.

The Rev. Horace McSwain, executive secretary of the Western N. C. Conference Board of Missions, was guest preacher at Central Church, Shelby, on Sunday, August 2.

Myers Park Church, Charlotte, announces the appointment of Mr. George L. Blackburn as Director of Christian Education, to succeed the Rev. William Brantley who at the last Annual Conference session was appointed minister of Faith Methodist Church in Gastonia. Mr. Blackburn has had wide training and experience in this field, and has just completed three years as director of Christian Education at First Church, Gastonia.

The Rev. and Mrs. John Pearsall of Grace Methodist Church, Burlington, announce the birth of their third child, a son, Thomas Armstrong Pearsall, at Alamance County Hospital on July 31.

Memorial Methodist Church, Charlotte, expects to hold its first service in the new building on August 16. The formal opening is set for September 13, with preaching each night through the 18th by former pastors.

Methodists attending meetings at their summer assembly at Lake Junaluska held memorial services on July 31 for the late Bishop Ralph A. Ward, who had served as a missionary in China for 40 years, and who died in Hong Kong on last December 12. The service included a choral observance of Holy Communion, and the singing of Gabriel Faure's "Requiem" by a massed choir of 100 church musicians enrolled in the annual Music Institute.

First Methodist Church, Gastonia, has chosen the Rev. and Mrs. Richard H. Bab-

cock as the missionary family that the congregation will support this year. They were commissioned missionaries of the Methodist Church in June 1959, and have been appointed to service in Sumatra, Indonesia. Mr. Babcock was guest speaker at First Church on Sunday, August 2, and also at the chapel service on Wednesday evening. Following this service the Commission on Missions gave a reception for the Babcocks in the fellowship hall.

The Rev. Orion N. Hutchinson, Jr., pastor of First Methodist Church, Thomasville, was guest minister at Dilworth Church, Charlotte, on Sunday morning, August 2.

Wesley Heights Church, Charlotte, conducted a Youth Activities Week July 26-31. Each evening's program included group singing, a worship service, discussion groups, and recreation. Guest speakers were Lloyd Foster, Leon Olive, Dave Harris, Bill Lamkin, and the Rev. Robert Ralls.

Rehobeth Church, Greensboro, will conduct a series of revival services during the week beginning Sunday, August 23. The Rev. Ed Snow, a former pastor, and presently in Jacksonville, Florida, will be the guest preacher.

The Rev. J. Edwin Carter, associate minister of Hawthorne Lane Church, Charlotte, was guest preacher at Kilgo Methodist Church in that city on Sunday morning, August 9. At the evening service the Rev. William Butler, pastor of St. Andrew's Church in Charlotte was the guest speaker.

## Capsule Comment

**British Neutralism:** There are indications that British leaders are becoming more inclined toward a neutralist position between Soviet Russia and the U.S., according to some observers. Yet most agree that the ties between Britain and America are too strong to allow either nation to go it alone. Although the British have showed signs of making concessions over Germany, observers believe that this is occasioned more by their fear of a prosperous and competitive West Germany than by any special friendliness for Russia. . . . The Nixon-Kruschev arguments may have a salutary effect in Britain, as showing that the U.S. is well able to hold its own against Russia and at the same time make a bid for better relations between the two countries.

**Welcome Kruschev:** Last week's news of the formal invitation to Nikita Kruschev to visit America in September, poses problems which will cause much head-scratching in Washington. Security is one perplexing question; there are too many refugees from Communist-dominated countries in the U.S. to allow us to feel safe concerning possible incidents which might endanger the era of good feeling which seems possible following Nixon's visit to Russia. . . . Yet to fail to invite the head of the Soviet nation would have been a bad mistake in public relations.

**Why Buy an Auto?** A recent book on the subject of the American craze for bigger and more expensive automobiles seems to have set the columnists off on a speculative spree. Several writers have tackled the question of why Americans buy cars. Most agree that the auto in this country is not primarily a means of transportation, but a "status symbol"—meaning that people buy cars regardless of expense, as a means of impressing the neighbors. . . . Which bodes

ill for the new model "economy cars." Statistics show that most of the purchase of the foreign small cars are better financially than those who buy expensive American cars. Will Americans be content with a self-confessed "economy model" which lacks the prestige of a foreign name?

**British Methodists Plan Drastic Action:** At the recent Conference of British Methodism a plan was adopted which will provide for consolidation of effort by small Methodist churches and possibly result in absorption of many small congregations. At the present time, a majority of English Methodist churches have as few as 25 members, which fact makes it impossible to provide enough ministers or to pay them adequate salaries. The Conference upon the annual preacher's salary to a maximum of 580 pounds (\$1,653 per year), which small increase was hotly debated by some of the delegates, who felt that the ministers were getting enough, as it was. One delegate pointed out that this amount was considerably less than that received by workers in the electrical field. (As representatives of the biggest "power company" in the universe, it would seem that ministers might be classed as skilled technicians!)

**Nothing to Say:** Mrs. Pat Nixon, wife of the Vice-President, set something of a record as an American wife by sitting through a dinner-table conference in Russia for hours without saying a word. Her husband and Premier Kruschev did all the talking.

**Russian Wedding:** Ralph McGill, Atlanta editor, described a Russian civil wedding for his readers recently and reported an address to the couple given by the Soviet bureaucrat who conducted the ceremony. Despite the absence of any religious ceremony or implications, the admonitions had a familiar ring to them and perhaps lacked only the familiar words, "Whom God has joined together, let no man put asunder, to make them acceptable. . . . However, instead of placing the emphasis on a successful marriage as the fulfilling of God's law, the exhortation was to live lovingly and happily together for the sake of the State.

♦ ♦ ♦

Temper is a funny thing. It spoils children, ruins men, and strengthens steel.

♦ ♦ ♦

Be strong! We are not here to dream, drift; we have hard work to do, and loads to lift.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation  
Henry E. Gibat ..... Manager, Piedmont Press  
Address all correspondence to: P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION  
C. E. Jordan, President; Wilson O. Weldon, Vice-President;  
O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Program Thirteenth Annual N. C. Conference School of Missions and Christian Service, and Spiritual Retreat, Duke University, Aug. 16-21

## Spiritual Retreat

Sunday, August 16

Mrs. R. L. Jerome, Chairman  
Dr. Howard P. Powell, Leader

12 noon-3:00 p.m.—Registration  
12:30- 1:30—Lunch  
3:00- 5:00—Retreat Session  
5:30- 6:30—Dinner  
7:30-9:30—Retreat Session

Monday, August 17

7:00 a.m.-8:00 a.m.—Breakfast  
9:00-12:30—Registration for School  
9:30-11:30—Retreat Session  
12:30- 1:30—Lunch  
2:45—Orientation  
3:30- 5:20—Class Session  
5:30- 6:30—Dinner  
7:30—Evening Assembly

Tuesday through Friday

7:00- 8:00—Breakfast  
8:20- 9:20—Hour of Bible Study (for entire school)  
9:35-11:25—Class Session  
11:30-12:00—Day pupils hear platform speakers, (free time for others)  
12:00- 1:00—Lunch  
1:00- 3:00—Clinics  
(Tuesday, Wednesday, Thursday only)  
5:30- 6:30—Dinner  
7:30—Evening Assembly

(Monday-Thursday)

Note: Those housed in dormitories should bring pillow, bed and bath linen, and blanket, if desired.

Mrs. Sam A. Dunn, Enfield, and Mrs. D. L. Founts, Mt. Olive, are the School's General Chairman and Dean, respectively.

## Daily Bible Hour

Inaugurated for the first time this year, the Daily Hour of Bible Study during the School of Missions and Christian Service will give added stimulus to the spiritual atmosphere of the event.

The theme, "The Idea of God as Revealed in the Scriptures," will be developed by Dr. Thomas A. Langford, assistant professor of Undergraduate school, Duke University.

A native of Winston-Salem, N. C., Dr. Langford received his A.B. degree from Davidson College and his B.D. from Duke University Divinity School. He is a member of the National Association of Biblical Instructors, the Board of Directors of the YMCA, and the Duke University Religious Council. Dr. Langford is also a member of the Western N. C. Conference.

## Evening Assemblies

The program for the evening assemblies during the School of Missions and Christian Service will feature addresses on topics relevant to the work of the Woman's Society of Christian Service and the mission study courses. Monday evening's speaker will be Mrs. E. L. Hillman, who, with her husband, has recently returned from an extended

visit to various mission fields abroad. Other speakers and their topics will include Miss Louise Nichols, "The Church's Mission in Town and Country"; and Mrs. Ralph E. Dodge, "Africa."

## PROGRAM WSG WEEKEND OF STUDY

Saturday, August 15

10:00 a.m.-12:30—Registration  
12:30- 1:30—Lunch  
1:30- 2:30—Registration  
2:45- 3:20—Class Session  
3:30- 5:20—Class Session  
5:30- 6:30—Dinner  
7:30- 8:20—Class Session  
8:30- 9:30—Clinics  
9:30—Social Hour

Sunday, August 16

8:00- 9:00—Breakfast  
9:00-10:00—Class Session  
10:00-11:00—Free Time  
11:00-12 noon—Worship Service, Duke Chapel  
12:30- 1:30—Dinner



## NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St.  
RALEIGH, N. C.

## Leadership Workshop Held

Women from twenty-two of the twenty-four member organizations comprising the N. C. Council of Women's Organizations, representing one-quarter million members, converged on the University of North Carolina at Chapel Hill July 20-23 for their eighth Annual Leadership Training Workshop. A clearing house for North Carolina's women's organizations, the Council has for its purpose to provide an opportunity for organized groups, agencies, and individual members to plan and act together voluntarily concerning areas of special interest to women, among which are community service, education, public affairs, international affairs, health, welfare, religion, cultural activities.

Classes and their instructors were Organization Leadership, Mrs. Andrew Scott, assistant professor of History, UNC., and Mrs. Harold Walters Alderman, Town of Chapel Hill; Effective Speech, Dr. Lucia Morgan, Speech Therapist, UNC; Citizenship Responsibilities, Mrs. John Sanders, Assistant Director, Institute of Government, UNC. Also, Toward Mental Health, Dr. Charles Starling, Department of Psychiatry,

Memorial Hospital, Chapel Hill; Current Issues in World Affairs, Dr. Shepard Jones, Professor Political Science, UNC; Nuclear Warfare, Mrs. Norton Pearl, Director of Women's Activities, Office of Civil Defense, Battle Creek, Mich.

The Monday evening session, a "Get-together Meeting," featured a "What's My Line" type of program, with Mrs. J. Howard Moser, of Winston-Salem, as host John Daly, and Mrs. H. B. Simpson, also of Winston-Salem, as announcer. The four panelists included Mrs. Richard (Dorothy Kilgallen) Prokop, Greensboro; Mrs. John (Martin Gobel) Chase, Eureka; Mrs. Leslie (Arlene Frances) Barnhardt, Charlotte, and Mrs. James (Bennet Cerf) Harper, Jr., Southport. Mrs. Luther H. Hodges, as the Mystery Guest, added zest to the program.

A panel composed of Fulton Hodge, of Rutherfordton, personnel manager for the Doncaster Corp., J. S. Nagelchmidt, Chapel Hill, Public Relations Director for the Hospital Savings Association, and John Larkins, Jr., prominent attorney and former State Senator, spoke on the topics, "Improving Human Relations within a Local Community"; "How to Build Contacts with Other State Organizations," and "The Struggle for Ethics in Public Relations." Mrs. Donald Stone, of Raleigh, executive secretary of the N. C. Division of the American Cancer Society, was the moderator.

On Wednesday evening, Chancellor William Aycock and Mrs. Aycock were hosts to the delegates at an Open House.

Highlighting the Annual Meeting of the N. C. Council of Women's Organizations on Thursday afternoon were election of officers and announcement of the incorporation of the Council.

New officers elected were Mrs. John Crawford, Raleigh, first vice-president; and Mrs. John B. Chase, Eureka, treasurer. Hold over officers are Mrs. Aubrey Mauney, King's Mountain, president; Mrs. T. S. Newbold, Rocky Mount, second vice-president; Mrs. W. S. Carawan, Columbia, third vice-president, and Mrs. Leslie Barnhardt, Charlotte, secretary.

An address on "Responsibilities in Changing Times," by Dr. Ellen Winston, N. C.'s Commissioner of Public Welfare, and awarding of certificates by Dr. Charles Milner, of the Institute of Government, UNC, were features of the informal banquet in the Ballroom of the Carolina Inn on Thursday evening, which closed the workshop. Mrs. Corinne Grimsley, of Raleigh, the 1959 Leadership Training Workshop Chairman, presided.

Representing the N. C. Conference Woman's Society of Christian Service at the workshop were Mrs. James M. Harper, Jr., Southport; Mrs. Taylor Long, Blanch; Mrs. W. I. McLamb, Garland; Mrs. Frank Houser, Pittsboro; and Miss Mary Gardner, Raleigh. Mrs. C. H. Boyd, New Bern, was the delegate to the Annual Meeting of the Council.

## Change of Address

Mrs. R. L. Jerome, Conference Secretary of Spiritual Life, has moved from Roanoke Rapids, N. C., to 713 W. Church Street, Elizabeth City, N. C., following her husband's appointment as superintendent of the Elizabeth City District.



# Chairmen of Committees on Adult Work and Christian Family Life Report

## ADULT WORK

By LEON RUSSELL, *Chairman*

"No higher charge is laid by democracy upon its teaching institutions than this—that the free citizen is to be given the utmost help and encouragement in learning how, and why, to control the decisions by which he agrees to be controlled. This means both inquiry and action, and always by and in groups, under the best professional leadership we can muster. It means constantly increased and deepened channels of communication, such as adult education knows how to open. It means expenditure of time, energy, creativeness, and money; and never will education confront a better bargain."—POWELL

## Quadrennial Goals for Adults in N. C. Conference

1. Create a consciousness of the unique importance of adults in the life of the Methodist Church and of their need for continuing spiritual, mental, and social growth.
2. Create an awareness of the Adult Division as a part of the local church organization, and stimulate the formation of Adult Councils in local churches.
3. Help to increase understanding and mutual appreciation between members of various economic, social, and racial groups both inside and outside the church.
4. Foster an increased knowledge of the Bible, and the desire to relate it to contemporary life.
5. Help local adult classes to become redemptive fellowships, to increase active participation by nominal church members in the life of the church.
6. Improve teaching procedures so as to involve class members in learning situations and help each person to assume leadership.
7. Strengthen marital relationships and enrich family life.

## Progress Report for 1958-1959

Sixty young adults attended the 1958 workshop, and sixteen worked a weekend at Camp Chestnut Ridge. Eleven subdistrict Young Adult Fellowships functioned with bi-monthly or quarterly meetings. Eleven churches reported an observance of Young Adult Week.

Bible Conferences were conducted at Hookerton, Kenansville, Smithfield, and Zebulon, with total attendance of over 1,000 persons. Nine adult work courses were offered in Christian Workers' Schools; twenty-five groups agreed to discuss the Talk-Back TV series; and over 15,000 sets were reported as viewing the series.

Enrollment in the Adult Division of the Church School increased 1,541, although a loss of 520 home members left a total increase of 1,021, or 1.5%. Total enrollment reported in the 1958 Journal was 61,166.

The Conference director of Adult Work visited 42 local churches, taught in six Christian Workers' Schools, and helped to plan, promote, recruit, and train leaders for all functions. In addition, he served as chairman of the Family Life Committee of the N. C. Council of Churches, and chairman of the Use Committee of the Talk Back series; and gave leadership in the Florida Conference Young Adult Assembly, and the Portsmouth, Va., Christian Workers' School.

## Recommendation to Local Churches

1. An Adult Council in every church. A plan for the small church is being developed.
2. Participation of every adult class in the quadrennial emphasis on enlistment. Consider the class an evangelistic arm of the church; provide visitation

teams; survey all class and church membership rolls, and assign every adult in the constituency to some adult class; elect an active director of evangelism in each class; take initiative in forming new classes and study groups; use teams of teachers and group discussion in teaching; select curriculum based on interests of students; elect officers in April of each year.

3. Plan and carry out an effective Young Adult Week, January 17-24, 1960.

## Recommendations for District and Subdistrict Program

1. To implement the adult work in the local church each district director of Adult Work will provide a deputation team to visit local churches, help organize, and instruct the Adult Council. The pastor, church school superintendent, or chairman of the Commission on Education may invite these teams. This service will be furnished at no expense to the local church. It will be the responsibility of the district director of Adult Work to secure opportunities for the deputation teams to work in at least five churches during the church year.
2. Strengthen the Bible Conference Program by holding at least two Bible Conferences in each district during the week of October 25-30.
3. Conduct Mental Health Workshops in co-operation with local community resources, including a discussion of the contributions of the pastor.
4. Offer clinics for teachers of adult classes—to guide teachers in the experience of making a teaching



## North Carolina Conference Board of Education

REV. C. P. MORRIS, Executive Secretary  
Box 6667, College Station, Durham, N. C.

plan involving group procedures, during the week of January 31 and following.

5. Join with Boards of Temperance, World Peace, and Social and Economic Relations in sponsorship of a conference on the Social Concerns during the month of February.

6. Include a course on adult work in every Christian Workers' School.

7. Encourage the organization of subdistrict Young Adult Fellowships wherever possible.

8. The District Director of Adult Work will be responsible for leading the group discussing adult work at the subdistrict Joint Commission Workshops.

## Recommendations for Conference Program

The summer opportunities for adults are: Young Adult Workshop, June 12-14, Camp Don-Lee; Family Camp, July 19-22, Camp Don-Lee; Leadership School, Lake Junaluska, August 3-14.

We recommend that each subdistrict Young Adult Fellowship send one representative with expenses paid to the Young Adult Workshop at Camp Don-Lee each summer.

## CHRISTIAN FAMILY LIFE

By JESSE H. LANNING, *Chairman*

We believe that Christian Family Life Education is an imperative necessity in the church because the basic experiences which develop Christian attitudes, motives, and behavior are intrinsic in the relationships between members of the family group. Our ideas of God, Christ, Sin, Salvation, and moral values are more firmly established by our families than any other group. This makes the effort to develop Christian families one of the basic aims of the local church.

## Goals

1. Provide for adequate pre-marital instruction and counseling opportunities.
2. Provide study, fellowship, inspirational, and counseling opportunities to strengthen marital and parental relationships and enrich family life.
3. Encourage the securing of needed counseling resource persons and the forming of redemptive fellowship groups.
4. Stress the importance of a proper understanding and exercise of Christian discipline and authority in the home, church, and community.

## Progress Report for 1958-59

District directors of Family Life Education, under the supervision of the Conference director of Adult Work, met for the second time in Durham in the fall and outlined their work, continued developing a mailing list of family life workers in the local churches, and offered guidance by mail and visits.

Training was offered in a Family Life Institute in Chadbourne; Christian Workers' Schools courses; two family camps conducted at Camp Don-Lee with attendance of 225; N. C. Family Life Council's Annual Conference; N. C. Council of Churches' Institute on Marriage and Family Counseling for pastors; Family Life Conference at Lake Junaluska; TRAFICO TV program series, "Talk-Back," for local discussion groups; and several local churches under leadership of Family Life Committees.

## Recommendations for 1959-60

1. Conference Level
  - a. That the Conference director of Adult Work nominate, and the district superintendent approve, district directors of Family Life Education who will work as members of the district Christian Education Staff.
  - b. That the three new camp sites be utilized for expanding the Family Camping Program.
  - c. That pastors avail themselves of all opportunities for training in counseling with families.
  - d. That Conference Staff develop a program calendar of various family life education agencies in North Carolina.
  - e. That delegates be sent to the Jurisdictional Family Life Workshop, July 16-19, at Lake Junaluska by the Annual Conference, and by local churches.
  - f. That a series of five one-day Seminars on Pre-marital Counseling for pastors, with evening sessions for laymen to follow up the National Family Life Conference, be conducted November 30-December 3.
2. District and Subdistrict Level
  - a. That each district superintendent have a local church director of Family Life elected in the Quarterly Conference of each local church and that a list of these persons be sent to the Conference Board office.
  - b. That each district director of Family Life Education select one local church in his district and help develop a complete and efficient program on family life there.
  - c. That Christian Workers' Schools include courses on the Christian family.
  - d. That a training workshop to develop teaching skills for leading parent discussion groups in local churches be provided for pastors and lay workers as soon as possible.
  - e. That a Family Life Institute be held in each district, subdistrict, or local area where desired.
3. Local Church Level
  - a. That each local church elect a director and/or a committee on Family Life Education to plan and conduct its program.
  - b. That where possible pastors and laymen develop a continuing family life program in co-operation with other appropriate community agencies.
  - c. That one or more of the following study opportunities be utilized: a course on Christian Family Life in a one-teacher school; an adult class making use of the new curriculum material, "Basic Christian Book Series"; a Parent's Study Class using the "Christian Home Magazine"; the Methodist Sunday Evening Fellowship; a special effort made to participate in Family Life Institutes and Workshops planned and conducted in the district, subdistrict, and local areas.
  - d. That each local church make an outstanding effort to observe National Family Week every year during the first week in May.
  - e. That where possible local churches develop their own family camping program, investigate local possibilities for camping facilities and report such facilities to the district director and/or the Conference director of Adult Work.
  - f. That ministers and laymen encourage local public school officials to include programs on pre-marital education in the school curriculum.
  - g. That local churches plan to encourage and give financial assistance to delegates from their church to the various leadership training opportunities.



# MYF Subdistricts Face Change

A remodeling of the subdistrict program in the North Carolina Conference MYF is less than a fortnight away.

Formal plans for revitalizing the subdistrict fellowship were drawn up in mid-July. They now await the Annual Conference Session at Duke University for presentation and adoption.

Under the plans, an emphasis on the subdistrict council rather than the subdistrict rally is strongly urged. This change will mean a probable reduction of rally meetings to one per quarter with monthly subdistrict council meetings.

## Greenville Hosts Meeting

Conference council officers and adult advisors gained an early briefing on the plans July 15 in an ACS planning session at the Methodist Student Center in Greenville.

Miss Charity Holland of Kinston, a main-spring in the group formulating the changes, said the subdistrict purposes will remain the same: to help the local church fellowships and to serve as a liaison between the local church and district fellowship.

"But the subdistrict's methods are to be altered," she said.

"The council is the most important part of any subdistrict. The council is responsible for the program of each subdistrict meeting. It acts through the officers and program area chairmen. The host church should not be expected to get up the program."

## New Program Outlined by Charity Holland

"The subdistrict will now offer its help to local churches through the following methods:

"1. Regular meetings of the subdistrict council. Membership in this council will be granted elected officers, program area chairmen, program area advisors, adult counselors, the district director of youth work, the district superintendent and the president or a representative of the youth council of each church in the subdistrict.

"2. Good, well planned meetings of the fellowships. Don't plan your subdistrict meeting on the basis of what a group wants or around a certain speaker. Know what the church is studying in its program. Discover the points of greatest weakness. Provide help that is needed—not just another meeting or activity. Be a demonstration to local churches of well planned meetings."

## Need for Variety

"Have variety," continued Miss Holland. "Do not follow the conventional plan of worship, business and recreation. If the council does its job, not much business will need to come before regular meetings, but will be done in occasional business meetings or by means of posters or attractive and clever announcements."

These suggestions will be presented to ACS delegates in a general introduction to subdistrict groups Tuesday, August 11, at 2:30 p.m.

## ACS Runs Five Days

The Annual Conference Session gets under way one day earlier on the Duke University campus. It is a five-day affair, concluding Friday, August 14, with the annual Rally Day.

At the Greenville ACS planning meeting, the Rev. Bob McKenzie again asked each church, subdistrict and district to send to his office (Box 6667 College Station, Durham) the name of a delegate and an alternate plus their addresses.

"We hope to have 800 delegates with every one of these organizations represented," he said.

Miss Holland and the Rev. Harold Leath-erman of Manteo will serve as deans at ACS. Dr. A. Purnell Bailey will be the speaker for the week.



## NORTH CAROLINA CONFERENCE

President: Francis Bradshaw  
200 Cedar Street, Durham, or  
Box 5010, Duke Sta., Durham

Publicity Superintendent: David Gergen  
2803 Nation Ave., Durham

Director of Youth Work: Robert McKenzie, Jr.  
Box 6667, College Sta., Durham

## Assembly Cancelled for Older Youth, Single Young Adults

Inadequate support caused a cancellation of the annual Older Youth Single Young Adult Assembly scheduled July 22-26 at Camp Don-Lee.

The Rev. Bob McKenzie, director, reported July 15 that his office had received only 16 applications from post high school youth, working, college youth, service men and single young adults.

"I guess many people were working or found it impossible to leave for the five-day session," said the Rev. Mr. McKenzie.

## A Boom Heard by Graham MYF

Youth activities are booming at the Graham Methodist Church on 301 North Main St. in Graham.

Mrs. Rupert Williams, educational assistant, reports that MYF'ers of the church took the project of cleaning the church while their janitor was vacationing early in July.

The money they received from their work was placed in the MYFund.

## Youth Activities Week Successful

A two-day trip to Myrtle Beach, S. C., concluded a successful Youth Activities Week at the Graham church June 8-15. Money made on other projects was used

to defray expenses. Each person paid only \$3.75 extra for the costs of apartments, gas, food and entertainment.

"A Study of the Gospels" was the text of the week. Each evening's schedule included group singing, study, recreation, refreshments and worship. On Wednesday evening, the group enjoyed a hay ride before concluding with a worship program.

"Our average attendance for the week was 18 seniors and three counselors," said Mrs. Williams. "This did not include the resource people we brought in. We feel that it was a most successful week and that we had a wonderful group."

## A Rose for the Pulpit

Another of the MYF's projects in Graham is a Pulpit Rose, an activity begun nearly a year ago. Each Sunday the group places a rose in the pulpit and, after the service, carries the rose to the parents of a new baby or to someone who is sick or shut-in.

## Durham District Holds 3rd Planning Retreat at Camp

Sixty youths and four adult counselors met in the third annual Durham District MYF Planning Retreat at Camp Chestnut Ridge near Effland, July 25-26.

Ronnie Lewis, retiring president, directed the election of officers for 1959-1960 and the discussion of proposed rallies and projects for next year.

Much of the time was devoted to fellowship and the sharing of ideas from each of the five subdistricts.

Jo Carole McDaniel, NCCMYF Fellowship Chairman, led recreation, and the Rev. Harold D. Minor, NCC Director of Adult Work, was the speaker for the Sunday worship hour.

The new officers, whose names were not available at press time, were installed at the close of the retreat.

## Durham Subdistrict Youth Week Attracts Over 300

Over 300 persons attended the five-night session of the Durham area "Youth Week" held at Trinity Church, July 13-17.

Featuring an overall topic of "Christian Views Toward Alcoholism," youths and adults in attendance heard from Dr. T. T. Jones, Durham physician and leader in alcohol education; Mrs. Olga Davis, secretary to the Durham Council on Alcoholism; Ted Williams of the Umstead Youth Center at Butner, and the Rev. Paul Wesley Aitken, chaplain to the Duke University Medical Center.

## Tidbits from Durham District

Granville subdistrict staged its annual picnic in June at Satterwhite Point, and the Chathamboro area held a similar event at University Church in Chapel Hill . . . Durham MYF'ers meet for their picnic August 17th with the council gathering there August 15th for the planning retreat . . . University Church, Chapel Hill, plans a jaunt to the beach next week, following a series of swims, cook-outs, and field trips during the last few weeks.



# Home for Children Strives to Meet Child's Spiritual, Mental and Physical Needs

We need to ever remember that the Methodist Home for Children is your home for children. We represent you in doing what you would have us do for children who need a home. Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." Surely the kind and compassionate arm of the church should ever be extended in this area of child care.

As far back, according to records, as 1873, the North Carolina Conference began its contributing support of the care of children at the Orphan Asylum located at Oxford, North Carolina. It was not until 1899, that the North Carolina Conference took on the full responsibility of owning and maintaining its own child caring institution. When the Methodist Orphanage was established it was outside the city limits of Raleigh. It was established to be somewhat of a unit complete in itself. During the years Raleigh has extended and has grown around our campus. Times and conditions have been changing. The Home for Children is now a part of a much larger community. We are attending church at the Edenton Street Church. Our boys and girls attend the public schools out in the city. Our boys and girls compete with other boys and girls as well as enjoy the friendships of this larger community. The children also enjoy many of the other advantages of the larger community.

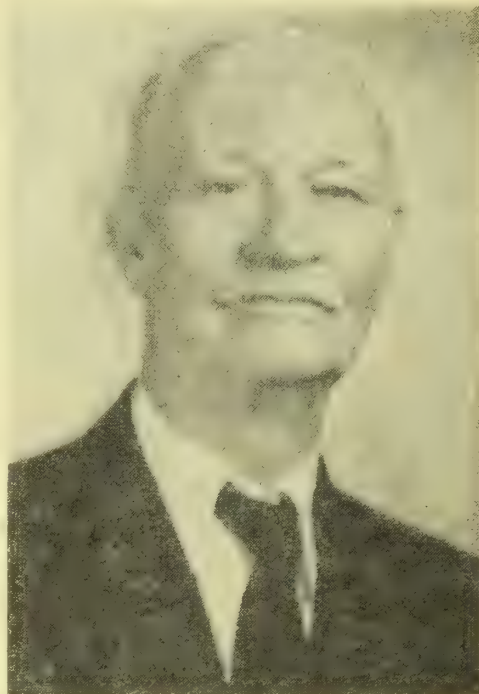
On our campus, we strive to promote enjoyable group living in cottages under the supervision of the housemother. For the physical well being we have a good recreational program. Some arts and crafts are enjoyed. In addition to our church school and worship services off the campus, a Duke Divinity student conducts Sunday evening Vesper Services, a Wednesday night Prayer Service, Youth Meetings and counsels with our boys and girls.

In the field of social service, we are endeavoring to make a more thorough study of the child and his family. The belief is the better understanding the better the chances are for rendering helpful service; striving to meet the present need of making a new home for the child, but keeping in mind the responsibility of helping the family re-establish its own home or find a suitable family home for the child if his needs warrant such. One of the ties for keeping the family together is our vacations during the summer and winter and occasional visits to the family, relatives or friends. Some children's needs can better be met through foster and boarding homes or adoptive placements.

As much as possible, we emphasize individual care in group living. The boys are encouraged to compete in their favorite sports. Girls as well as boys enjoy extra-curricular activities of their choice. Our clothing sponsors make it possible for us to buy clothing individually. Personal friendships are encouraged. When a boy or girl graduates, some guidance is given, but in the final analysis, the choice of the college

is theirs. We either help or strive to find others to counsel and advise them in their further education.

From just a bird's eye view, you can see our task is a large one. We need your help and that of our Maker. Boys and girls of today are coming to us from varying circumstances, but the one thing that looms in the mind of the Christian who cares if a child needs a home, is that the church is ready to provide one.



## Rev. L. S. Massey Remembers the Children's Home

The Rev. L. S. Massey, beloved member of the North Carolina Conference, died after long illness. He had been either a Trustee or Honorary Trustee of the Methodist Home for Children about thirty-three years.

In his will he made this statement:

"I give and bequeath to the Methodist Orphanage, at Raleigh, North Carolina, the sum of seventy-five thousand (\$75,000.00) dollars in cash, to be used as the Trustees of the Institution think best in the exercise of their sound judgment and discretion.

I have the firm conviction that the religion of Jesus Christ is the one and only hope of the world, and that the church, in spite of the human imperfections that may hamper it, is the one institution for the promotion of the Christian religion throughout the world. After having been intimately associated with the work of our Orphanage for more than one-third of a century, I have the further conviction that said Institution is doing the most Christ-like work of the church today and I desire to make this contribution to the noble work that it is doing and will continue to do through the years."

With your help, concern, and prayers,



## METHODIST HOME FOR CHILDREN RALEIGH, N. C.

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

may we show our appreciation by living up to this glowing tribute and going on to improve the services of our Home for Children.

## Methodist Leaders Meet

The Methodist Fund, Incorporated, held its meeting in the Dining Room Wednesday, August 5th, 1959. In addition to this group the district superintendents and the North Carolina Headquarters Office Building committee were present. The purpose of the meeting was to discuss plans of the proposed North Carolina Conference Headquarters Office Building. The Rev. O. L. Hathaway is chairman of the Building committee. It is indeed a real pleasure to have these fine folk on our grounds.

## Duke Endowment, Orphan Section Meets

The Methodist Home for Children was delighted to have about thirty-five executives, business managers, and supervisors from the various Child-Caring Institutions of this section of North Carolina. Mr. James R. Felts, Jr., Mr. Carl Rowland, Mrs. B. G. McCall of the Duke Endowment, and Mr. William M. McMillan led the group in study of "Procedures in Record Keeping for Child-Caring Institutions." It was indeed an interesting and informative meeting. We appreciate the work of the men representing the Duke Endowment which means so much to all of us. May we ever keep the objective of the James B. Duke Endowment before us:

"I have included orphans in an effort to help those who are most unable to help themselves, a worthy cause; productive of truly beneficial results in which all good citizens should have an abiding interest. While in my opinion nothing can take the place of a home and its influences, every effort should be made to safeguard and develop these wards of society."

We owe much to this Endowment that better enables us to care for our children. May we ever be grateful and appreciative of it.

◇ ◇ ◇

"If you don't believe in co-operation or teamwork, just observe what happens to a wagon when one wheel comes off."



# Methodist Student Movement to Hold Training Conference

Lake Junaluska, N. C.—More than 300 college campus leaders of the Methodist student Movement in nine southeastern states will meet here Aug. 24-31 for a leadership training conference.

Theme of the conference is "The Call, the Church, the World," it was announced by the Rev. Harvey C. Brown, staff member of the Methodist Board of Education, Nashville, Tenn., who will serve as director.

Assisting him as dean will be Dr. Ray Allen of Lambuth College, Jackson, Tenn.

The principal platform speakers will be Dr. John Thompson, dean of Memorial Chapel at the University of Chicago, and Dr. James Mathews of New York City, associate general secretary of the Methodist Board of Missions.

Seminar and workshop study topics will include, "The Church's Role in the South," "Religious Influence in International Relations," "Changing Concepts in Foreign Missions," "Christianity and Campus Morals," "Campus Evangelism," and "Contemporary Theology."

The meeting here at the Methodist Assembly is one of seven regional student conferences being held this summer across

the country under the auspices of the Methodist Board of Education and state units of the Methodist Student Movement.

## Grace, Charlotte, Breaks Ground for Sanctuary

On Sunday, August 2, following the morning worship service, ground was broken for the sanctuary of Grace Methodist Church in Charlotte. Dr. Walter J. Miller, superintendent of the Charlotte District, led in the groundbreaking ceremony, assisted by the pastor, the Rev. C. G. Alspaugh, Jr.; Charles B. Martin, chairman building committee; Frank J. Timberlake, chairman board of trustees; James M. Clarkin, chairman official board; James A. Geer, youth superintendent; George W. Nicholson, church school superintendent; Thomas F. Braaten, chairman, commission on education; Mrs. Raymond B. Hadley, children's division superintendent; and John E. Davis, Jr., representative youth division.

The new structure, estimated to cost \$154,000, is the second unit in an over-all plan for four units, the total cost of which will be approximately \$460,000. The building will consist of a sanctuary with seating capacity of 500, 13 church school rooms, and 4 offices, and will be completely air-conditioned.

Grace Church is six years old, with a present membership of 497, 136 of whom have been received in the past 12 months. The pledged budget exceeds \$25,000 for this conference year. The church now has property valued at \$110,000.

The Rev. R. P. Crawley was pastor of this growing congregation during its first five years. The Rev. C. G. Alspaugh, Jr., is now in his second year as its pastor.

## Methodist Men's Hour Returns Oct. 4

The 1959-60 radio program series of the Methodist Men's Hour will open the week of Oct. 4, it has been announced by Dr. Don Calame of Chicago, director of the program.

Now in its eighth year, the Methodist Men's Hour is sponsored by The Methodist Church's Board of Lay Activities, 740 Rush Street, Chicago 11, Ill., and local clubs of Methodist Men throughout the nation.

"We are quite sure from the response we are now getting," Dr. Calame said, "that the 1959-60 season will set a new record for the number of stations using the program." Last season the series was carried on 421 stations in 44 of the 50 states. It was also used by stations in the Virgin Islands and in the Netherlands Antilles.

For the second year, the speaker will be the nationally-known minister of Chicago Temple (First Methodist Church), the Rev. Dr. Charles Ray Goff.

Dr. Calame pointed out that the number of programs in the 1959-60 series has been increased from 36 to 39 to round out a full three-quarters of the year.

Harry Elders of Wheaton, Ill., will be the announcer, succeeding Tom Marsh of Dallas, Texas.

## Dr. Goodrich Returning to Protestant Hour (Methodist)

The Joint Radio Committee of the Southeastern and South Central Jurisdiction, in co-operation with the Television, Radio and Film Commission of The Methodist Church, will present Dr. Robert E. Goodrich, Jr., pastor of First Methodist Church, Dallas, Texas, on the Protestant Hour for the Methodist Series from August 16th through October 18th. Dr. Goodrich's sermon topics for this period are:

- Aug. 16—"We Belong in the Arena"
- Aug. 23—"Being Good Is Not Good Enough"
- Aug. 20—"How to Worry Like A Christian"
- Sept. 6—"The High Cost of Caring"
- Sept. 13—"Masterpiece or Muddle?"
- Sept. 20—"When It's Hard to Believe"
- Sept. 27—"Tired of Trying!"
- Oct. 4—"The Sound of a Different Drummer"
- Oct. 11—"Looking in On Heaven"
- Oct. 18—"Homesick for Tomorrow"

◇ ◇ ◇

Worldliness is simply worldlikeness.

◇ ◇ ◇

A good book is a friend that never betrays us.



Zion Methodist Church in Gates County was destroyed by fire on the afternoon of July 26, after having been struck by lightning. The lightning apparently struck the steeple, as the fire began there and spread rapidly through the building. The main church plant, including sanctuary and seven class rooms, was completely destroyed.

The new educational building, connected to the church by a hall and classroom, was saved, as were some of the furnishings from the burned part. This partially incomplete building will be completed quickly, so that all services of the church may be continued without a break.

Plans are already under way to rebuild the church proper. People of all denominations in the area are responding to the plight of Zion Church, and the prayers and material assistance are deeply appreciated by the congregation.





## What We Believe and What We Do

There is a wide gap between what Methodists believe and what they do about it, according to a survey made by Dr. David E. Lindstrom, Prof. Herbert E. Stotts and Prof. M. Wilson Nesbitt. The findings were reported to the Fourth National Town and Country Conference held recently in Wichita, Kan.

The survey revealed that from 90 to 96 per cent of both ministers and laymen believed in the Fatherhood of God, in Jesus as the supreme revelation of God's purpose, in perfect love as the determiner of man's destiny, though each person plays a decisive role in his fate through his own choices and conduct.

But when they came to other beliefs there was a sharp division between laymen and ministers. Of the laymen, 58 per cent believed that "the purposes of God will be realized entirely through His will and action." But only 28 per cent of the ministers agreed with this. Only 54 per cent of the laymen believed that wasting time was sinful, while 80 per cent of the ministers held that belief.

When it came to some other theological points the laymen were more conservative than the preachers. More than a fourth of the ministers and less than a fifth of the laymen were in some doubt as to whether the preaching of the true gospel and administration of the sacraments are necessary marks of a true church. Sixty-four per cent of the laymen believed that if a person partakes of the Lord's Supper he is automatically a better person, while three-fifths of the ministers completely rejected such an idea.

When we come to the "practical" or social applications of the gospel, we find a wide difference. While 68 per cent of the ministers believed in the necessity of total abstinence, only 56 per cent of the laymen agreed. Rural ministers and laymen were more certain of the value of total abstinence than those in the towns and cities.

Only 30 per cent of the ministers believed that a missionary should confine his activities to preaching the gospel and leave medical and agricultural work alone, but half of the laymen held to this view.

Dr. Lindstrom noted that there was a substantial agreement on the great doctrines of the church, but that there were many areas in which they did not agree on practical application of the gospel.

The results of this survey are not surprising. Laymen tend to be more conservative than ministers because they are more apt to accept, in their minds, at least, what they have been taught as children. Minis-

ters are continually forced to deal with their beliefs and to re-study them in the light of conditions and new developments in science and theology. It cannot be denied that too many ministers have been unduly swayed by the winds of criticism and changing fashions in theology, but it is encouraging to note that the majority do believe in the fundamentals of the Christian faith.

What is not so encouraging is the realization that there is such a wide gap between the acceptance of an official creed and the implementation of that creed in daily life.

## Alabama Bill Would Nullify Methodist Trust Clause

A bill has been introduced in the Alabama state legislature which, if passed, would make it possible (where 65% of the adult church members approve) for a local church to sever relations with a parent denomination and to take possession of denominationally owned property.

Says the editor of Alabama's *Methodist Christian Advocate*, Dr. Thomas P. Chalker, "A reading of this bill indicates that, whereas the legislation applies to all Protestant churches, a major objective is to offer 'protection' to Methodist churches which fear objectionable future changes to the present jurisdictional system."

The bill was introduced by a Methodist layman, Senator Larry Dumas of Jefferson County and seems to have for its purpose the providing of a means of circumventing the Disciplinary "Trust Clause" which says that local church properties are held in trust for the parent denomination. Press reports quote Senator Dumas as saying that "the bill was drafted after fear was expressed that the 1960 General Conference might abolish the so-called Central Jurisdiction, which includes Negro churches, and attempt to force Methodist churches of the South to integrate."

Dr. Chalker, in his editorial, reiterates his stand, which he feels is supported by church members and leaders in his area, that the present jurisdictional system should not be changed. We believe that practically all of the other editors in the South would agree with him here. And we share with him a deep concern lest such actions as that of the Alabama Senator embroil us in deeper trouble.

There is little likelihood that any change in the jurisdictional system will be accepted by the 1960 General Conference. There are no indications of any "plot" on the part of the North and West to override the wishes of the South in this matter. There

are many indications that the North it has realized the formidable obstacles the way of any widespread integration churches. A few Conferences have voted to accept Negro congregations into membership, but there has been no great rush to ask for or receive such acceptance. The Central Jurisdiction is well-manned and seemingly well satisfied to remain as it now, a respected and honored division of the church.

This proposed legislation is an interference with the right of churches to handle their own affairs; it is a threat to the Methodist Church and its system, which has held us together and kept us from dissension and splits.

Methodism has a method which has worked. Let us not give way to those who would attempt to tear it down. Just now we are hearing from ministers who would do away with the appointive system in order that they may be free to choose their places. If we add to this disruptive agitation the call for decentralization by state law, we are opening the way to a movement which will destroy our effectiveness.

## Newsstand Smut

Newsstands in America are flamboyant in their display of sex. Even so staid and respectable a publication as *Readers Digest* headlines articles whose titles are calculated to appeal to the sensation-seekers. And lesser magazines are frankly exploiting sadism in an effort to attract readers—or, at least, lookers.

The American visitor to Germany and Italy will be astonished at the lack of such display of semi-pornography on the newsstands. Unable to read the language, he may wonder if the inside pages are as decorous as the outside, but investigation will show that the average magazine in these countries is remarkably free from the sort of disguised obscenity which is common in this country. Even France, the home of the "feelthy postcard," offers comparatively clean literature in public.

No wonder that Americans are condemned by Europeans as childish and vicious in their attitude toward sex. Despite the fact that this country holds up a higher ideal of marital fidelity than is common in either France or Italy, we go to unheard-of lengths to poison the minds of our children and the recent actions of the Supreme Court in regard to obscenity will make it all the harder for states to enforce anti-laws against such filth.

In such a situation it is imperative that parents exercise care in the supervision of their children's reading matter, and that they co-operate with the Post Office Department in its drive against pornographic pictures and books.



## God's Sovereignty in Human Affairs

By ROBERT G. TUTTLE

For I, God, am a jealous God;  
Yea, I am very jealous for your good.  
Ye cannot serve these other gods and Me;  
Consider now your ways.  
And choose this day whom ye will serve.  
Your self-made gods or Me!

—Oxenham

"Thy kingdom come" was the central prayer in the life of Jesus. His life became this prayer. It was in everything he did and thought and planned. It was in his living, in his dying, in his resurrection—"Thy kingdom come."

Of one thing Jesus was sure, the kingdom of God *is*! It was not something that had existed, or something that would exist—it is now, always has been, always will be. The whole realm of God is his kingdom, and we are a part of that realm.

A stairway and a rope ladder," writes Charles Sardeson, "are two entirely different things." The stairway is built step by step from the earth up—it rests upon the earth, it depends upon the earth, it is of the earth. The rope ladder is let down from above—it is fastened from above, it depends upon its anchorage from above. This applies to the kingdom of God and man's relation to it. We can never build our own stairsteps into the presence of the Almighty. We can never reach His presence until he lets down the ladder from above. This he has done and continues to do, and beckons us to climb.

As I write this meditation, I am looking at a globe. The whole world turns before my eyes, nations, races, civilizations on the rise and civilizations in decline, people, all kinds of people. As I look at the world, I realize that the kingdom of God is not a fact in this world, God's sovereignty is not accepted. Men are trying to climb self-made stairs, and refusing to take hold of the rope ladder.

I am reminded of the old days when men would drive cattle across the plains for great distances in order to ship them to market. The drivers had in mind a destiny, and eventually that destiny was realized. On the drive individual cattle might be lost—Some might be determined to go backward, and therefore miss their destiny. Others might fight along the way, wound each other, and be left behind. Others indifferently might stray to right or left, seeking food, and be separated from the company of those who moved toward the goal. Yet, finally, with constant care and guidance the herd would reach its destiny.

The Kingdom is like this—God guiding us, dealing with us patiently, never forcing us, seeking to help us realize our highest potential; yet at all times we have the power to turn back, to stray away, to absorb our energies in causes that do not count.

We are strengthened to observe that in our generation Christianity all over the world is applying itself more effectively to the pertinent human problems of justice and injustice, human need, the foundations that make for peace. In this we can see the hand of God and realize that all along



## A Prayer

*I thank Thee, my God, that Thou dost make it hard for me to rest content with less than Thou Thyself wilt bestow upon me. I thank Thee that even in the false glamour of the far country Thou dost give me sometimes visions of the quiet beauty of my Father's house. I thank Thee that in the loneliness of poverty and failure Thou dost bring to my mind the happiness of those who dwell at home with Thee. I thank Thee for Him in whom Thou dost speak so clearly to me, for the Elder Brother who has sought me out and found me. And so, Father, at His bidding I will arise and come to Thee, no longer doubting my welcome, but gratefully claiming all that in Him Thou dost so freely offer. Amen.*—METHODIST RECORDER



we have been guided by a hand—not pushed, but guided—a Leadership to which none of us has perfectly yielded, but under whose guidance we have made observable progress.

"We do not rule the world—God does." The ways of God and truth are far more simple and direct than the devious ways that we devise in trying to sidestep the will of God. There is a highway, straight and simple, that leads toward life; yet humanity insists upon exploring all the possible detours, through all the swamps and deserts of human experience. If we are wise, we will learn that God *rules*, that life works only in recognition of this fact. We may rebel against this and revolt violently, but never successfully. Our rebellion is only our own loss.

One thing is certain, we cannot have a private kingdom of God: one to suit our own tastes, one in which we may maintain our own privileges and advantages at the expense of others. The kingdom doesn't belong to any of us exclusively. It belongs to God, it is the way that is right, it is the way that will work, it is the road that leads to life, it is the pattern of the eternal, it is life's scheme as it was first planned, engineered and established in the mind of the Creator. The kingdom "has not been banished, only obscured"—"In the long run it is well for the good; it is ill for the wicked." "Man's Disorder" stands out in bold relief against "God's Design."

It has been suggested that we might pray for the kingdom to come on Sunday and actually be very much amazed if it should come on Monday. The question is asked: If the prayer should be answered and God's principles should take full effect on Monday morning, would we like it? What adjustments would we find it necessary to make in our own living, in our own business and professional life? If we are ready to make *these* adjustments, then we are ready for the kingdom and the kingdom will come.

Albert Schweitzer, ministering to the sick at the heart of Africa, is a visible part of the kingdom of God on earth. Here God is recognized, obeyed, followed, enjoyed.

"The kingdom of this world shall become the kingdom of our Lord and of his Christ." The sovereignty of God will finally be accepted by all men. The supremacy of Christ will be acknowledged in all the earth. This is not only the prayer of our lips, it is the longing of our hearts—

"Thy kingdom come!"

*Thy kingdom is, O God—  
Only let us be aware. Amen.*

## The Man Who Wouldn't Sing

By CHARLES D. WHITE

A few days ago I was talking with my good friend and colleague, Dr. John Wilson. He told me of an incident which happened in one of the churches he served.

It seems there was a man who attended the church but did not belong; he had a fine tenor voice and every Sunday joined in the congregational singing. One worship service he sang the opening hymn, but during the second hymn, he closed his hymnal and did not sing.

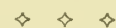
When he came by the minister at the close of the service, the minister said, "I missed your fine voice during the singing." To which the man said, "That's right. There's a story behind it." This aroused the minister's curiosity, so in a few days he called on the man.

After passing a few pleasantries, the minister asked to hear the story. "There's not much to it; you simply invited me not to sing." "Why, what do you mean?" the minister asked. "Do you remember what you were singing?" At the moment the minister did not remember, but the hymn was Isaac Watts', "Come, We That Love the Lord."

You will recall that the second stanza of this hymn reads, "Let those refuse to sing who never knew our God." This man was intellectually honest. He had never had a personal encounter with God; therefore, he would not sing.

I could not help but ask the question, "How many of the members of this church would put down their hymnals were we singing this hymn if they were honest about it?"

The most important thing in our life is to know Him. We will not all find Him in the same way, but we will find Him. With every thought we possess, with every power in us, we will not content ourselves until we come to the highest moment in our lives when we can say, "Blessed Assurance, Jesus Is Mine."



### VACATION DAYS

"The light of God surround you.  
The love of God enfold you.  
The presence of God watch o'er you.  
The power of God protect you.  
The spirit of God heal you.  
Wherever you are—God is."

—The Call, Grenada, Miss.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Their Cousin from the Country

By LILLIAN DEAN

She was not a very close cousin, only a fifth one. But now, Mother told them, she was coming to live with them and be their little sister.

"Because she hasn't any mother or any father, and the aunt she lived with has died," Mother explained.

"How old is she?" asked Helen.

"And what is her name? And has she always lived 'way out in the country?" queried Ruth.

"She is eight years old," replied Mother, "and her name is Jane, and she has never seen a city pavement or a street car."

"Mercy, we'll know a lot more than she does!" exclaimed Ruth with a rather conceited air.

"I should say so," Helen joined in. And both of the little girls' noses went up with quite an air.

"Just wait and see," was all Mother said.

A few days later the little girl from the country arrived. She was a sweet-looking child with curly hair and big brown eyes. At first she was rather sad and timid, but after the first few days she got acquainted and was as merry and happy as could be. She made a fine playmate, and Helen and Ruth soon learned to love her.

Of course, since Jane had never been in a city before, there were many things that seemed strange and new to her. And Helen and Ruth began to give themselves such conceited airs that Mother thought something ought to be done about it.

"Of course we know a lot more than you do, Jane," she overheard Helen saying one day.

"Oh, yes," said Ruth. "Whenever there's anything you want to know, just come and ask us, Janey."

"This won't do," thought Mother.

So she planned a clever scheme. She took all three of the children out in the country one bright day for a picnic. Then things happened just as Mother had thought they would. Ruth and Helen found that Jane knew ever so much more than they did about some things. For instance, she knew all the different kinds of trees by name, and her city cousins could hardly tell a maple from an oak. She knew all the wild flowers and the way they grow. The birds were old friends of her, and she told her cousins about their nesting habits and what time of the year they flew South and what they liked to eat. Helen and Ruth had to keep still and listen to Jane in the country, just as she had had to keep still and listen to them in the city.

To tell the truth, they didn't like it much at first. They had become quite puffed up over playing teachers to their cousin from the country, and didn't enjoy having her turn teacher and they being pupils them-

selves. It made them a little sulky and bad-tempered.

Then something happened. At lunch Ruth snatched a sandwich that Helen wanted. Helen tried to take it away from her, and the next moment the two sisters were having a dreadful quarrel. They were crying and fussing, and actually fighting and pulling each other's hair.

Mother separated them, feeling sad enough to cry over their naughtiness. "Children! Children! How can you? Mother is so ashamed of you!" she said as she pulled them apart. The girls stood looking angrily at each other, when suddenly a sob turned everybody's attention toward Jane. She was crying as if her heart would break, and trembling from head to foot.

"I never saw folks fuss like that before," she sobbed, burying her face in Mother's dress. "I didn't know little sisters ever got into fights."

Helen and Ruth had never been so much ashamed in all their lives. They blushed till their faces burned. Then Ruth suddenly threw her arms around Jane's neck.

"We never will again," she cried. "Will we, Helen?"

Of course Helen agreed, and then they all cried together for just a minute. But they soon dried their tears and spent the rest of the day happily.

And you may be sure that this was the very last time Helen and Ruth ever felt that they were any better than their little cousin from the country.

—The Way of Faith



## THE BUSY BEES

*There's a message in your buzzing,  
Oh, you busy little bees!  
There's a message in your working  
In the flowers on the trees;  
There's a mighty inspiration  
To observers as they look,  
Which can never come to humans  
Through the pages of a book.*

*I suppose that I'm ten thousand  
Times as large as each of you,  
But I'm shameful of my efforts  
As compared with what you do.  
You have worked from early daylight  
To the setting of the sun,  
And you're resting while a-buzzing  
After day's hard work is done.*

—ERNEST C. DURHAM



## THE GRANDFATHER CLOCK

There was an old grandfather clock which stood for three generations in the same corner, faithfully ticking off the minutes, hours and days. In it was a heavy weight that was pulled to the top each night in order to keep the clock running.

"Too bad," thought the new owner, "that such an old clock should have to bear so

great a load." So he took the heavy weight off the hook and removed it from the clock. At once the clock stopped ticking.

"Why did you do that?" asked the clock. "I wanted to lighten your burden," said the man. "Please," said the clock, "please put it back. That is what keeps me going!"

How many people are looking for the easy way. If they could only live without anything to worry about, without anything to strive for, with nothing to disturb them! They even think that being a Christian should set them free from anything they do not like.

These folks forget that Jesus says we are to take up His cross, not lay it down. We do not ask for an easy road. We only ask for strength to bear each day's burdens bravely.—William R. Buitendorp



## BECAUSE I'M HAPPY

In the north of Scotland a fisher lad who had recently given his heart to the Lord was joyously singing a hymn while at work.

Another boy said to him, "Why are you singing?"

"Because I'm so happy," he replied.

"Why are you happy?" was the next question.

"Because I'm a Christian," came the ready answer.

"I wish I could be a Christian, too," said the other boy.

And why should he not be? No one need be without the Saviour. The fisher lad found Him, and so he could join the singing and rejoice that his sins were forgiven and that Christ was his Saviour.

Can you?

—Clipped



## CHUCKLES

Visiting Uncle (who slept in his nephew's room): "Thank you, Johnnie, for that glass of water you left for me last night."

Johnnie (in consternation): "What! don't tell me you swallowed my tadpoles!"

A French professor came to teach in an American college. When he plugged in the portable radio he had brought with him, his little girl, Charmaine, listened with amazement.

"Father," she cried, "listen how quickly the radio has learned to speak English."



## Bible Quiz

Miracles in the Bible

1. What miracle was performed at a wedding? .....
2. What miracle was worked on a fruit tree? .....
3. What miracle took place at a temple door? .....
4. What miracle was performed for the widow of Zarephath? .....
5. What was Christ's greatest miracle that took place at Bethany? .....

## Answers to Last Week's Quiz

1. A Calf—Exodus 32:1-4.
2. The Cat.
3. Sheep—Luke 15:3-7.
4. Lion, Bear—I Samuel 17:32-36.
5. An Ass, or Donkey—Matthew 21:1-9.



# Laymen Are Ministers, Says Pasadena Pastor

Pasadena, Calif., July 31—Dr. K. Morgan Edwards, pastor of First Methodist Church, Pasadena, recently urged Methodism to "get rid of laymen."

"If we could get rid of our laymen (in this church) and turn up 3,000 volunteer ministers whose greatest desire was to serve Christ through His church, there would be no limit to what we could do."

Dr. Edwards spoke at ceremonies installing officers of the church's newly reactivated Methodist Men's Club. He explained he would help laymen see that they too are ministers because:

1. A vital church in a critical age cannot afford the luxury of a single spectator.
2. If the church is to go outside its walls into the highways and byways, it will need the help of every member.
3. The layman who knows he too is called to minister will be slow to criticize the shortcomings of his church because they will be his shortcomings also.
4. The layman will cultivate the devotional life and develop a life of prayer to arm himself for his task.
5. He will study the meaning of the Christian life with fresh excitement to prepare him for his task.
6. He will translate the skills he has developed in the business world to the management of church institutions, and

utilize interpersonal skills and sensitiveness in making the church a redemptive fellowship.

7. If devout Mormons give a year of ministry to the church at their own expense, surely the Christian who accepts the universal ministry will give not less than one night a week to his church.

8. Protestantism has as its foundation stone the priesthood of all believers.

9. The early church made no distinction between layman and minister in fixing responsibility for its work.

10. Christ called all of us to take up the cross and follow him—and he came not to be ministered unto but to minister.

## Church Business Managers to Meet at Junaluska

Lake Junaluska, N. C.—Church business managers of several denominations throughout the South will come here Aug. 17-20 for their sixth annual conference on church administration.

The group will study such common interests in the local church as program, finances, budgets, record-keeping, reports, personnel and public relations.

Attention also will be given to church-wide planning in the fields of missions, education and lay leadership.

Guest speakers and workshop leaders will include Dr. D. Trigg James, executive secretary of the Methodist Church's Southeastern Jurisdictional Council, Atlanta, Ga.; Robert Mayfield, executive secretary of the Methodist Board of Lay Activities, Chicago, Ill.; the Rev. Walter Towner, director of general church school work, Methodist Board of Education, Nashville, Tenn.; the Rev. Paul Hardin, Jr., pastor of First Methodist Church, Birmingham, Ala.; and W. S. Ellington, business manager of St. Paul's Episcopal Church, Winston-Salem, N. C.

Zeb Barnhardt, business manager of the Centenary Methodist Church, Winston-Salem, is president of the church management organization.

Other officers are: Mrs. Evelyn F. Losey, First Methodist Church, Birmingham, Ala., first vice-president; Sidney Everett, First Presbyterian Church, Knoxville, Tenn., second vice-president; Joe O. Hardin, West Market Street Methodist Church, Greensboro, N. C., recording secretary; Mrs. Beulah S. Monroe, Washington Street Methodist Church, Alexandria, Va., corresponding secretary.

## Former Dean of Brevard College Dies Suddenly

J. J. Stevenson, Jr., 61, former dean of Brevard College and former president of Asheville-Biltmore College of Asheville, died on July 29 at a Brevard hospital. He had suffered a heart attack in his car on a local street.

Surviving are the widow, Mrs. Mary Wilson Stevenson; and a son, Joel, of the home.

Funeral services were held at the Brevard Methodist Church. The Rev. Courtney Ross, pastor, and the Rev. Dr. Emmett K. McLarty, president of the college, officiated. Burial was in the Gillespie-Evergreen Cemetery in Brevard.

Stevenson, head of the Methodist junior college's department of social sciences, had served as dean of the college from 1944 to 1957. He also had served as acting president from February 1952 following the resignation of Dr. George B. Ehlhardt until the Rev. Robert H. Stamey, elected the following May, took office.

Before going to Brevard in 1944, he had served 12 years as head of the Asheville-Biltmore history department and four years as president. He had joined the Asheville school's faculty the year after the junior college opened.

A native of Saluda, S. C., Stevenson was a son of a minister, the Rev. Jesse J. Stevenson, who served the South Carolina Methodist conference for 50 years.

The Brevard educator was a former president of the Western North Carolina Association of Junior Colleges, the School Masters Club of Western North Carolina, the North Carolina Association of College Registrars and the Western North Carolina Alumni Association of Emory University, Atlanta, Ga.

He had served as president of the Brevard Kiwanis Club and was a member of other civic organizations. He was a member of the Brevard Methodist Church and had served as a Sunday school teacher and a steward.



Some of the North Carolinians who attended the fourteenth Institute of Higher Education July 27-29 in Nashville, Tenn., are shown with two leaders of the meeting. Left to right (front row) are the Rev. Paul Carruth, Raleigh, executive director, Commission on Christian Higher Education of the North Carolina Methodist Conference; the Rev. Thomas Collins, president of North Carolina Wesleyan College, Rocky Mount; the Rev. Dr. John O. Gross, Nashville, general secretary of the Division of Educational Institutions of the Methodist Board of Education and general program chairman of the institute; the Rev. D. D. Holt, Nashville, director of financial promotion for the Methodist Commission on Christian Higher Education and former executive director of the Methodist College Foundation of North Carolina; Charles McAdams, director of public relations and development, Methodist College, Fayetteville; (back row) Dr. L. Stacy Weaver, president of Methodist College, Fayetteville; Dr. Cecil W. Robbins, president of Louisburg (N. C.) College; John B. York, academic dean at Louisburg College; and L. A. Bennett, librarian at Greensboro (N. C.) College. The following were absent when the picture was taken: Miss Clarice Bowman, High Point College; Dr. Hollis Edens, president of Duke University; Dr. Emmett K. McLarty, Jr., president of Brevard College; and John B. Bennett, Charles A. Butterworth, Jr., and W. Glenn Hardesty of Brevard College.

About 250 educators and others attended the institute sponsored by the Division of Educational Institutions of the Methodist Board of Education, Scarritt College, and other agencies.



# The Little Rural Church Still Ship of Salvation

By Dr. A. J. Walton

(Introduction—The following address was delivered by Dr. Walton at the recent annual session of the N. C. Conference at Wilmington. It was the featured address on the program of the Commission on Town and Country Work.

His presentation of the role and significance of the church—and particularly the "little rural church"—will rank with the best of its kind anywhere. The poem found at the end of the address, "Little Rural Churches," is destined to become a classic ode or tribute to the rural church, still the basic unit of Methodism. The poem, Dr. Walton says, grew out of ideas he has picked up from various sources; it seemed to fit in, or grow into the talk in a natural sort of way.

Since Dr. Walton has retired at Duke, this address can be considered his "swan song" to the Conference before which as Director of the Duke Endowment he has spoken many times. He has also given up his posts as Professor of Church Administration in the Duke Divinity School, as Director of Student Work, and as Director of Field Work in the Divinity School.

Dr. Walton has recently been named "The Rural Minister of North Carolina in 1959" by The Progressive Farmer, and "Rural Minister of the Southeast in 1959" by the Candler School of Theology at Emory University. The twin honor comes as a capstone or fitting climax to a long life of faithful and effective service to "The Little Rural Church" which he immortalizes in his poem in this address.—Dallas Mallison.

There may be a temptation to criticize the little rural church. We may magnify its deficiencies. We may blame it for evident shortcomings. We may deride it for dullness, we may mock it for its clumsiness. But life would be meaner—hope would be dimmer—faith would be scarcer—love would be shallower—mercy would be weaker—brotherhood would be leaner—and the church would be infinitely weaker were it not for the many little rural churches.

The debt of gratitude this nation owes the rural church is beyond ability to recite. Were we just and considerate we would sing its praises across our land with joy.

Our gratitude would recall that the rural church pursued the pioneer from frontier to frontier. It would recall how the rural church won these people to a love for God, to a love and respect for their neighbors, and to an appreciation for morals and decent living.

The rural church taught those who founded this nation a nobler way of life. It taught teachers and leaders to serve communities nobly. It taught honesty, truthfulness, and respect for property and the rights of others. It helped men to become dependable, trustworthy and honest enough to become the leaders in an industrial and business expansion which owes its success to the host of reliable persons the church had developed into potential leaders.

*"All This the Church Did . . ."*

All this the church did when it was small, in poverty, poorly equipped, with poorly trained ministers, when its houses of worship, its literature, and its means of communication, and its meetings were limited. But it changed the lives of multitudes.

The church improved the standards of conduct and the laws of the land. It set nobler standards of daily life. It made life safer, saner and less selfish. It created a sense of respect for life, time, property; for

decency, and for persons and sacred things.

The church made a nation of the greatest givers or sharers of the good things of life with the needy. It made liberty, freedom,



## LITTLE RURAL CHURCHES

I know a lot of little churches  
Which little people grow;  
People with little vision  
And dried-up hearts, you know.

Just because a church is small  
Is no reason it should be  
A place of cold indifference  
Where there is no Christ to see.

There are tiny little churches,  
Which very large souls grow;  
Souls with vital loving spirits,  
And great, warm hearts, you know.

There are they who love the Lord,  
And their spirits travel out;  
To win the lost, the least, the last,  
In all the world about.

They strive to live like Christ each day,  
In all the little ways of life  
And serve His cause in every way  
Despite the threat of earthly strife.

The little rural church may be weak,  
In earthly goods and worldly fame;  
But it can give itself to nurture souls  
And make them strong in His dear name.

You can make the little church.  
To mock the Master's name;  
Or you can live to help it serve,  
To set men's hearts aflame.

The fields are harvest white,  
The call to serve is clear;  
The future of the little church  
Is in the hands of those who hear.

—A. J. Walton



and human rights the noble dream of mankind. It did all this in its poverty of things and in its wealth of faith, hope, and love.

*"Still the Pilot . . ."*

The rural church is still the pilot to the noblest life that can be. If it is to be the safest pilot, then we who are its leaders must see that it

knows the channel or way,  
knows the harbor or goal,  
knows the work and skill to help each person and each community to seek and reach the goal.

It must keep man awake and on the course.

The pilot who guides a ship does not need to know the whole sea coast or the whole river bed. All he needs to know are the channel markers placed there by those who know the safe channels. The pilot steers by safe channel markers, not by the

sand bars or reefs or rocks or sunken del in the sea or river. If he watches these endangers the ship and its cargo. He must watch the sailing signs.

We must learn a lesson from these pilots. We must cease trying to steer our ship of rural salvation by looking always upon problems, its difficulties, its weaknesses and its faults, or the ruggedness of its labors.

The Master Pilot has set safe sailing markers all along the channel. Able leaders have lighted them with shore lines of search and study. We will wreck the ship of rural life if we fail to sail by the certain signs of the clear channel.

*The "Old Ship of Zion . . ."*

The rural church can be the "Old Ship of Zion" . . . the ship of salvation for every rural person and community if it will be the attentive, pilot-controlled ship of light and truth.

If the rural church is to perform its function in this rushing, fear-clouded, surface-skimming age, then each of us who can become aware must aim ourselves toward the port of the upward call of God in Christ and observe the channel markers our Lord has set for us.

If we drift the Church drifts.

If we are weak the Church is weak.

If we are careless the Church is careless.

If we are off course, the Church is off course.

BUT . . .

If we are under the Master Pilot's control, the ship cannot drift, but in His strength it will keep the course and carry its precious cargo of God's pardoned sons safely into His eternal haven prepared for those who trust and obey.

## "God Is Not Limited," says Methodist Bishop

LAKE JUNALUSKA, N. C.—God will not let man destroy the world, Methodist Bishop Costen J. Harrell told a Southwide Bible Conference here July 26-31.

"God is not limited," he said.

"God has a plan for His world of human beings, and though to us the world seems topsy-turvy, He will not permit man to destroy it because we are the sons of God and creatures of destiny."

Bishop Harrell, who has lived in Decatur, Ga., since his retirement in 1956 as head of the Methodist Church's Charlotte, N. C., episcopal area, teamed with Prof. Edmund Perry to lead the Bible studies at the Methodist Summer Assembly. Prof. Perry is head of the Department of History of Religions at Northwestern University, Evanston, Ill.

"Ours is a questioning age," Bishop Harrell said. "Where our fathers had exclamation marks, we have question marks."

Despite "the great uncertainty in the minds and hearts of people," Bishop Harrell said a hopeful sign of the new scientific age is the revival of interest in religion.

He warned, however, that in turning to the Bible for security and assurance, "there is a peril in confining our studies to a few favorite passages and missing the great truths to be found on every page."

This, he said, is like "training a telescope on one star and ignoring the majestic beauty of the heavens."



# NC Caravan News Letter

Saturday, June 27, 1959

**Braunchweig, Germany:** We said goodbye to the dear Brose family in Berlin this morning at 6:15 a.m. Sleepy-eyed we boarded a plane for Hannover, arriving here at 7:10 a.m. Berlin is virtually an island and the only means of getting in and out without too much difficulty is by plane. We were met at the airport by Reinhardt Brose, Martin's brother, who is pastor of four Methodist churches in the Braunchweig area of Germany. Reinhardt is a former Caravan interpreter and a graduate of Duke Divinity School, 1958.

We went by special bus out to the home of one of Reinhardt's members in the village of Woltraf. The home in which they live is one of the oldest in the section (1882). It is a typical German country home with the stables for the animals adjoining it.

The breakfast table looked like a delictessen—seven different kinds of meat including raw hamburger and sausage, jams, jellies, pickles and other foods we were unable to classify. After breakfast we went on a tour of the farm. The wheat and potato fields are lovely. It is wheat harvesting time and it was interesting to see the men and women loading the bundles onto wagons—some of them drawn by oxen. The farmers live in little villages each with its own burgomaster.

We left the farm to go to Braunchweig, where Reinhardt and Susy, his charming wife, live. This very old city (1031) was one time the center of culture and learning. It is now a city of contrasts. The old and the new living side by side. We went for a walk to the curb market, colorful and fascinating with its strange foods and lovely flowers for sale.

Later, we visited one of the oldest polytechnical institutes of Germany housed now in a lovely modern building.

Reinhardt told us that Susy had lunch waiting for us at the parsonage, and we hurried on our way. It was good to see Susy again. She and Reinhardt send greetings to their many friends in America. After lunch we climbed into our bus, rented for the day, and started for the East-West border—only a short distance away. Each of us had visions of the high barbed wire fences and plowed fields that we had read about, but it struck us squarely in the face when we stood there in front of it looking up at two of the many watchtowers stationed along the border. After taking some pictures we rode away with a prayer in our hearts that someday that picture might be erased from our minds.

Our next stop was at one of the International check points stationed along the border between the East and the West zones. We saw many cars coming and going. One American truck was turned back. We do not know why. We looked up at the building nearby and saw Old Glory—our hearts swelled with pride and a bit of homesickness.

Sunday, June 28

At 8:30 a.m. Pop went with Reinhardt to one of his small country churches. Pop

preached, Pat Pugh and Corbin gave their testimonies. The Methodists in this particular area of Germany are making a noble effort to get ahead in this predominantly Catholic section. These who do attend the Methodist Church are most loyal and co-operative—an inspirational group. The second service of the day was in the church in Braunchweig. Again Pop preached. The Caravan sang, "Steal Away to Jesus." Mary E. and Tommy gave their testimonies. It was a wonderful service. We had a hurried lunch at the church and it was time to catch the train to Cologne.

Sunday Evening, June 28

**Cologne:** We arrived in Cologne and went directly to the only Methodist Church in the city. The youth club had a delicious supper waiting for us. We sang and prayed together, then the meeting was open for questions from both German and American young people. We had a request for a testimony and Sylvia spoke from her heart in such a sincere, straightforward way that lifted and challenged each of us to a more dedicated life. It was good to be with these wonderful people—the Methodists of Cologne where the Catholic influence is most strongly felt. We were all assigned to different homes to spend the night.

Monday, June 29

We all met at the station at 7:30—just across the street from the famous and most impressive Cathedral of Cologne. We got a glimpse inside before getting the train to Bonn. We had only a short time in Bonn and decided to use it to visit Beethoven's House. It was a real inspiration—especially to the music lovers. We saw the original of the "Moonlight Sonata" and the "Choral Symphony." Also the last piano on which Beethoven played. We just had time to walk to a pier nearby to get a boat for an excursion up the Rhine River, to Koblenz (Coblenz).

This was a dream come true. It was wonderful just to sit and let time pass as we drank in the wonders of God's handiwork. We arrived at Koblenz about 3:40 p.m. and had about an hour to wait before catching a train for Frankfurt. We found a corner in the station, "parked" our bags and took advantage of the time to catch up on letter writing.

Tuesday, June 30

**Frankfurt, Germany:** We spent last night in the Methodist Seminary at Frankfurt. The students are away for the holidays and we had the whole top floor turned over to us. Dr. Sommers, the president, was away at the annual conference in Bristol, England. However, we were welcomed by Mrs. Sommers and felt quite at home in the center of Methodism in Germany. We were delighted to find a place to put up clotheslines and do that much needed to be done washing.

We enjoyed our breakfast in the Seminary dining room and started out to see and do as many things as possible in the one day we had in Frankfurt. In the morning we

went to see the Imperial Palace. Most of it was destroyed during World War II. One great hall has been restored and the walls are covered with paintings of the rulers dating back to the 10th century. Then we saw the Cathedral of Dome nearby. This was the Cors nation church built in 1315 with lovely windows and many little shrines. The most interesting place to us was the Goethe House.

In the afternoon we were invited to visit the bishop of all Germany, Bishop Wunderlich. We expected to be received, say "hello, we're the North Carolina Methodist Youth Caravan," and "Goodbye." This was far from being the case. Instead, we spent almost two hours visiting with the bishop and his charming wife. We sat spellbound as he told us of his experiences in the East Zone of Germany and how he has at frequent times had Communist officials at Methodist services. The Methodist Church in the East Zone is very much alive—though small in numbers. Great crowds of people, Methodists and many others attend services, especially when there is a guest speaker from the West. Bishop Wunderlich impressed us with the fact that he could see many evidences of the great hunger in the hearts of the people for love—in spite of the hard exterior. The time went by in a hurry and we felt that we could have stayed much longer to listen to this devoted man of God.

Our evening program was optional. The girls and Mom went to the opera to hear "Tosca" by Puccinni. All of us enjoyed it very much though we did sit in the third balcony. On the way to the opera Pat Pugh was elected to buy the tickets (in German, of course).

The boys had decided to go to Palm Gardens, where they enjoyed an outdoor concert and many varieties of flowers from all over the world.

Wednesday, July 1

**Heidelberg:** We had only one day in this lovely old city, scene of the "Student Prince." It is also famous for its Heidelberg Castle in which we saw the world's largest wine barrel—58 thousand gallons.

In the afternoon we went to Heidelberg University, the oldest in Germany, founded in 1386. In one of the halls there was a class in session. The students were all seated and as the Prof. came in a number of them scraped their feet on the floor. Martin said that was an indication that they did not like the idea of a lecture that afternoon. One of the most interesting places was the student jail or lookup room for obstreperous students of the 15th century. The walls were covered with name pictures and little verses made by the students. On one wall we read, "virtue must be encouraged, vices do not need such help." In the late afternoon we left Heidelberg to go by train to Stuttgart.

Thursday, July 2

**Stuttgart, Germany:** In Stuttgart, the richest city in Germany, we were the guests of the Rev. Carl Nollenberger. He has one of the larger Methodist Churches—about 500 members—and a lovely modern building. We spent the two nights here in the homes of the members.

On the first evening we had a service in  
(Continued on page 16)



## God's Steadfast Love

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Lamentations

Lesson Scripture: Lamentations 3:22-26, 31-40

The poems, or dirges, that make up most of the book of Lamentations center around the calamities and sorrows that overtook the Hebrews in the loss of their city, Jerusalem, in 586 B.C. (see II Kings, chapter 25). At one time it was widely believed that Jeremiah was the author of these poems. Now it is more generally agreed that they are the work of two or more authors and were written between about 573 and 325 B.C. However, there are sections of the work that seem to be describing some of Jeremiah's experiences. Such a passage is found in chapter 3, verses 52-57 where we have a description of Jeremiah's experience of being dropped down into a well and left for dead, only to be rescued by Ebedmelech, sometimes called "the Good Samaritan of the Old Testament."

Whatever their authorship, these poems stand out as remarkable portrayals of the thoughts and emotions of people under the stress of a major political and religious catastrophe. Such events were hard to reconcile with the actions of a just and loving God. Many people, in fact, lost faith. But there were others (the faithful remnant) who saw in these terrible experiences the just punishment for gross neglect of their religious heritage. These faithful ones believed that God still loved them and would restore them to their land after they had repented. It is thus that we find, in an otherwise discouraging book, a ray of hope which was based on the steadfast love of God. Let us look at the selected verses with this thought in mind.

Verses 22-24 re-affirm the writers belief in the continuing mercies of God. "They are new every morning," he says. This reminds us of the quotation: "This is the day that the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24). How all of us need to say this to ourselves every morning! If we think life has been harsh to us, here is another day in which to try to make things better, if only in our attitude toward the unalterable situations that may confront us. If, on the other hand, our cup is overflowing with undreamed of blessings, then this is another day in which we may try to show our appreciation by doing something for others.

Verses 25-26 remind us to guard against the sin of impatience. "It is good that one should wait quietly for the salvation of the Lord." We belong to a generation that can't seem to wait for anything; much less waiting *quietly* for it! We want what we want when we want it—but quick! But working out our salvation is a life-time job. We are led through events that try our souls as if by fire. We can wait: "why did this happen to me?"; or we can wait to see whether this unexpected turn of affairs may provide us with some opportunities for spiritual growth that we really needed all the time.

Among the next few verses there is one which, if we had only remembered it, would have saved a good many of us from unjust complaints against God: "for he does not willingly grieve or afflict the sons of men." There was a widespread idea among the Hebrews (as well as other ancient peoples) that God was hounding them and taking delight in punishing them for their sins. From this they drew the conclusion that *all* suffering, or misfortune, was a direct punishment for some sin they had committed. Jesus encountered this attitude several times, and had to explain to people that those who were the victims of tragic events were not necessarily sinners above all others (see Luke 13:1-15 and John 9:1-5).

But to say that sin *never* brings punishment is equally untrue. In verse 39 we are reminded that it most certainly does. And we don't have to live very long to observe the truth of this in our own lives and those of others.

The exhortation in the final verse is an urge to "examine our ways." The unexamined life is no doubt vastly more common among us than any other. For every person that is over-conscientious, there are probably a hundred who seldom give any thought to the serious side of life. The Biblical writer couples this plea for self-examination with a call to "return to the Lord." There is more than a casual connection between the two. Without self-examination that leads to dissatisfaction with our present condition, we are not likely to make any effort to seek Divine aid in finding a better way of life.

## NC Laymen Meet at Duke for Annual Retreat

The annual Laymen's Retreat for the North Carolina Conference will be held at Duke University, Durham, August 22-23. The theme of the retreat will be, "Increasing Responsibilities of Laymen in the Church." Bishop Paul N. Garber and Dr. Robert C. Mayfield are scheduled to lead in the discussion of this subject.

Discussion groups will meet to consider such subjects as: "Building a Successful Men's Club," "Now that You're a Church Lay Leader," "Being an Effective Official Member," "Principles of Effective Lay Speaking," "Personal Spiritual Cultivation," "Associate District Lay Leaders."

The Sunday worship service will have for its theme, "This Is My Witness."

The cost for the two days is \$5 for room and three meals. Those who attend should bring linen, pillow and soap.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**WILL RENT**, home to couple. Reasonable monthly rates. Furnace heat. Electric hot water supply. Thirty miles from Charlotte. Contact: Rev. R. W. Blanchard, Route 4, Box 93, Lenoir, N. C.

**WANTED:** Full time Director Christian Education First Methodist Church, Wilson, N. C. Contact Rev. R. Grady Dawson, Minister.

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

## CHURCH FURNITURE

CONSULTATION  
DESIGNING  
ESTIMATES  
CATALOG

WRITE for *free*

**Ossit**  
CORP. OF VIRGINIA  
BLUEFIELD, VA.

## Quality Church Windows

HIGH POINT  
GLASS & DECORATIVE CO.  
A. W. Klemme, Pres. & Mgr.  
Box 101 High Point, N. C.

## CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.  
P. O. Box 586 Siler City, N. C.

## Brevard College

Owned by Western North Carolina Conference

offers  
Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two year high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports Catalog.

WILLIAM C. PRESSLY, Pres.  
Box J Raleigh, N. C.

## LOUISBURG COLLEGE



A fully accredited co-educational Junior College, owned and operated by the North Carolina Conference of The Methodist Church. Courses in liberal arts, pre-agriculture, pre-engineering, pre-law, pre-medicine, pre-ministry, pre-nursing and terminal business. Fall term begins September 8, 1959. Write for catalog.

DEAN OF ADMISSIONS  
Louisburg College Louisburg, N. C.



## The Advocate Forum

### WHY NOT HAVE A CHRISTIAN FUNERAL?

By Robert M. Hardee\*

How long has it been since the custom of our present day funeral service has had a change? We have changed about everything else since 1900. Perhaps it is just as well that a funeral service doesn't change too often.

But there have been some changes. I can remember when people still stayed around the grave when the dirt was shovelled in on the casket. Now, in most cases the family drives off, to come back later to the flower covered grave.

Then there was a time when the casket was opened during the service. Now this custom is about gone, and the casket is usually left open at the funeral home and, sometimes, at the church, for a 30-minute period before the family arrives.

Let the day be gone when caskets are opened in the church and in the presence of the family, for every pastor knows what a horrifying experience it puts the family through.

Now we bring the casket into the church surrounded by a limited amount of flowers (which should be left outside the church).

We bring the body into the church and declare, "I am the Resurrection. He that believeth in Me shall never die." But the body is there to prove the fact of physical death, which cannot be overlooked.

What we are doing in our funeral services is glorifying the dead body, and not the resurrected one.

I believe that it is our physical body which will go back to the elements of its origin. In other words, it does not make much difference whether we have had a cement vault or a water-tight compartment; time will send our bodies back to earth.

Now the physical resurrection is not a doctrine that Methodism has been guilty of preaching, for "flesh and blood will not inherit the Kingdom of God." Who would want a physical resurrection of a body which had been subjected to death, disease, or accidental destruction.

The resurrection is a spiritual one. The soul, the life of man, is spiritual. That is the part about man that comes from God and that is the part that goes back to God at one's death.

When you come to my funeral don't expect to find me, for I will be gone. I had much rather you pay respect to the part of me that has gone than pay respect to the physical remains.

Why doesn't someone have a Christian funeral? Keep the body in the funeral home 48 hours after death and there have a committal service with only the family, relatives, and close friends. Then, on the following Sunday afternoon have a Memorial Service at a time when it is convenient for everyone to attend. No body there, and no flowers, for the soul has already gone. The body has already been placed in a sacred place without commercialism or display. The victory has been won. The soul has already ascended. Then when the pastor says, "I am the resurrection," the physical remains are not there to remind us that this loved one really did die.

Perhaps it would be better to have our committal service, then bring the family and friends to the church and have a lovely memorial service to the ones who are still alive, with no body there to remind us of death.

Funeral customs change slowly, for in some sections they are just as they were at the turn of the century. This is as it should be, and we do not differ with those who are opposed to change. All we are advocating is to make our funerals more Christian, glorifying the living and not the dead body.

\*Mr. Hardee is pastor of First Methodist Church, Troutman, N. C.

◆ ◆ ◆

LIFE—Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir Humphrey Davy.

## Attention Photographers!

During the next few months the "Advocate" would like to run pictures of North Carolina churches on the front page. We are not interested in news pictures and it doesn't matter whether the church is large or small. The only requirement is that the picture should be beautiful.

Amateur photographers are invited to send in their pictures for consideration. Only the best will be used and postage should be enclosed for return.

## News Notes

Methodist church law should not be changed to limit the tenure of bishops, Methodist laymen of the Southeastern Jurisdiction were told at their annual meeting at Lake Junaluska, July 23-26. This was the advice of a panel of four bishops who were on the receiving end of questions fired at them by lay leaders.

A Methodist spokesman, the Rev. Dr. Caradine R. Hooton, has urged Congress to pass a bill prohibiting the serving of alcoholic beverages to passengers on aircraft. He is general secretary of the Methodist Board of Temperance, which has its national headquarters in Washington, D. C. He testified at public hearings held July 28-29 by the House Subcommittee on Transportation and Aeronautics on eight bills which propose such a ban.

The Memphis Conference delegation, for the second straight year, won the attendance trophy at the Southeastern Jurisdictional Methodist Laymen's Conference at Lake Junaluska, July 23-26. The delegation numbered 105 members who traveled an aggregate 52,410 miles to retain possession of the cup.

Evangelism continues to be a major concern of Swedish Methodists, and the results are appearing in confirmation classes and accessions to membership in churches. Two churches in Gothenburg received 10 young persons each into membership in one month recently. A new technique of evangelism being employed is a ministers' evangelistic caravan, which travels from place to place "witnessing for Christ in song and sermon."

Three Methodists are among lawmakers elected in Hawaii's first election last week. One-armed Daniel K. Inouye, 34, who won 15 combat decorations in World War II, will be the new state's first member of the U.S. House of Representatives. He is a member of Harris Memorial Church, Honolulu. The other two Methodists, also members of Harris Memorial, are James Y. Shigemura, and Robert Fukuda. Voters elected them representatives to the State legislature. An interesting sidelight is that Dr. Harry S. Komuro, Honolulu, superintendent of the Hawaii Mission of The Methodist Church, married all three new legislators when he was pastor of Harris Memorial.

Construction is under way on a new \$50,000 Methodist church to serve the crowded inhabitants of the poverty-stricken Guachapali area in the heart of Panama City, Panama. Offering a spiritual, social and educational ministry,

Grace Church will replace a building that has stood since 1914.

Accomplishments listed by the United Church of Christ of Okinawa (of which Methodism is a part) at its recent General Assembly have been described by American observers as a "phenomenal one-year record." Among them: Construction of a center to serve Christian students at the University of the Ryukyus; attainment of self-support by two churches, meaning that seven of the 20 churches with full-time pastors now are self-supporting; growth in the services of a Methodist-donated mobile clinic, with 12,208 persons receiving treatment and 4,500 tuberculosis examinations given in one year.

◆ ◆ ◆

### CHURCH COLLEGES WARNED AGAINST HIGH TUITION

Lake Junaluska, N. C. (RNS)—Church-related and other private colleges were warned by a leading Christian educator here that, despite their need for funds, "dangerous" tuition increases might price them "completely out of the market."

"What has saved these colleges in recent years has been the increase in alumni giving and corporation grants," said Dr. Charles J. Turck, executive director of the Japan International Christian University Foundation, New York, and former president of Macalester College (United Presbyterian), St. Paul, Minn.

He addressed a national meeting of church college trustees, sponsored by the education boards of six denominations in co-operation with the Council of Protestant Colleges and Universities and the National Committee of Church Men for Church Colleges.

### SCARRITT HEAD RESIGNS

Nashville, Tenn.—The Rev. Dr. Foye G. Gibson will resign later this year as president of Scarritt College here and then will serve full-time as administrator of the Holston Methodist Conference's new home for the retired.

Dr. Gibson, a ministerial member of the Holston Conference, was appointed June 7 as administrator of the million-dollar home which is scheduled to open in December. It is called Asbury Acres and is at Maryville, Tenn.

A committee of Scarritt's board of trustees will meet July 21 to consider nominating a president and to make other recommendations to the board of trustees regarding the operation of Scarritt, it was announced by Bishop Roy H. Short, Nashville, president of the board. Final action rests with the full board of trustees.

Dr. Gibson will serve in both positions until a new Scarritt administrator is named.

◆ ◆ ◆

### REPUTATION

At a commencement service at Pasadena College a few years ago, the president made this statement in addressing the class of graduates:

"We have made it as easy as possible for you to get into our college. We have made it as difficult as we could for you to be graduated . . . You see, now our reputation is in your hands."

Christian, do you realize that in the same sense the reputation of Christ is at stake?



## Formosa Methodists to Honor Late Bishop Ward

Methodists plan to build a memorial chapel in Formosa to honor the late missionary Bishop Ralph A. Ward.

The chapel will be on the campus of Soochow University in Taipei, capital city of the Free Chinese, it was announced by Bishop Arthur J. Moore, Atlanta, Ga., president of the Methodist Board of Missions, who has administered Methodist work in the Hong Kong episcopal area since Bishop Ward's death last December 12.

Bishop Ward served as a missionary to China for more than 40 years. He was imprisoned by the Japanese during World War II. After the communists came to power in China, Bishop Ward volunteered to return to the Far East to supervise Methodist work among the scattered Chinese refugees.

It was largely through his efforts that Soochow University, founded by Methodist missionaries on the mainland, was re-established in Taipei. The school now has more than 1,400 students and is in the midst of a long-range building program.

Bishop Ward was 75, five years past retirement age, when he died in Hong Kong. His last words were, "Go and preach the Gospel," spoken on his deathbed as he ordained a young Chinese clergyman.

## Caravan News Letter

(Continued from page 13)

the church with the Youth Club and a number of adults. The services always inspire us as we sing together the great hymns of the church—pray to the same Heavenly Father and visit in the name of our Christ.

During the day in Stuttgart, we visited different points of interest in this fast-growing city of 650,000 people. One of these was the Television Tower. The view was magnificent—the sprawling city surrounded by mountains—lovely and green against the blue sky. In the afternoon we went to the City Hall, one of the most modern buildings in Germany.

Friday, July 3

*Munich, Germany:* We won't forget this day of our travel. After spending the second night with our friends in Stuttgart, we were to meet at the station promptly at 6:45 a.m. Everyone was there excepting Mary Eleanor. As the clock ticked away the time for the train to leave we anxiously looked for her in the crowd. Mr. Nullenberger, the pastor, had come to the station to see us off and he assured us that he would put her on the next train which would leave seven minutes later, since we already had tickets and reservations for the train that was to leave shortly. With some misgivings we left our meeting point to get on the train without her, praying that she would get there. Then we saw her roving onto the platform struggling with her heavy bag—but it was too late. The train was pulling out. But we had seen her and everything was all right. We had to wait only a few minutes at the station in Munich for her train. We were so happy and grateful to see her blue sweater and blonde head appear in the crowd. We found that her hostess had suffered so much

during war years—her husband is still a prisoner in Russia—she has not heard from him in the last five years. She was so touched by Mary Eleanor's kindness to her that she wanted to keep her in Germany and really hadn't hurried to get her to the train on time.

We went to our hotel—had lunch and went on a walking tour of the city in the area near our hotel. We went up in the tower of the "Frauen Kirche," a lovely old church, to get a view of the city. It is rightly called the City of Churches. The tall spires pierced the horizon in every direction and our hearts were thrilled with our first glimpse of the snow-capped Alps far in the distance. In contrast to the lovely churches, there is in Munich the world famous old Bavarian Beer Hall built in the 16th century by the kings. There were many people in the house and gardens drinking from tremendous mugs. We looked in for a moment, and that was enough.

In the evening we met with the young people from the two Methodist churches in Munich. We always feel so at home with our Methodist groups. We had an interesting discussion centering around the Methodist Youth program in Germany and America. We went back to the hotel. We had our goodnight prayers in Mom and Pop's room and we all felt a tinge of sadness that our fellowship with our wonderful friend and interpreter, Martin, and Germany would end the following day at noon. After a good night's rest we barely had time to take a look at a few of the most interesting exhibits in the museum of Munich before getting the train for Vienna, Austria. The Methodist Christians and others of Germany have truly left footprints for good in our lives, and we pray that the same may be said of us. "Auf Wiedersehen" to Germany!

Saturday, July 4, 1959

*Vienna, Austria:* At the Methodist Church and Refugee Home for Girls.

We arrived tonight about 10:00 o'clock after a thrilling trip by train from Munich where it was with regret that we said goodbye to Martin, Munich and Germany. However, with anticipation of what was to come, we made the train at 1:10 p.m. and tried to find seats in the crowded cars. We decided that everyone in Europe was "celebrating the 4th of July" too, by going some place. Our bags made wonderful seats for the first hour, and we had fun!! The boys decided to go on a treasure hunt for seats and finally found enough for Mom and the girls, many cars distant, but we made it, shoulder bags, cameras and all, through the still-crowded train. Gradually the cars emptied and we all found seats together—or almost. Tommy and Corbin stood guard over our big bags which were much too heavy to carry that distance through the crowd. Our arrival in Linz was really the highlight of the day. We had not had mail from home for almost two weeks—due to some changes that were made in our itinerary. We had wired Ed Gillispie, one of our leaders in the work at Linz, to get the mail to the station if possible. We had only a brief stop there before going on to Vienna. "Pop" caught a glimpse of a "red-headed" young man with a bundle of mail and yelled, "Ed, here we are!!" It worked. He just had time to get the packages on

the train to Pop before it pulled out. That was enough for us. We really had a feast reading our mail and eating the delicious sandwiches that our Methodist friends in Linz had packed for us. That is typical of Papa Nausner and the Methodists every place we have been—always looking after our every need. Mail is so wonderful but it almost makes one homesick for loved ones and all that goes with living in America. However, as much as we miss loved ones, those tinges of homesickness don't last long as we travel on our way. In no time at all, we were in Vienna where we were to be the guests of the Methodist Church and Refugee Home for Hungarian Girls. The Rev. Horst Marquardt is pastor here. His most able assistant is Hildegard Bargmann—the daughter of a former minister. We were met at the station by Pastor Marquardt and a large group of young people from the church. It is a good feeling to be welcomed so warmly when one is far from home. It makes one realize more than ever that ties of Christian love are universal and eternal and we sang in our hearts, "Blest be the tie that binds our hearts in Christian love."

At the church we met other members of the Home family, had refreshments and went to our assigned rooms.

Just a word about Methodism in Austria. The Methodist Church in Austria has had a most difficult time down through the years with the coming and going of wars, but there have been those who have kept the fires burning. There are about 2,000 in Austria now. A non-Methodist had this to say about them—"There is one religion that interested me more than the others. It is the Methodist Church. This denomination is the most active in her work and the most fertile in her results since the days of the Reformation."

The Methodist Church in Austria is a Protestant Free Church and was acknowledged by the State in 1951. At the end of November in 1956 thousands of Hungarian refugees poured into Austria. The State could not care for them all and the Methodist Church opened her doors to them. Every available space was taken. This was the beginning of the refugee work that is going on there now. A home which will house 24 girls was dedicated just a year ago. Words cannot express just what this home means to those who come and go there. Everyone is made to feel at home. We were glad to have a part in cleaning up the big entrance hall with its high ceiling. You should have seen us perched on high ladders and tables cleaning away the dirt and grime—getting ready to paint with a substance similar to our whitewash. Mary Eleanor is an artist at patching the broken cement and plaster. She did an excellent job, and Pat O. ran a close second. That wall really had a face lifting. We also learned how to dig ditches—Mom, Mary Eleanor and Pat Pugh worked on the drainage ditch the first workday, July 6. We finished in such a hurry that we had time to help with the wall cleaning as well.

Our visit in Vienna was such a happy one—it was hard to leave our new found friends, but the Caravan must move on to Linz.

Love to all,  
THE 1959 CARAVANERS



# NORTH CAROLINA Christian Advocate

DUKE UNIVERSITY LIBRARY

AUG 21 1959

DURHAM, N. C.

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.  
DEC 3 1959

August 20, 1959

Volume 104

Number 33

## As Meek as Moses

One of the most popular folk-sayings in the English language is the phrase, "As meek as Moses." Relying on that phrase, many religious people have accepted an entirely erroneous idea of the man who was used by God to bring the Jews out of captivity and to make of them a nation.

Was Moses meek? Not in the modern sense of the term, for meekness, since the days of Charles Dickens, is inextricably tied to a picture of Uriah Heep and his "umbleness," and Moses was never humble, except in the presence of God—and even then he managed to display an amazing amount of stubbornness and dared to argue the question of whether or not the Israelites were too far gone to save.

Like the common picture of Job, which portrays him as the most patient man in the world, the real character of Moses cannot be summed up in a phrase, and certainly not in a word like "meek."

Michelangelo, the master sculptor, when commissioned to execute a work of art for the Church of San Pietro in Vincoli at Rome, chose Moses as his subject. He did not portray him as a meek man.

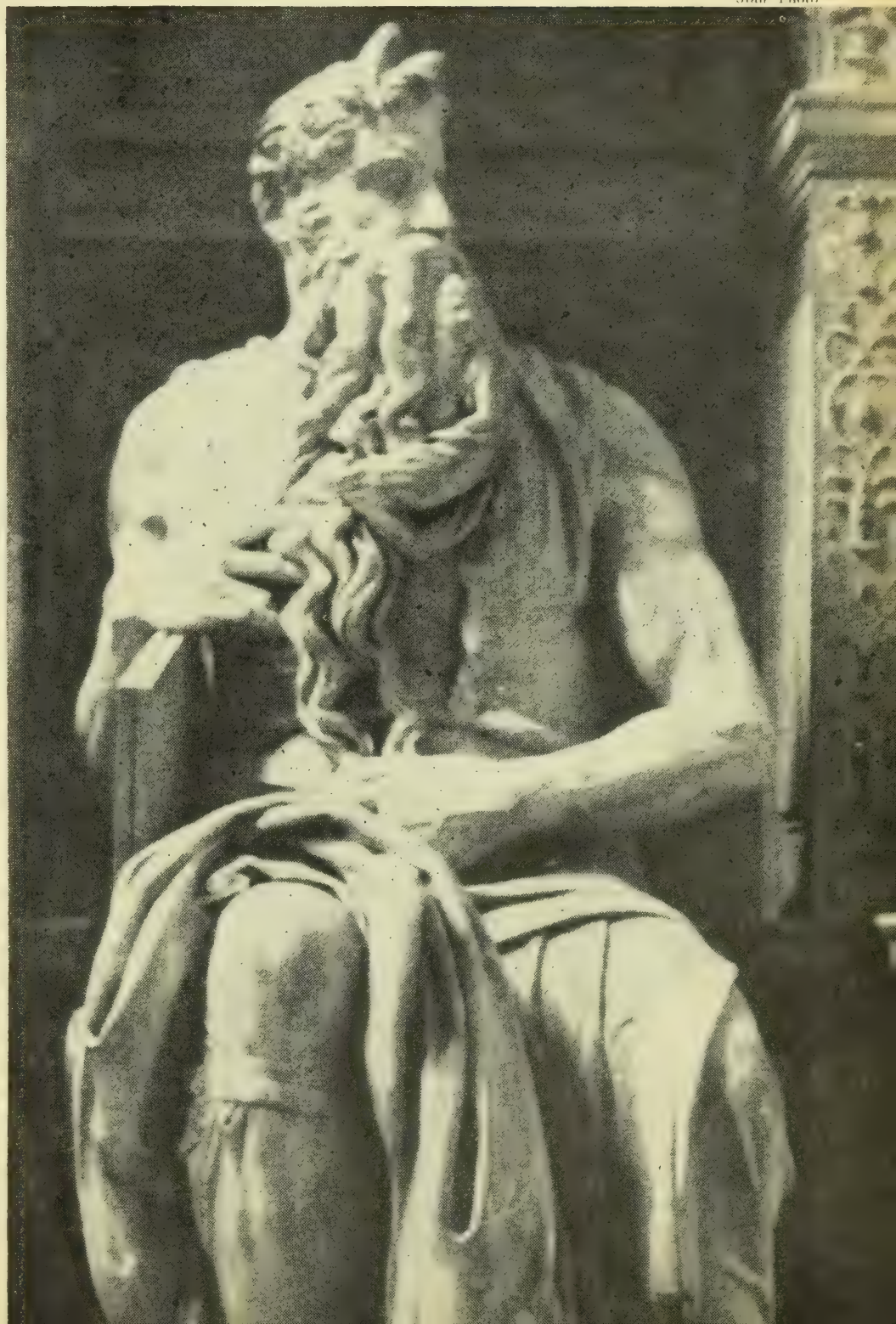
Look at that statue. There sits Moses, holding in one hand the tablets of stone on which were engraved the Ten Commandments. At first glance, one might think that his posture is relaxed and easy, as if he had just completed a task and was resting from his labors.

But look closer and you will find that Moses is filled with indignation and righteous anger. Note the tension of the muscles in his arm, the glare of his eyes. Here is no meekness, but a repressed violence that is about to burst its bonds.

Michelangelo has represented the true Moses, who served God and sought to lead his people. He has shown that indignation against sin is a part of religion. Coming down from the mountain, where he had talked with God, Moses found his people worshipping the Golden Calf, and his brother Aaron helping them. It is this scene which the sculptor has portrayed, and in the repressed anger he has shown the character of Moses much clearer than if he had chosen to portray the smashing of the Tablets of Stone.

The great prophets and reformers have never been mild and inoffensive men. They have been great souls who dared to proclaim the truth and who were at times disheartened and disillusioned by the actions of those who followed them.

Christ's anger in the Temple, Moses' indignation on Mt. Sinai, both are a part of the unyielding, yet compassionate, spirit of our Faith.



—Staff Photo



# Carolina Briefs

Memorial Methodist Church, Charlotte, will hold the formal opening of its new sanctuary during the week of September 13-18. Homecoming will be celebrated on Sunday, September 13. The district superintendent or former pastors will preach at the various services.

The Rev. E. Paul Hamilton, pastor of First Church, Wadesboro, was guest preacher for the Pleasant Grove Camp Meeting in Union County during the week of August 9-13.

Word has reached the Advocate office that Sunset Park Church in Wilmington has already secured its quota of representatives to attend the Evangelistic Rally at the Reynolds Coliseum in Raleigh on October 5, and has hired a bus to bring them.

The annual homecoming of the Hoffman Methodist Church was held on Sunday, August 16. The Rev. E. J. Aplin of New York City delivered the morning message. A picnic dinner and fellowship hour were enjoyed at noon. Revival services began on Monday evening, August 17, and are continuing through Friday evening, August 21.

Dr. Walt Holcomb of Atlanta, Georgia, and Lake Junaluska, North Carolina, will go to Lake Louise, the Summer Conference of Mr. LeTourneau at Toccoa, Georgia, August 20, 21, to preach for the National Convention of the Fishers of Men. When the Convention met at Montreat, Dr. Holcomb addressed the Fishers of Men two successive years. This is the third repeat engagement. On Thursday night, August 20, his subject will be "One-Day of Power at Pentecost," and he will deliver the closing address on Friday, August 21, on "The God of All Grace."

The Rev. Howard Wilkinson, chaplain of Duke University, was guest minister at Central Church, Shelby, on Sunday morning, August 9.

The Rev. Leon Couch, pastor of St. Paul's Church, Goldsboro, taught a course on the Gospel of Luke in the School of Missions of the Woman's Society of Christian Service and Wesleyan Service Guild of the Memphis Conference, held at Lambuth College, Jackson, Tennessee, August 8-14. Dr. James H. Overton, Jr., associate professor of Religion at Lambuth College, led the daily Bible hour.

The Catawba Methodist Church will celebrate its annual homecoming on Sunday, August 30. Dr. J. E. Carroll, superintendent of the Statesville District, will bring the message at the morning worship service. The Rev. Edgar Franklin Kale, pastor on the Burke-McDowell Charge, will preach in the afternoon. Since the church has recently placed 190 new Methodist Hymnals in the sanctuary, this homecoming occasion will be a time of great Methodist singing.

Mr. and Mrs. Cloud H. Hicklin of Charleston, S. C., announce the birth of a son, Leland Stanford, on July 31, at Roper Hospital. Mrs. Hicklin is the former Carolyn Stanford, daughter of Mrs. Alfred Leland Stanford of Decatur, Georgia, and the late Dr. Stanford, who was a member of the Western N. C. Conference for many years. Mr. Hicklin is a sophomore medical student at the Medical College of South Carolina. The couple have another son, Harry Hardin, three years old.

Center Methodist Church, Davie Charge, Mocksville, will hold its annual homecoming services on Sunday, September 6. Dr. Clay Madison, superintendent of the Greensboro District, will deliver the morning address at 11:00 a.m. The service will be held in the historic old Center Arbor again this year. It is hoped that all of the friends of Center Church can attend, and enjoy a day of fellowship together. A picnic lunch will follow the morning service, and the afternoon will be devoted to a song service. The Rev. George E. Auman is the pastor.

Dr. H. G. Allen of Statesville was guest minister at the 11 o'clock worship service of Central Church, Concord, on Sunday, August 16. Dr. Allen is a former pastor of Central.

The Rev. Gilreath Adams, pastor of Trinity Church, Gastonia, was guest preacher at First Church in that city on Sunday, August 9.

The Rev. and Mrs. David Swain and family have returned to Tokyo, Japan, after a furlough in the States. They had previously completed a five-year term in Japan. On their return Mr. Swain will be director of the Student Christian Fellowship in Tokyo, which includes 215,000 college students. Half of the support of this missionary family is to be provided by Central Church, Asheville.

The fall revival at Davis Street Church, Burlington, is set for September 13-18. The Rev. William Garrison, missionary to Brazil, will be the revival speaker.

The Rev. R. F. Munns, a retired Methodist minister living in Raleigh, was guest preacher at St. Mark's Church in that city on Sunday, August 16. On August 23, the Rev. Neal McGlamery, director of the Wesley Foundation at North Carolina State College, will fill the St. Mark's pulpit.

Dr. W. L. Halberstadt, an outstanding layman and Bible teacher at Myers Park Church, Charlotte, was guest speaker at the 11 o'clock worship service of the Kilgo Methodist Church in that city on Sunday, August 16. At the evening service the Rev. George Rudisill, pastor of Christ Church, Charlotte, was guest preacher.

Ill health has forced the medical retirement of Chaplain Earl R. Brewster, sole survivor of four Navy chaplains who were imprisoned by the Japanese in the Philippines during World War II. Chaplain Brewster, who holds the rank of commander, was stationed most recently at the Pensacola, Fla. Naval Base. He will live in San Diego, Calif.

## Capsule Comment

When No Means Maybe: Political correspondents have reported that Lyndon Johnson's reply to questions about his running for President is "No, no, a thousand times no," but they translate this as meaning "Come and get me." . . . For some reason, politicians feel that over-willingness is a handicap to success when running for the top offices in the government. The tradition calls for coyness up to the last moment.

Who Ran? Johnny Horton started a controversy with his hit song, "The Battle of New Orleans." When it was played in Canada during the visit of the Queen, some Americans worried about the possibility that the English might be insulted by being

reminded that the Red Coats ran. But it has been explained that in the Canadian and British version it is the "rebels" who did the running . . . It wouldn't be the first time that history has been changed for purposes of propaganda or profit. Some of us can remember reading history books which insisted that the South won the War Between the States. (And maybe she did.)

The Window is Open: Newsweek's Leon Volkov recently made a dramatic illustration when he said in referring to the expected visit of Premier Khrushchev: "These opportunities to see and hear Americans to inspect American products, and to be exposed to American points of view are, in effect, opening a picture window in the Iron Curtain . . . Once open, it will be virtually impossible to close the window completely."

Suburban Jitters: Two physicians have warned that Suburbia is an "ulcer factory." Dr. Richard Gordon and his wife, Dr. Katherine Gordon, in an article published in the Journal of the American Medical Society expressed their alarm over the growing tension and illness among the people who have moved out of the cities to suburban settlements. They feel that such people are only adding to their troubles by fleeing from the congested cities, and explain that heart trouble and kindred ills are fostered by the fiercely competitive lives of those who must struggle to attain and keep a certain "status" in suburban life. Even crab grass on the lawn may be a disaster to these people, for it may indicate to the neighbors that the climbing family is slipping back. Tempers rise and frustrations accumulate, with the result that suburban jitters is becoming a well-known disease.

Baptists and Church Discipline: Southern Baptists, faced with plans for adding more than 3 million members in the next five years, are beginning to question whether or not millions of new members can be added without increasing problems. Several Baptist editors have called for a new emphasis upon church discipline, making it harder for prospects to be admitted to the fold and easier to get rid of them, if they do not live up to standards. A Kentucky editor calls attention to the problem in some towns where all the church members except the minister are engaged in making liquor, and asks if it would be impossible to enforce a rule against such business. He criticizes the careless way in which church letters are issued and remarks that the usual phrase "in good standing" should often read "in good sitting."

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation  
Henry E. Gibat ..... Manager, Piedmont Press  
Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Shall We Scrap the Appointive System?

By THE EDITOR

Harold E. Nelson, writing in the *New Christian Advocate* (July issue), makes a plea for a "called ministry." By that he means, not called of God, but called by the congregation. He gives four results which would come about by scrapping the present system of appointments: "Responsibility for the preacher would be placed on the charge, where it belongs;" "the minister would feel at home in the church;" "the minister could find his natural place in the ministry of the whole Methodist church ("He could move up the scale of churches as fast as his ability and his reputation carried him."); "the plan would put an end to favoritism, with certain individuals and groups trying to arrange appointments to suit themselves."

Let us look at his argument.

First, he says that "responsibility for the preacher would be placed squarely on the charge where it belongs." Yes, that is true, but the very fact of such a realized responsibility would be the undoing of the happy arrangement. It is much easier to accept an unsuitable preacher who is sent than one whom you made the mistake of picking yourself. It is more pleasant to blame the bishop and the cabinet and forgive the preacher. If the congregation hears a group of candidates preaching their best sermons and then selects one on the basis of his one-shot performance, it is going to be a bitter pill to swallow if he turns out to be a dud.

A certain Methodist minister was selected by a committee, who then went to the bishop and demanded that he be sent to them as pastor. The bishop complied, with the understanding that, if the appointment didn't work out, they wouldn't blame him. They accepted the responsibility gladly, but the very fact that they had no one to blame but themselves made them all the more resentful when things got tough. They wanted a change the next year and couldn't get it. The preacher, who had managed the affair for himself and chosen the church, was equally anxious to get out of his bargain.

We do not believe that a "call" by a congregation is necessarily a call from God. Of course, the appointment of the bishop may often be a disappointment to both minister and people, but, as we have said, when that happens there is always the machinery to take care of the situation without loss of "face" by minister or congregation.

Second, the argument that the minister would feel at home in a church to which he is called is entirely suppositious. He may and he may not; it all depends. But most Methodist preachers succeed in feeling very much at home wherever the church sends them, believing that even if the present appointment is not necessarily the will of God, there is always a possibility that it might be used for His glory. Perhaps the author of this article is thinking of the satisfactions of a long pastorate; if so, he has a point, but statistics show that "called" preachers move about as often as those who are appointed.

The third argument would be valid, except for one thing. We are not talking about a profession, but a spiritual ministry. Note the implications of his argument here: "He could move up the scale of churches as fast as his ability and reputation carried him."

Is this the motivation of Paul, or of Wesley? We detect

a note of irritation in the words, "The man himself would determine where he belonged, rather than having a district superintendent or bishop make the decision."

But would he? Does any man determine where he belongs? He may determine where he wants to be, but is he capable of determining, or judging, where he best fits in? Nearly every young minister feels that he is able to handle any large church, but his faith in himself is not always justified. Many an elderly minister can look at his contemporaries and allow himself the luxury of a bit of self-pity as he reflects on the classic phrase, "What have they got that I haven't got?" But it is not only in the ranks of Methodism that a man sometimes fails to get what he wants. Scrapping the appointive system will not insure that every man gets what he deserves—much less what he thinks he merits.

The last argument deals with a sore spot in Methodism which we must acknowledge. The writer believes that the end of the appointive system would mark the end of favoritism on the part of bishops and district superintendents. It might—if it put an end to the bishops and superintendents, not otherwise. As long as we have officials, we will have to deal with the very human afflictions which beset them. In many cases such favoritism is never really recognized by the officers responsible. In any case, the charge of favoritism can be leveled against the pastor by his congregation. Doesn't he pick out those whom he thinks can do a job and put them in it? And doesn't he often make mistakes? A bishop can be fooled, just as easily as a pastor. Does this fact constrain us to do away with appointments? It should not, for favoritism can be displayed by committees who recommend ministers; it can become very apparent on the occasion when a "called" minister seeks to pass on his job to another man.

Following the statement of the arguments which we have noted, the writer goes on to illustrate his theme by telling a number of undoubtedly true stories of favoritism, and maladministration on the part of officials and prominent ministers. Granting that these things happen, would we cure the patient by cutting off his legs? The itinerant system is the legs of Methodism, the only means of locomotion which enabled it to spread over the new world and bring the gospel to those who could obtain a "settled" minister by calling for him.

There are signs that Methodist ministers may be in a mood to revolt against our time-honored system, but they should think carefully before they do so. What can they gain? Little; what will they lose? Almost everything which has made us great. For when Methodist ministers overturn the appointive system because of a desire to gain prestige and better salaries for themselves, they will destroy much more than that. They will demonstrate to the world that they are more interested in place than in service. Wherever the church sends a minister, that is a "desirable" pulpit; wherever there is need, there is a call from God, not man.

It is true that we are more and more making a mockery of the Methodist system by allowing churches to pick their ministers, but it is also true that this tendency could be reversed just as easily as the system itself could be scrapped. Why not be Methodists?



# The Mother House

By THE EDITOR

It was a warm day in Naples, Italy, and a warm day there is a hot day anywhere else. The touring party wanted to see Casa Materna, which may be translated "Mother House," the Methodist orphanage which is being largely supported by our church. But the guide professed ignorance of its location. Nobody, he intimated, in their right mind, would go looking for such a thing. But the Americans were used to being considered crazy, so they insisted (all except a few who were more interested in shopping or resting than in looking up Methodist institutions) and prevailed upon the bus driver to take them there. He spoke no English, and we had no Italian, but the ever-helpful courier who was in charge of the

he lived a few blocks down the street from the orphanage; and he had only four children. But the hectic interchange of misinformation enlivened the next half hour.

What sort of place was this to which we were going? We could not learn until we got there, and the sight of the slum dwelling all around us was not encouraging. Certainly, we were totally unprepared for what we found, when, at length, the bus stopped before an archway between two large buildings.

## A Ducal Palace

As we wearily climbed down from the bus (with the stringhalted gait which had become a habit after two weeks of rambling over Europe), the little policeman happily led us through the dark passageway of the entrance and out in the bright sunlight of a beautiful garden, where flowers and statuary and fountains provided the setting for the most beautiful orphanage most of us had ever seen. It was not one, but several buildings, some of them hundreds of years old, some new and modern. Scurrying head on us like a bunny rabbit, the policeman found our host, the Rev. Emmanuele Santi, and brought him out to meet us.

Mr. Santi, who spoke English perfectly and who had spent some years as a pastor in New York, made us welcome as only an Italian-American could. We were infolded in the arms of ebullient hospitality, trotted from room to room on a sightseeing tour, and led down to the beach on the magnificent Bay of Naples where several hundred children were having the time of their lives swimming and wading.

"We tried to keep them dressed up for you," explained Mr. Santi, "but we had just about given you out, so we let them in the water."

Shouts and screams from a group of little fellows greeted us and we turned to smile at them. But the welcome was not for us, but for our little policeman, who was, by this time, surrounded by children who chattered away in Italian and crowded around him for a handshake and a pat on the head.

"Who is he?" I asked, and Dr. Santi smiled, "He's a friend of ours, a Methodist, who comes here very often. The children love him. Where did you find him?"

I told him how it happened, and we thought strange it was that out of all the non-Methodist policemen in this almost totally Catholic city, we should find one who knew and loved the Meth-



The Policeman and the children

tour all the way through, gave instructions which were supposed to get us there.

For twenty minutes we jostled over the rough streets of the ancient city and I had an idea that our driver was lost. Mount Vesuvius loomed ahead and the Bay of Naples showed on our left. We were in a section of run-down slums where thousands of people lived in the ruins of bombed-out buildings, and naked babies peered at us over the tumbled stones or played happily in the dirt. It was on one of these streets that the driver suddenly stopped and put his head out of the window. We could not see who he was talking to, but we heard a spatter of Italian and the words, "Casa Materna."

"Si, si!" came a cheerful voice from just below our window, and the door opened to admit a smiling policeman, who bowed to all of us and took the empty seat beside the driver. After an eruption of talk which was totally incomprehensible to us, he turned around and faced the group.

"You go Casa Materna?" he shouted above the rattle of the bus. And when we nodded, he smiled broadly and threw his arms open as if to embrace all of us. "Metodista, si!" he cried ecstatically, "Good people!"

From then on our worries were over, for we gathered that this happy little policeman was a friend of ours and of Casa Materna. Evidently thinking that his command of English was much better than it actually was, he attempted to converse with those nearest him. With the result that one lady thought she learned that (1) he was a soldier, (2) that he lived on a boat in the bay, and (3) that he had six children. Undaunted by the language barrier, she continued to question him and to repeat what she thought was his answers to those behind her. (We learned later that she was wrong about all three. He was a policeman, not a soldier;



A street in Naples' slum area





*Casa Materna's children enjoy swimming*

Methodist Church. Methodism is almost unknown in Italy, but I learned later that there are a few Protestants, despite the handicaps which they must face.

### *The Tragedy of the Children*

As we walked over the beautiful grounds and saw most of the 250 resident orphans, Mr. Santi told us about the history of the place. It is the outgrowth of the work of his father, who many years ago gathered up several orphans and took them into his own home. Soon they had to move into a larger building and from then on the care of children became a full-time job. The present buildings and grounds were purchased in 1919, with the aid of American Methodist funds. During the war, the place was bombed and the Santi's and their wards had to move to Salerno. Then they were exposed to the dangers of the battle which raged up and down the coast as American troops sought to invade Italy. "Life was very difficult," says Mr. Santi, but when the American soldiers were established they began to take care of the children in typical American fashion, giving them food and clothing and protecting them from danger.

When the war was over they moved back home and, little by little, the damage has been repaired and new buildings erected, until now the home can compare favorably with almost any in the States. A ninety-thousand-dollar boys' dormitory is the latest acquisition. Nearly half of the money for this was raised during the tour of the Casa Materna Choir through America following the General Conference of 1956.

Several of the older boys told me that they were members of that choir and I recognized one or two of them, having taken their pictures during their appearance at the Conference. One youngster very diplomatically assured me that he remembered me.

But the happiness of these 250 boys and girls in their wonderful home only underlines the tragedy of the children of Naples and other great cities of Italy. Nowhere else in Western Europe is there so much dire poverty, and while these fortunate youngsters receive the best possible care, other thousands living just outside the gates of Casa Materna are without a hope of education or decent living conditions.

"It is hard," said Mr. Santi, "to realize the need for such work as this unless you live among the people." And then he told us of the little boy who came to the home one day. Filthy and undernourished, he went through the routine of bathing, dressing and feeding in a state of amazed shock. But when night came and he was put to sleep in a room with a dozen other children, he tossed and turned on his clean white sheets and finally burst into uncontrollable weeping. The other boys tried to comfort him; the matron talked with him; but to no avail. At last, at two o'clock in the morning, the desparate matron called Mr. Santi.

Holding the screaming child in his arms, Mr. Santi sought to find out what was the trouble. "What do you want, Son?" he asked, and the little one sobbed, "I want to go outside."

"All right," said the superintendent, "we'll go outside." And he carried him to the wide piazza. Instantly the sobbing ceased

and the little boy threw himself down on the floor and went fast asleep.

"He had never slept in a bed, or even lived in a house, in all his life," said Mr. Santi.

(Casa Materna has cared for thousands of children during its history, but there are thousands more in Naples alone who need such care. Methodists can assist in this work by sending their contributions through their local churches.)

## *Middle East Refugee Problem*

# **The Homeless People**

By ELIZABETH M. LEE

One of the greatest refugee problems in world history harrasses the Middle East where nearly a million Arabs, by the 1948 United Nations Partition of Palestine, have been driven from their properties, and for eleven years have lived as uprooted people. Recently I visited Lebanon, Syria, Jordan and Egypt. Since my program was arranged by the Near East Christian Council Committee for Refugee Work, I had easy entry into refugee camps and many contacts with all kinds of people. It was not only the poor who fled; Arabs of position and wealth living in the more prosperous western side of the country were forced to abandon everything and become homeless.

Because of the hopelessness of any political solution which will reinstate the Arabs on the land they lost to the State of Israel, the UN accepted the task of housing, feeding, clothing and educating these victims of the Partition. However, it is appalling to see how little the UN can do because funds are limited to what the member States contribute for this purpose. The amount available in 1959 breaks down into 7½ cents per day for each refugee. Christian churches endeavor to supplement the UN efforts.

Recently I saw thousands of these uprooted people, in and out of the camps. We hear much about housing and feeding but little about the health problems of this group. I had the privilege of looking into that phase of the situation.

One day I went in the NECCC jeep far up into the rocky hills beyond Hebron, where Abraham, Isaac and Rebecca are buried. Just beyond I could see the division line between Jordan and Israel. On the Jordan side of this 346 miles of frontier there are 111 villages of 181,000 souls, all of whom lost most or all of their cultivatable lands to the Israelis, and have received no compensation. Because the UN takes no responsibility for these frontier folks, they are a most pitiable group. In this area around Hebron the Christian agencies have set up three small clinics served by Dr. Mahoud Aba Lafi. He spends two days a week in each clinic, making the long journey from Jerusalem daily at his own expense.

The doctor was in Noba the day we visited that village. Already before noon he had treated 58 patients, many of them tubercular. At each clinic he gives milk regularly to some 80 children. Living here is primitive. Most of the stone shelters have no floors. There are no toilets. The land is so stony that only after days of continuous hand-picking of rocks can the refugees clear a bit of land and plant crops. Water is scarce and there is no irrigation system. On the Israeli side the rains come frequently from the Mediterranean, but little rain falls on the Jordan side.

In helping these people the Methodist Committee for Overseas Relief now plays a vital part. Some of our funds provide medicines for these frontier villages, food for children, and a little clothing. We found a young Methodist from Michigan working in the NECCC in these villages, using some MCOR funds. He told us that, in the past year, he had distributed by jeep surplus food from U.S.A. to over 30,000 people. Between July and January he had brought 40,000 cubic feet of water to this part of Jordan and was setting up small nurseries of apple and olive trees. "If you can give a refugee 50 to 100 apple seedlings, he can become self-supporting," he told us.

All this health and rehabilitation work is done under the Near East Christian Council, to which MCOR sends contributions from its regular or designated funds. Advance Special credit will be given for any gifts toward this work of compassion. Checks should be made out to MCOR and sent to the Conference Treasurer, plainly marked, or directly to MCOR, 150 Fifth Avenue, New York 11, N. Y.



# Minister Gave All Six Sons to the Methodist Ministry

By DALLAS MALLISON

"... but this one thing I do, forgetting those things which are behind me, and pressing forward to those things which are before me."

"I press toward the mark for the prize of the high calling of God in Christ Jesus."  
Philippians 3:13-14

This is the true story of one of the richest men who ever lived. The millionaire is poor in comparison with him.

"The richest man is not the millionaire," says Dr. A. Purnell Bailey, author of "Daily Bread" and pastor of Centenary Methodist Church in Richmond, Va., "but rather he is the man who leaves behind many fine sons. This is never more true than when these sons are so impressed with the kind of life their father lived that they all follow in his footsteps—the footsteps of a minister. Indeed, that man is among the very richest men in all the world."

The kind of sons a father leaves behind reveals more than anything else the kind of man that father was. True it is, whether for good or evil, the kind of sons a man gives the world are the lengthened shadow of that man. They are his greatest tribute—or they are his greatest indictment.

## The Evangelist Preacher

Marvin Earl "Jack" Tyson was preeminently the evangelist preacher. Before his premature death in 1953 at the age of 52, he had earned the reputation of having conducted more revivals during his lifetime in eastern North Carolina than any other minister.

He packed a full, rich life in his brief 52 years. He left a rich legacy of six sons and one daughter. Two daughters and one son preceded him in death. At 20, when most men are just getting started, he had launched his marriage, his family, and his career! At his death he had lived a life more complete than most men!

Born in 1901 in a rural home near Snow Hill in Greene County in eastern North Carolina, he never strayed far from the scene of his upbringing—just as he never departed from his early religious training. Not letting the lack of even a high school education deter him, in his late teens he began his career as an itinerant Free Will Baptist preacher.

Despite his early passing, "Jack" Tyson spent nearly 35 years in the ministry—the "high calling" that was the very center of his life. For over a decade he was a Methodist minister.

He served several score Free Will Baptist churches and conducted an unending number of revivals. For some years he was superintendent of the FWB Children's Home in North Carolina. His parish was the country lying along U. S. Highway 70 which traverses east-west the very heart of this state.

"Jack" Tyson and "Mother" Tyson made

quite a team—an evangelistic team. Reflecting the evangelistic fervor of those days, his sermons were warm, forcible, and forthright. "Mother" Tyson helped and influenced him in her own quiet, effective way. He often credited much of his success to the understanding and teamwork existing between the pair.

"I would do the preaching and she would do the practicing, and together we made a good team," he often remarked in affectionate reference to his wife.

"Mother" Tyson is still "practicing." The former Irene Hart, she is the daughter of an itinerant Free Will Baptist minister, the late Rev. W. L. Hart. Her grandfather Hart was also a minister of the FWB faith. This background accounts for her own fervent religious spirit.

Meeting her as a young man, Tyson lost no time in courting and winning her. Neither did he lose any time in starting his family and launching his career. In all this the quiet, effective help and inspiration of his wife is evident. She had a most profound influence upon his life and career.

Mrs. Tyson lives in Carrboro with her daughter Merle who is now Mrs. Joel Hackney.

## Six Preaching Sons

Although none of "Jack" Tyson's six sons can tell exactly how it happened, all of them are ministers in the Methodist faith. They are imbued with the fervor, spirit, and vision of their father which, beyond question, they caught from him. He did not teach them or bring them up to be preachers—at least the subject was seldom if ever discussed.

The fact is that such an eventuality did not have to be discussed in "Jack" Tyson's home. It was one of the most natural things in the world for the sons to follow in their father's footsteps. The father's example, the mother's influence, and the atmosphere of their home spoke louder than many books or much counseling.

The six Tyson boys portray a diversity of talents. Ranging in age from 25 to 40, they follow St. Paul's exhortation to be preachers, evangelists and teachers. Among their number there is one full-time evangelist and one full-time minister of education. The other four fill their own pulpits each Sabbath morning.

The oldest is Marvin Dewey Tyson, often referred to as an evangelist, pastor of the new and rapidly-growing suburban Englewood Church in Rocky Mount. He fits extremely well into the tradition set by his father.

The second oldest living son is Tommy Tyson who is the only full-time evangelist formally appointed by the N. C. Annual Conference. With five years of experience

in this post, Tommy bids well to reach or exceed the record in evangelism set by his father.

The third oldest living son is George H. Tyson who is pastor of the fine and expanding Pine Forest Church in suburban Goldsboro. In his second year in this post he is absorbed in building well at his church and in doing his work as a local pastor.

The fourth oldest living son is Earl Tyson, the only one who is not connected in some way with the N. C. Conference. He is a member of the Virginia Annual Conference. It seems his wife is a Virginian.

The fifth son is Vernon C. Tyson, who is in his first year as associate pastor of Raleigh's Edenton Street Methodist Church, the largest church in the N. C. Conference. During the past year he served as the minister of education at this church.

The youngest living son is B. P. "Bobby" Tyson who has just assumed the pastoral duties on the Caledonia Charge in the Fayetteville District. He built soundly on his last post, the White Memorial-Wesley Charge at Henderson (both reopened churches).

## Growing Well and Soundly

Dewey, Tommy, George and Vernon are elders, Bobby is an approved supply pastor, and Earl is on trial in the Virginia Conference.

Most interestingly, Dewey, Tommy, George and Vernon are all graduates of Duke Divinity School. Bobby has just completed his work at Louisburg College. Dewey, Tommy, George, Earl and Vernon are all four-year college graduates (A.B. degrees). All but Earl and Bobby have their B.D. degrees. Their sister is a high school graduate.

Dewey, Tommy, George and Earl have served in the armed forces. The six sons and their sister are all married.

## Went to School Together

"Jack" Tyson was in the eighth grade in public school when he quit. As husband and father he resumed his formal education in 1928 at Campbell College, receiving the equivalent of a high school education.

The older boys recall that while they were in public elementary school their father was attending high school. They remember quite vividly how their father would drop them off at their own school and then continue on to Campbell for his own studies. This experience impressed them greatly.

## Becomes a Methodist

It cannot be easy for a devout minister in the prime of his life and in the middle of his career to change from one denomination to another. It certainly cannot be a decision lightly made or a step casually taken. It must require a lot of soul-searching and prayer to make such a move. Yet this is exactly what "Jack" Tyson did in his early forties.

Several factors motivated his decision to switch from the Free Will Baptists to the Methodists. Not all of these elements are known, but the influence of a close friend was paramount.

Tyson came to know, to highly esteem and to dearly love a neighboring minister,

(Continued on page 14)



# Bishop Grant Presides at Cornerstone Laying for Alaska University

Leaders of Alaska and of the Methodist Church laid the cornerstone July 12 for what will be the first Christian university in the forty-ninth state, the Alaska Methodist University.

More than 500 persons gathered on the 242-acre campus in Anchorage to witness the cornerstone-laying ceremony, which was conducted under threatening skies and in the shadow of the steel framework for the university's first building. Participants in the ceremony, which marked a milestone in the university's development, included two Methodist bishops, a general, the top executive of a Methodist general agency, three college presidents, Anchorage civic officials and other leaders.

The actual laying of the stone was by Bishop A. Raymond Grant, Portland, Ore., president of the university board of trustees; Acting Mayor Bennie Leonard of Anchorage; Maj. Gen. C. J. Necrason, commander of the Alaska Air Command; the Rev. Fred McGinnis, superintendent of Methodist work in Alaska; and the Rev. P. Gordon Gould of Philadelphia, Pa., a director on the staff of the Division of National Missions of the Methodist Board of Missions.

The principal speaker for the occasion, the Rev. Dr. John O. Gross, of Nashville, Tenn., general secretary of the Division of Educational Institutions of the Methodist Board of Education, said,

"Because this university is invested with the sort of freedom possessed by America's Christian institutions, from here will come the scholars, scientists, educators and religious leaders to help Alaska gain the high place among the 50 states that its human and material resources warrant. Alaska Methodist University represents the thirteenth time in American history that the Methodist Church has founded a college in a frontier territory before the coming of statehood. The rich educational heritage of Methodism's glorious past now passes to this new school."

Dr. Gross was introduced by the Rev. Dr. Earl R. Brown of Lakeside, Ohio, formerly the general secretary of the Division of National Missions. It is Dr. Brown and Dr. Gould who are considered the "fathers" of the Alaska Methodist University, for the idea was born out of a report to the National Division by Dr. Gould in 1948 recommending a church-related university for Alaska. Dr. Brown was the Division general secretary at the time and immediately lent his full support to Dr. Gould's recommendation. Since 1954, Dr. Gould has been giving full time to promotional and cultivation work on behalf of the university.

The full fruition of the dream of Dr. Brown and Dr. Gould will come in the fall of 1960, when Alaska Methodist University opens its doors to an anticipated 450 students. Construction was started last spring on the \$1,200,000 initial building, a T-shaped structure that will house all of the university's facilities at first.

As the sponsoring agency for the new university, the Division of National Missions has been leading a financial campaign among Methodist churches since 1954 for

endowment and construction funds. To date, Methodists have given almost \$2,000,000 and Anchorage residents more than \$400,000.

During the cornerstone-laying ceremony, leaders of Alaska, of the Methodist Church and of higher education in the United States spoke briefly of the promise the university holds for the future.

Documents and articles of historic in-



Articles of historic significance to the Alaska Methodist University are placed in a steel box behind the cornerstone by President Donald F. Ebright (left) and Robert Atwood, publisher of the "Anchorage Times" and a university trustee. The cornerstone-laying ceremony was July 12 in Anchorage and was witnessed by more than 500 persons.

terest were placed in a box in the cornerstone. Among them were an American flag, an Alaskan flag, a master plan of the campus, a "History of the Alaska University" written by Dr. Gould, a copy of the Minutes of the Alaska Mission of the Methodist Church, and a tape recording of the "History of the Gaining of Statehood for Alaska" by Robert Atwood, publisher of the *Anchorage Times*. Among the leaders who participated in the cornerstone-laying ceremony were Bishop Ivan Lee Holt (retired), of St. Louis, Mo.; Dr. Donald F. Ebright, Alaska Methodist University president; Dr. R. Franklin Thompson, Tacoma, Wash., president of the College of Puget Sound; Robert C. Williams of Chicago, Ill., staff

member of the Department of Methodist Men of the Methodist Board of Lay Activities; Dr. Ernest Patty, president of the University of Alaska; John Connolly, of Anchorage, vice-president of the new university's board of trustees; and the Rev. David Blackburn, pastor of the Anchor Park Methodist Church in Anchorage.

## Egyptian and Japanese to Share Kernersville Pulpit

Two foreign Christian ministers will preach at the Main Street Methodist Church, Kernersville, this month.

On Sunday, August 23, the Rev. Abdel-Masih Istafanous, Egyptian student at Princeton Theological Seminary, will speak to both morning congregations at 8:45 a.m., and 11:00 a.m. Mr. Istafanous, Egyptian pastor, is a graduate of the Evangelical Theological Seminary, Cairo, Egypt, where he received his B.D. degree, and of the San Francisco Theological Seminary where he received the Th.M. degree. Upon completion of his studies in the United States, he will be the chaplain of the American Mission Hospital, Tanta, Egypt.

On August 30, the Rev. Toshihiro Takami, Japanese student in the Yale Divinity School, will speak to both morning congregations. Mr. Takami was associated with the Buddhist temple in Kyoto, Japan, before his conversion to Christianity through association with an American missionary in Kobe, Japan. He is a graduate of Doane College, Crete, Nebraska, and at present a senior at the Yale Divinity School.

Both of these ministers are, at present, participating in the Clinical Training Program of the School of Pastoral Care at the Baptist Hospital, Winston-Salem.

## Short Course in Literacy Offered at Folk School

The John C. Campbell Folk School at Brasstown, N. C., will offer a short course especially designed for those who are interested in helping illiterates to learn to read and write. Beginning Sept. 27, it will continue through Oct. 16, and will give training in principles of the Laubach Method of teaching reading and writing, as well as in the psychology of teaching adults, studies in literacy materials, writing at the level of the new reader, and teaching the non-English-speaking person.

Miss Mildred Blankenship, literary specialist, will be in charge.

Those interested in securing further information may write Miss Blankenship, in care of the school, at Brasstown, N. C.

♦ ♦ ♦

A stranger entered the church in the middle of a sermon and seated himself on the back pew. After awhile he began to fidget. Leaning over to the white-haired man at his side, evidently an old member of the congregation, he whispered, "How long has he been preaching?"

"Thirty or forty years, I think," the old man answered.

"I'll stay, then," decided the stranger. "He must be nearly through."



# EDITORIALS



## American Diplomacy Shifts Gears

Now that it is official that Nikita Khrushchev will visit the U. S. next month and that Eisenhower will return the visit, Americans are busy reorganizing their thinking in order to be able to shift gears in the cold war from high to neutral.

Since the speech of Winston Churchill which gave us the word "Iron Curtain," and slammed down the windows of the free world so that we came to believe that nothing good could happen in the Soviet Union, America, and to a lesser degree, England, has resolutely shut its eyes to all signs of progress in Russia. We have wanted to believe that the Communist regime is on the way out, that millions of Russians are only waiting for a chance to revolt. We have deluded ourselves into believing, first, that we were able to hold the atomic bomb as a threat, and, second, that Russia could not match our industrial ability.

Now we have learned, from unimpeachable sources such as Nixon, Humphrey, Governor Hodges and other visitors, that Russia is catching up with us in industrial might and is ahead in the arms race. These things we have heard before, from men who knew and dared to say so, but we have not believed them because we did not want to believe.

A few years ago groups of ministers visited Russia and tried to tell of the improved conditions there, of the fact that the people were satisfied with the progress already made and looking forward to new achievements. But these ministers and editors were called "appeasers" and the government attempted to discredit their testimony. Now some of those who were most eager to impeach the testimony of these witnesses have seen for themselves and come home full of admiration for the progress the Russians have made. Which does not mean that they have been wrong in their intentions, but were ignorant of the facts.

Some observers feel that the death of Secretary Dulles, although a tragedy in the personal sense, has improved the chances of peace in the world. Honestly and fearlessly he fought for what he felt was right. But he did not know the situation. He dealt with principals, he relied on reports from agents and spies, and his strategy was based on the concept of "containment." Thus we ringed Russia with air bases, only to find that the Soviet government could develop weapons which made these bases ineffective. Since the death of Dulles, President Eisenhower has taken over the handling of his foreign relations. He may make mistakes, but he seems, for the first time, to be getting information and making up his mind as to "what the people want—both here and in Russia."

7 DECEMBER 1959

8 NORTH CAROLINA CHRISTIAN ADVOCATE

## The Monkey Regiment

Miss Nina Troy, former missionary to China, who now resides in Greensboro, sent us a clipping which she thinks is from the *Shanghai Daily News*. It was printed during the war between China and Japan, some time in the forties.

The writer says:

"We're rather sorry to find out it was all a mistake, that fine story about the army of orangutans the Chinese had trained to throw hand grenades. It was due, it seems, not exactly to a typographical error but to one of those similarities in words on which puns too frequently are based."

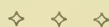
And then he explains that the original story had said that a number of "wild men" tribesmen from the interior had joined Chiang Kai-Shek's army. This was printed in the Japanese papers, and the Japanese character for "wild men" is the same as that for "orangutan." A translator, misunderstanding, put it down as "orangutan" and then, lacking enough detail on such a succulent story, went on to fabricate a good one. He described how the apes had been taught to use a machine gun.

Says the writer, "When the propagandists, both Chinese and Japanese, got through unwinding the rope that one little error put into their hands, they had enough rope, not only to hang themselves, but to trip many a trustful copy-reader in this Land That Will Believe Anything."

He tells how a Chinese correspondent in Shanghai decided to capitalize on it as evidence of Chinese ingenuity and went on to describe how the monkeys were taught to throw hand grenades, dodge enemy bullets, gouge out the enemy's eyes, and how they were kept in order by being given tin cups into which an officer "tossed a dime for every Japanese they killed."

The writer adds, "Perhaps it was this last touch that set somebody to checking back. Now there is no more a Chinese orangutan regiment. It has gone the way of all fiction. And yet there is the germ of an idea in it all. In case of future wars, why not let each side train and employ these undeniably dextrous animals to do all the fighting? And let the best monkeys win!"

Since that story was written, man has indeed gone further. He doesn't depend upon monkeys, but now puts his faith in automatic machinery, which is more efficient. In future wars, he will need only to push a button and the world will go up in smoke.



Never lose an opportunity of seeing anything that is beautiful, for beauty is God's handwriting.—Emerson

## No Holy War

While politicians shouted slogans and appealed to religion in an attempt to make the undeclared conflict between the U. S. and Russia a holy war, many church people felt less inclined to say that Communism versus Christianity was the line-up for World War III. They knew too well how little Christianity was practiced by our side and wondered how that they could justify a war of annihilation for purpose of liberation—especially as many of the people whom we were trying to liberate didn't seem to want our help.

Communism has oppressed the minorities; it has persecuted the church by depriving it of any favored status and it has made it difficult for the average young person to take an active part in church life. Yet the church lives on in Russia, in a much purified form.

We are reminded of the passage in Acts where Luke tells of the persecution of the infant church. Herod the king had ordered the execution of James and had arrested Peter. He describes Peter's miraculous jail-delivery, and then goes on to tell of the death of Herod. He draws no conclusions from the story, he simply adds, "But the word of God grew and multiplied."

Christianity has suffered much through persecution, but more through promotion. The officials put Jesus to death, but Judas signed his death warrant in what might have been an attempt to make the Master proclaim his Messianic power. Nero sought to destroy the church, but nothing Nero did caused Christianity as much harm as the official sanction and encouragement of the Emperor Constantine.

## Monuments or Movements

In the center of a flower-filled square in the city of Worms, stands the statue of Martin Luther, the great reformer. Around that statue are the representations of those who helped him in his fight against the corruptions in the church of his day. It is an inspiring sight and Protestants come from all over the world to see the place where he once delivered that courageous cry, "Here I stand. I can do no other. God help me."

But the modern visitor will be shocked to learn that Worms remembers little and cares less about Luther. Visitors to the cathedral who ask about him are given an uncomprehending stare and offered Roman Catholic literature (which is perfectly understandable, as the cathedral would not be interested in promoting Luther). Although the monument to the Reformer stands in the square, the movement which he inaugurated seems to have made little imprint upon the town.



# DEVOTIONAL

## God's Providence and Our Daily Needs

By ROBERT G. TUTTLE

Jesus was concerned about hungry people. He fed the multitude. He was tempted to turn stones into bread. But he always kept a balance between bread and the deeper needs of human beings. He believed that God provided, that God would never let his children down—not really. He was constantly saying, "Don't panic, don't be over-concerned, don't worry too much. God knows that you have need of these things."

Our growing, modern world removes us from first-hand contact with God. Food is packaged in cellophane. It looks more like something manufactured than something grown. Modern advertising tends to withdraw our attention from the Creator and focus it upon the manufacturer.

In years past it was a matter of getting your food directly from field and forest, and gathering it day by day. Now we buy it and pay for it by the month. Families struggle with bills, debts, taxes and rent. These seem far removed from God and His providence; yet this is exactly what Jesus is talking about when he teaches us to pray, "Give us this day our daily bread."

"When the stomach is empty, the mind will swallow anything." This is true. It is the power of Communism throughout the world. As we face the world today we realize that for the first time in history, it is becoming increasingly possible to give every human being adequate nourishment, that by the guidance of God, working through many devious paths and processes, humanity is arriving at the place where it will be no longer necessary for millions to go to bed hungry every night. The Lord's prayer is being answered.

"Behold the fowls of the air—Remember the lilies of the field." Our faith has become dim because we have substituted non-essentials for essentials. We build up life to a high artificial peak, and when God does not maintain our artificial super-structure we lose faith in him—not because we are hungry, but because the "Joneses" are ahead of us. According to a recent publication for women, it was stated that the ten best dressed women in the United States spend from \$10,000 to \$100,000 a year for their clothes. If something should happen to reduce this expenditure to \$5,000, they would feel that the whole world had crumbled about them. Would it be difficult to imagine how God, looking at hungry and naked peoples around the world, must feel about these over-dressed creatures?

A depression is an artificial sort of thing, and many times psychologically imposed. But why be so panicky when the terrible word is mentioned? If it were necessary, I could go back to the ice-box. I don't want to, I don't intend to, but I could. I could again use a fireplace, and cutting wood would aid my digestion. I could walk if I had to, it wouldn't hurt me. We have our loved ones, our friends; we have work to do, service to render; the good earth is still here, and we have our faith in God.

★

"Pray and plow" is a good motto. God expects it of us. The student who prays just before examination for God to give him the knowledge, which he has not taken the trouble to dig out during the past weeks and months, is not praying honestly. We do our part each day, God does his part each day; we become workers together with God in supplying our daily needs and in helping others to supply theirs.

When we speak of daily bread today, we mean the farmer and his cultivation of the necessities of life, the manufacturer and his processing of these necessities, the truck driver as he puts them within our reach, the banker as he makes possible the exchange of these commodities, the store keeper who deals them out to us, daddy who brings home the paycheck, and mama who cooks breakfast every morning—Above all, God, who makes the entire process possible!

Jesus meant "bread" when he prayed this prayer; also I am sure that he meant more than bread. "Man shall not live by bread alone." God pours his love into the

For success in God's work, begin where you are, use what you have, and go as far as you can.

main channels of life. You and I must hold open our own individual flood gate if we are fully to receive his blessings.

"We are led by a hand so skillful we hardly feel its touch." Thomas Kelly, one who in our generation approached sainthood, did not always have it easy. Douglas Steere writes of him:

No one knows exactly what happened, but a strained period in his life was over. He moved toward adequacy. A fissure in him seemed to close. Thomas Kelly had found his Daily Bread. "He who keeps the stars keeps us . . . He who marks the sparrow's fall cares for me and you."

"Give us this day our daily bread."

## What Is Your God Really Like?

By W. W. REID

One of my ministerial friends is currently preaching a series of sermons, "What is the God like that we *really* worship?" I don't know his answer; but his question has set me to wondering . . .

Of course—ask any one of us—we all would answer that the God we worship is the Father who has been portrayed to us by Jesus: a God of love, of justice, of righteousness; a God who moves not one jot from the purpose and path which has been his from before the beginning of time and of the universe; yet who understands, and forgives, and even loves his earthly children who wander from the Way. Actually, when we examine ourselves, do we always try to lift ourselves (our words and

our deeds) up to these standards of the Christian God; or do we not rather try to pull God down to our standards?—these latter "standards" being set by our sins, our misunderstandings, our greeds, our low desires?

Do we not sometimes worship a God whom we can urge to be "on our side," and to consume in his vengeance those whom we hate or oppose? We would "use" such a God (or should we write him with a lower-case "g"?) to further our purposes, be those purposes far from righteousness or justice, and be those purposes pursued without regard to the welfare of the whole human family. Our prayer to him would bless "our side" in war, hot or cold; in economic struggles that mean hunger for some, and over-indulgence for "ours"; and in approval of "our economic system," whatever it may be, or how it may enslave millions in some distant land or in some "caste system" of our own creation. Do we worship a God we envision as enhancing our material wealth, as giving us social status, or as granting us peace-sans-service? . . . Before you say, "I do not worship God in this way (or such a God), examine closely your own heart and motives . . .

Do we sometimes worship a God whom we believe we can urge or cajole to relieve us—men or nations—from the just consequences of our sins and errors—while we continue to commit them? Would such a God be just if he could be "moved one jot from his unswerving right?" Yes, there is forgiveness for sins—God is more willing to forgive sins than we are ready to ask him. But repentance is a pre-requisite to forgiveness; and repentance is never real until it is accompanied by an "about face," a complete turning away from the sin to which one makes confession. I am "a miserable sinner" in the sight of God; but no matter how many times I say so, I remain "a miserable sinner"—and am unforgiven despite my repeated words to that effect, and my repeated beating upon my breast—until I actually and deliberately and with determined effort turn away from ever again repeating that sin.

Do we sometimes think that we can appease the just wrath of God—the just punishment of wrongdoing—by our due regard for the repetition of words that may sound pleasing to the ears of God (the Lord's Prayer, our favorite hymn, our assent to the Creed or the Commandments); by "prescribed" forms of worship, or by historically-sanctified prayers or scriptures? Does the God we offer these "idols" to not look into our hearts, our minds, our motives: or do we think we can "fool him" by mere words? How "simple" do we really think he is?

Do we sometimes think the God we profess to worship can be induced to see us "all white" and those of whom we fear (because of conflicting ideologies, differing history and purposes, past wrongs of our inflicting, or possible menace to our status quo) as "all black"? Maybe God isn't as color blind as we wish he were! . . . Honestly now, what is the God like that you *really* worship?





# Boys and Girls

ELIZABETH WHISNER, Editor



## The Stolen Hatchet

By BETTY SWINFORD

Tim dumped an armload of sticks beside his scoutmaster and then stood back for a moment to smell the clean, sweet air. Oh, it was good to be here in the woods for the night with all the fellas! Sleep out under the trees, eat the good food cooked over an open fire, swim in the clear blue water so close to their camp!

Mr. Mason's eyes smiled at Tim. "Feels good, doesn't it?"

Tim raked his brown fingers through his sandy hair. "It sure does, Mr. Mason!" he said. "Only we aren't staying long enough."

He started to move away to gather some more wood when Mr. Mason's shiny new hatchet caught his eyes. He stopped to gaze at it in admiration. The steel flashed in the fading sunlight and he reached down to touch it. Boy, it was a keen hatchet! And lying beside it was the new leather sheath, so new that the leather still squeaked a little when Mr. Mason wore it on his belt.

Later that evening the boys gathered about the campfire to eat. Twice Tim saw his scoutmaster staring at him curiously, but paid little attention. Finally Mr. Mason moved Tim away from the group and spoke to him.

"Have you seen my hatchet, Tim?" he asked.

Tim turned his head a little to one side, his brown eyes puzzled. "Why no, Mr. Mason."

"Are you certain?"

There was something in the man's attitude that troubled Tim. He couldn't decide exactly what it was. Then suddenly his eyes flared wide.

"Mr. Mason, is your hatchet gone?"

"Yes, Tim."

"But you don't think that I—? Mr. Mason, surely you—"

The man stared at the ground, then back at Tim. "Son, if you know where it is, won't you tell me, and we'll forget all about it. I—"

"But, sir, I haven't taken it! I wouldn't steal it!"

"Tim, I saw you looking at it, saw you touch it. No one else has been around it except you."

The boy dropped his gaze. He shook his head slowly. Finally he tried to speak, but there was a strange lump in his throat and the words wouldn't come out right. He turned away sadly. No one had ever accused him of stealing anything before!

After that the fun went out of the camping trip. He sat back in the shadows and watched the other boys sitting around the campfire laughing and talking together. Somehow he couldn't join in with them.

When he looked up at the stars his lips moved slowly. Then suddenly he saw a movement in the shadows close beside him,

and he leaned forward. Why, it was Bob, a friend of his. But—what was he doing? He started to call out to him, but something told him to be quiet.

Bob crouched down in the darkness. He seemed to be hiding—or burying—something at the base of a big tree. Then he looked up, and seeing Tim he stood up quickly, fear shining in his eyes.

"I—I didn't know you were there, Tim!"

"What have you got?" Tim asked slowly.

Bob tried to laugh. "Oh, nothing. I was just tired and decided to get away from the other fellas for awhile."

Tim went over to him and his hands reached into the soft dirt. A moment later he held up the hatchet. "Why did you do it, Bob?"

Bob sank back onto the ground. "I don't know, Tim. I didn't mean to take it—I was just looking at it. Then I heard Mr. Mason talking to you and thinking you took it, and I brought it here to hide it." Bob paused and swallowed hard. "I'm sorry, Tim. I know you're a Christian. I know you couldn't steal anything."

"No, I couldn't, Bob. But if I weren't a Christian, I might."

"Would you tell me about it? I mean, how you got to be a Christian?"

"I just believed that Jesus died on the cross for me, and I gave my heart to Him. He made my heart clean, and since I've been a Christian He's kept me from—from stealing and things like that."

Bob kept looking at him for a long time. "I'm going to give my heart to Jesus, too, Tim. And there's something else I want to do—take the hatchet back to Mr. Mason. Would—would you go with me?"

"I sure will!" Tim whispered as they started down the path together.

—My Pleasure

## KEEPING IN GOOD REPAIR

When the motors of our automobiles don't run right, we take them to the garage and the mechanic adjusts and tunes them up. When our radios or TV's aren't working, we take them to the repair man and he fixes them. When our watches and clocks stop running or are not keeping the right time, we take them to the watch-maker and have them cleaned and adjusted.

There are many things in life which, when they get out of order, we can take to repair men and get them fixed, but we can't do that with people.

What can we do with you if you are not running right, if you are out of order? If you are sick, and your body is out of order, we can call a doctor. He will get everything working right again.

But let's suppose that it's your behavior that's out of order, the part we call your spirit and character. Let's suppose that you are not as good as you should be. How

shall we fix that? Well, the best thing to do is to take you to the boy-and-girl-maker.

"And who is the boy-and-girl-maker?" you ask. Why, it's God, of course. He is the Maker of us all, and He understands us. If we will go to Him and ask Him to help us when things aren't going right, He will put us in proper working order.

Some people don't wait for their automobiles or watches to give them trouble before taking them to the repair men. They have them checked over, cleaned, and kept in good condition. That's the way we should do with ourselves. By going to Sunday school and church, reading our Bible, praying to God our Heavenly Father, and learning the way He taught folks to live, we can keep ourselves in good repair and avoid a lot of troubles along the way.

—Selected

## WEE WISDOM

A visitor had called at a friend's house, and was talking with the little boy in the home.

"What became of the tiny kitten you had?"

"Oh, haven't you heard?" replied the child solemnly.

"No. Was it drowned?" asked the visitor.

"No."

"Lost?"

"No."

"Poisoned?"

"No."

"Run over?"

"No."

"Then what in the world happened to it?" queried the bewildered visitor.

"It grew into a cat."

## Bible Quiz

Who made the following statements?

1. "Am I my-brother's keeper?"  
.....
2. "Entreat me not to leave thee."  
.....
3. "What must I do to be saved?"  
.....
4. "Man shall not live by bread alone."  
.....
5. "All we like sheep have gone astray."  
.....

## Answers to Last Week's Quiz

1. Water turned into wine—John 2:1-11.
2. Withering of barren fig tree—Mark 11:12-21.
3. Peter's healing of lame man at Beautiful Gate—Acts 3:1-10.
4. Increase of her oil and meal—I Kings 17:8-16.
5. Raising of Lazarus from the dead—John 11:1-44.



# N. C. Caravan Spends Week in Linz Constructing Swimming Pool

Wednesday, July 8

Dear Friends:

We feel that we have arrived home at The Caravan Methodist Church in Linz. We left Vienna at 7:15 tonight after saying "goodbye" to our Methodist friends at the Refugee Home for Girls there. In no time at all we were in Linz (10 p.m.). Papa Nausner and Ed Gillespie, our American missionary there, were at the station to meet us in the Caravan bus. The welcome was so warm and genuine—but that was just as we expected after all the fine reports we had heard of the people and work at Linz. We went directly to the sanctuary of the church and were officially welcomed by Papa Nausner and other members of the Nausner family. We regretted that Mama was away at the WSCS meeting in Innsbruck, but would be home before time for us to leave on Tuesday. Former Caravans have a cherished place in the hearts of the Methodist Church at Linz. All the Nausners, Willie, Rosemary Nausner, Ulla and many others send love to the friends in America. It has been a long day and we were glad to say goodnight to our gracious hosts, and go to our respective places to sleep. Pop and Mom were with Katy Roth, one of the directors of the Kindergarten. The girls and boys were in dormitories provided for guests who come to the church.

Thursday, July 9

Our day began with breakfast at 6:30 in the dining room at the church. Then Ed outlined the program for the day. During the morning we went on a tour of the church, Kindergarten and Refugee Home for Boys—all in the same area. The Kindergarten is of special interest to us since most of us had seen pictures and read about it in "Together" magazine, too. That is to be our work project for this year—helping to build a swimming pool for the children who attend the Kindergarten.

In the afternoon we went by bus to visit the Mounthausen Concentration Camp of World War II, one of the most horrible—where thousands of people were put to death in the most inhuman and cruel way. Our hearts were heavy and sickened as we went from one place to the other. The gas chamber—the cooler, the crematorium, the hospital where all types of experiments were carried on with the human guinea pigs—the rooms where prisoners were chained. It is all too horrible for words. There is a monument in memory of those who died there and 34 Americans were listed among them. As we left, we prayed that the way of peace and love might prevail and there would never be another Mounthausen. In the evening we had a discussion centering around the Concentration Camp. There were many interesting comments, but everyone agreed that war is not the way. Papa Nausner summed it up by saying, "we know that which is past was not good. God will show us His way if we are willing to follow His way of love."

Friday, July 10

We started our first work day in Linz with our devotions at 6:15 a.m. Sylvia was the leader; centering on true Christian love as the way—Love is kind—patient—and suffers all things. We all felt uplifted as we sat in the simple but impressive little church and thanked God for His goodness to us. We had breakfast at 6:30 and it was time to go to work. The General Board group had started the swimming pool. Much of the digging had been done—but they were to go to Vienna to the Refugee Home for Girls for the weekend so we had the swimming pool all to ourselves! We really didn't mind that. The work that we have been able to do with our German and Austrian Methodists has been one of the most rewarding experiences of our lives. The fellowship—the working side by side in the sun and in the rain—the sharing of songs and ideas—the blistered hands and tired backs—for all of it we are grateful. The boys, Pop and Mom, and all the girls excepting Pat O. and Mary Eleanor who had K.P., went to work with a will. The pool is about 25 ft. long and 10 ft. wide and forms were made to hold the cement. Every so often the children would come running to ask if the pool would soon be ready for them to go swimming. By noon-time we had finished the digging and made the forms. In addition we had filled in a water main which was to carry the water from the Kindergarten building to the pool. Katy and her assistants were all smiles that the work was progressing so nicely. The sun was very hot and there are few shade trees. We, too, would have enjoyed a good swim. We had lunch, rested, caught up on writing, and washed. The afternoon flew by and we decided to go out to dinner to a mountain-top restaurant some distance away. Ed would take us in the Caravan bus. On the way we stopped at a little leather shop and some of the group bought leder hosen—the colorful Austrian leather pants which are about 3 times as tough as blue jeans—ideal gifts for young or old. Bob Phillip is really dressing his nephews up in Austrian style. They will look so gay! We know. The meal at the mountain restaurant was delicious. The famous weiner schnitzel is becoming a favorite with us. The ride "home" through the mountains in the moonlight was a wonderful way to close the day.

Saturday, July 11

We arose at 6. Had our devotions in the sanctuary—breakfast at 6:30 and out to the kindergarten to continue our work on the swimming pool. The forms were ready for pouring cement. By lunch time much of the walls had been poured and we had to wait for it to set up before pouring the bottom of the pool so we decided to go shopping in the afternoon. Mom went to the beauty parlor and the "family" hardly recognized her when she came home. In the evening we had a fellowship hour with the Austrian youth, playing games, singing and praying together.

Sunday, July 12

This has been one of the highlights of our journey. We had the opportunity to hear Papa Nausner preach. His message was so sincere and simple but so profound. "Jesus is the way. The way is love. We must learn it and tell others about it." Pop Stevens expressed greetings from North Carolina Methodists and friends in America. The Caravan group sang "How Great Thou Art" and Tommy sang a solo—"I Walked Today Where Jesus Walked." The congregation was small due to the holiday season, but the fellowship was so fine and we all felt happy to be a part of it.

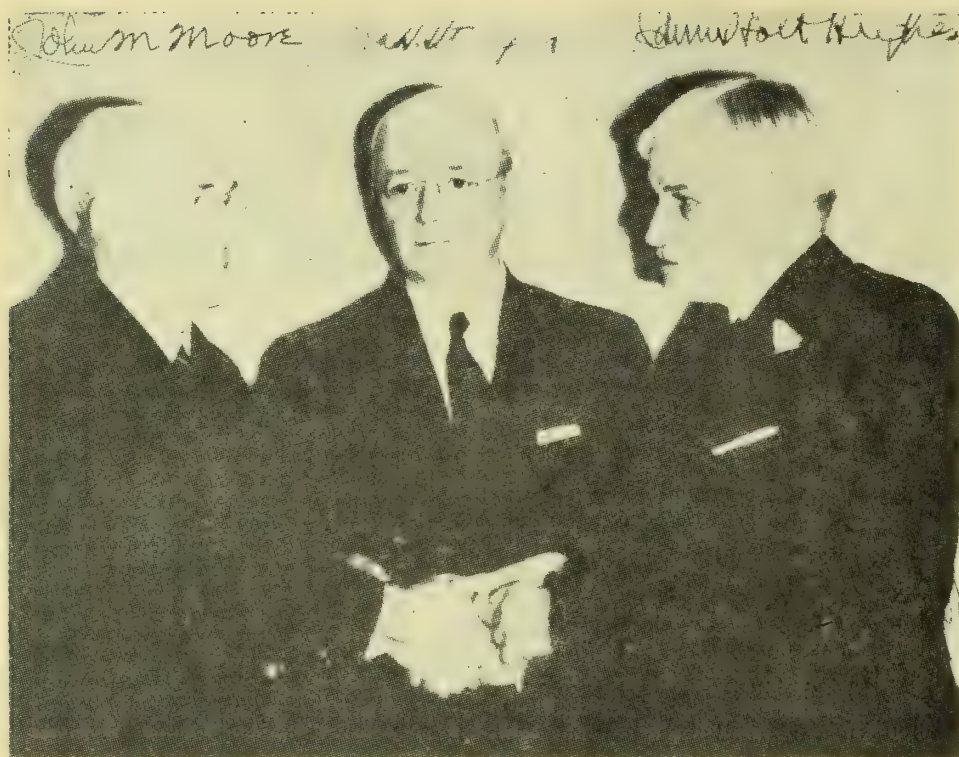
After church we took pictures and hurried to get dressed to go on an outing to Salzburg. We all piled into the Caravan bus with Ed as chauffeur and were off. On the way we passed through the beautiful lake district of Austria. We kept Ed busy stopping and starting that we might get pictures. About 1:00 o'clock we stopped for a picnic lunch beside a lake at the foot of a rugged mountain. After lunch the boys decided to try a bit of mountain climbing. It was easy going up but that coming down was a different story. Ronnie ended up with a skinned knee and Bob with some holes in the seat of his trousers—another mending job for Mom, but it was fun since there were no serious casualties and we were on our way again.

Our next stop was at Hallien in the Salzburg area where one of the oldest and most famous salt mines of Austria is located. That visit to the salt mine was an experience which we won't soon forget. We wouldn't have missed it for anything! We went by cable car to the high mountain—1500 meters—we found that we would have quite a long wait (there were so many people waiting to go) but we decided it would be worth it and spent the time writing cards and enjoying the beauty of the Austrian Alps. You should have seen us all dressed in heavy white denim pajama-like suits. We were on our way—a guide in front and one behind as we went single file into the dark tunnels. We thought we were going to lose Sylvia once when the guide walked too fast for her—so he honored her by giving her a place right in front of him. All of a sudden we came to a long slide—the only way for us to get to the next level—it surely did look long and steep but we all sat down, one behind the other as if we were riding on a sled—we went down like the wind and it was fun! There were 6 or 7 of these slides. The longest 240 feet. That was a slide! We decided those pajama-like pants were not quite heavy enough. It was all fascinating. At one time we came upon a salt lake—tasted the salty water and rode across it on a ferry. In the display room at the end of the tour we saw all the different types and uses of salt. We had spent an hour in a salt mine which is thousands of years old and where many, many people have slaved and died. We appreciated salt more.

We rode the short distance to Salzburg and went for a walk in the old section of the city. It was fascinating. The narrow streets, the quaint homes and interesting people—many dressed in the Native Austrian dress. We saw the birthplace of Mozart and the monument erected to his mem-

(Continued on page 16)





*This picture, the property of retired Bishop James H. Straughn of Baltimore, depicts one of the high moments of emotionalism in Methodist Union. On the night in 1938 in Birmingham, Ala., when the Methodist Episcopal Church, South, had just voted its approval of the Plan of Unification, emotionalism reached a high point. Bishop Straughn, then president of the Methodist Protestant Church, had been the main speaker of the evening. In this picture he is shown between Bishop John M. Moore, head of the M. E. Church, South, on the left, and Bishop Edwin Holt Hughes, head of the Methodist Episcopal Church, on the right, as they stood together on the platform. Bishop Straughn placed the hands of the two bishops, northern and southern, in each other's, and exclaimed, "Union at last!"—Story by Dallas Mallison. (Photo Courtesy Bishop Straughn).*

## NCC Pastors' Retreat, School of Evangelism at Louisburg

Louisburg College at Louisburg, N. C., will be host to the annual Pastors' Retreat and School of Evangelism to be held August 31-September 3. The conference-wide gathering of pastors begins with supper at 5:30 p.m. on Monday, August 31.

The Retreat and School leader will be Dr. G. Ernest Thomas of Nashville, Tenn., head of the Department of Spiritual Life of the General Board of Evangelism. He has planned and conducted pastors' retreats across the country in many annual conferences. He is also an experienced teacher of effective methods of Evangelism. He will have charge of both of these phases of the program at Louisburg.

Dr. Clovis G. Chappell of Waverly, Tennessee, will be the preacher throughout the period. Dr. Chappell, who is widely known as an author and speaker, will preach twice daily, at 11:00 a.m. and 7:30 p.m.

The quiet spiritual refreshing of the retreat periods, the instruction in the methods sessions, and the great preaching of Dr. Chappell, together with the morning devotional meditations, song services, and fellowship, will combine to make these several days a time of rich blessings.

The college can accommodate 300 persons. There are 450 pastors in the conference, so the first 300 to register can be accommodated in the dormitories. Others will be welcome for the daily sessions and

meals. Registration cards have been sent to all pastors, and these should be returned promptly to the Rev. C. Wade Goldston, registrar, at the college.

Room and meals for the full three days will be \$10.00 per person. For pastors who are close enough to commute daily, meals will be available at the following rates: Breakfast, 75¢; Lunch and Dinner, \$1.00 each.

Each person will provide his own bed linen, towels, and toilet articles.

## S. C. Girl Named Junaluska Queen

LAKE JUNALUSKA, Aug. 8—Mary Harriet Wiggins, 18, of Goose Creek, S. C., is the new "Queen of Junaluska" at the Methodist Summer Assembly here.

The pretty brunette bested four other candidates in the recent annual election. A rising sophomore at Columbia College, Columbia, S. C., she is a waitress at the Terrace Hotel.

Miss Wiggins was crowned at the traditional coronation Aug. 15, succeeding the 1958 queen, Janet Jordan of Thomasville, a rising junior at Duke University. The four runners-up served the queen-elect as maids of honor. They were Eleanor Barksdale of Jackson, Miss., Gretchen Bartlett of Cocoa, Fla., Margaret Bregger of Clemson, S. C., and Carol Garrison of Lebanon, Ill.

## New Methodist Church Organizes in Burke

Approximately thirty people gathered in the basement of Mr. Andrew Stamey's home in Carbon City, Burke County, Thursday evening, August 6, for the purpose of organizing and naming a new Methodist church.

Under the direction of the district superintendent, the Rev. J. E. Yountz, a constituting conference was called for the election of officers. After the election of the officers of the church and the church-school, a quarterly conference was called to confirm the elections of the constituting conference. The following officers were elected:

Stewards: C. J. Hobbs, Mrs. Andrew Stamey, Mrs. J. A. Patton, Miss Sunshine Gibbs.

Church Lay Leader: James Shearin.

Chairmen of Commissions: Membership and Evangelism, Mrs. J. A. Williams; Missions, Mrs. William Hemphill; Education, Mrs. Gorman Epley; Stewardship and Finance, J. A. Williams.

Church School Superintendent: Frank Clark. Membership Cultivation Superintendent: J. A. Patton.

Communion Stewards: Mrs. J. B. Williams, Mrs. Forrest Mull.

Recording Steward: Mrs. J. A. Patton.

Treasurer: Mrs. Frank Clark.

Financial Secretary: Mrs. J. A. Patton.

Trustees: William Hemphill, 1960; J. A. Williams, 1960; Frank Clark, 1961; Andrew Stamey, 1962; J. A. Patton, 1962.

After the election of officers, Mr. Yountz asked the Quarterly Conference to suggest a name for the new church. Following the discussion of several possible names, it was decided that the church would be called "St. Luke's Methodist Church."

The pastor and the people of the First Methodist Church of Glen Alpine have been working toward establishing a new Methodist church in the Carbon City community since September of 1958. During March of this year, an intensive program of visitation was begun to lay the foundation for the proposed church, and in May, 18 people met to discuss the possibility of its establishment. This group decided that they would begin regular meetings for church school and worship on the first Sunday in July. Mr. Andrew Stamey, prominent member of the Carbon City community, offered the basement of his home as a meeting place until some more suitable place could be located and purchased.

Thirty-two people gathered for the first regular meeting of the new church. Each Sunday thereafter, from thirty to forty persons have been in attendance. Twenty-four have joined the church and several others have indicated their desire to join in the near future.

Mr. William McDaniel, a student at the Divinity School of Duke University, has been assisting the pastor, the Rev. G. E. Smith, during the summer.

It is hoped that an announcement can be made in the near future concerning the permanent location and formal opening of the new St. Luke's Methodist Church.



## Dr. Mark Depp Discusses Religion of Future in Junaluska Address

Lake Junaluska, N. C.—What will religion of the future be like?

"For the next 50 years and beyond," the Rev. Dr. Mark Depp, pastor of Centenary Methodist Church, Winston-Salem, N. C., said here, "religion will not be primarily sacramental or doctrinal."

"There likely will be more emphasis," he said, "on the psychological, or if you prefer, spiritual, meeting human life at the point of its greatest need."

"Of course," he added, "the psychological is spiritual, and the spiritual is psychological, Psyche being the Greek name for the soul."

Dr. Depp was a speaker for a Methodist Southeastern Jurisdiction ministers' conference here July 13-17. He expressed some of his ideas on religion of the future in a sermon and elaborated on them in an interview.

"Religion in the future," said Dr. Depp, "will have regard for the sacraments, such as baptism and the Lord's Supper, as means of grace when devoutly used, but they will not be regarded as possessing any magic in themselves."

"Doctrines or beliefs," he said, "will continue to have a very important place in religion, but they have their value not in themselves but in the meaning and purpose which they give to life."

As two examples of how religion is now moving toward more effectively meeting the "psychological, or spiritual," needs of people, Dr. Depp said:

"More and more churches, especially in their religious education programs, are providing classes and seminars for discussion of the problems which their people are facing."

"More and more seminaries are training men not only to preach but to counsel with individuals."

He added, "It might be said that the

## "Good Man's Life Is Not a Dead-End Road," Says Bishop Costen J. Harrell

LAKE JUNALUSKA, N. C.—"A good man's life is not a dead-end road leading nowhere," Methodist Bishop Costen J. Harrell of Decatur, Ga., said here Aug. 9 in an address on "Immortality."

"Annihilation would mean a purposeless world and an unreasonable God," he said. "I don't believe that God is making snow men just to watch them disintegrate in the sun."

Bishop Harrell, who presided over The Methodist Church's Charlotte, N. C., episcopal area before his retirement in 1956, spoke at a memorial service for the late Bishop John Branscomb of Jacksonville, Fla.

He called the Florida bishop, who died Jan. 16 at the age of 53, "an apostle of gladness and good cheer." Bishop Branscomb was vice-president of the Methodist southeastern summer assembly here.

Tribute also was paid to three other eminent Methodists who died in recent months—Bishop Ralph A. Ward of Hong Kong, Bishop W. W. Peele, Laurinburg, N. C., and Mrs. Paul N. Garber, wife of Bishop Garber of Richmond, Va.

Besides the life, death and resurrection of Jesus Christ, Bishop Harrell said Christians are sure of immortality because "the character of God is involved."

He said that "A good and wise God would not order a world in which man struggles onward and upward to come at last to nothing."

Bishop Harrell added:

"We often conceal our interest in immortality, especially when we are young. We are afraid of being considered other-worldly. Sometimes we think it is a sign of weakness. But immortality is not a doleful theme. It baptizes all of life with joyful meaning."

"Belief in continuing life beyond the grave is not exclusively a Christian belief. Men of every race and religion have intimations of it."

"Immortality invests our mortal life with meaning and significance, and makes right living a divinely bestowed duty and calling."

"But so long as tyrants think of men as animals, they use them as dumb, driven cattle. But immortals will not be treated that way. This is a potent reason why freedom and democracy take root wherever the gospel is preached."

"Communism rejects the idea of God and immortality. The whole idea of democracy

test of a sermon is whether or not it brings some individual to the minister's study for discussion of personal problems in the light of the truth that has been proclaimed."

Dr. Depp has been pastor of Centenary Church 14 years. Among other churches he has served are St. Mark's in Baltimore, Calvary Church in Washington, D. C., and Christ Church in Pittsburgh. A native of Funxsutawney, Pa., he is a graduate of Allegheny College, Meadville, Pa., and Boston University School of Theology. Allegheny awarded him an honorary doctor of divinity degree.

rests on the dignity of man, and his dignity grows out of the conviction that he is immortal.

"Can an error produce the grandest thing we know—Christian character? I could as soon believe that poison is wholesome food."

"Is Almighty God blowing bubbles, iridescent, and then in a moment to burst into nothing? Is the soul tossed aside as a mere by-product of the material universe? I cannot believe it. That would be contrary to all we know of a wise and righteous God."

"The most valuable thing in creation is personality. Jesus said, 'What shall it profit a man if he gain the whole world and lose his own soul?'—that is, himself."

"Belief in immortality is not something to be proved. I should say rather that it is inescapable."

## Methodist Retirement Home Opens New Addition

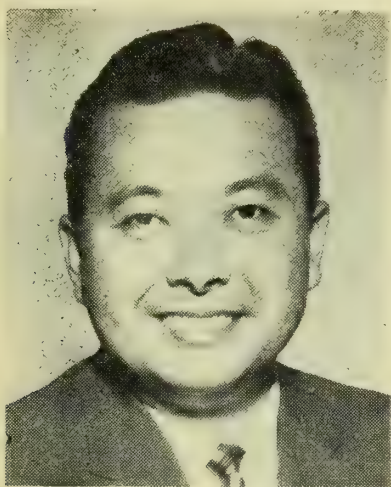
The new addition to The Methodist Retirement Home in Durham is now completed, and already a number of new members have moved in.

In order that many of the friends of the Home might have an opportunity to visit this building, "Open House" was held on Sunday afternoon, August 16, from 1 to 7 p.m. In addition, the Home was open for inspection each evening during the School of Missions at Duke.

On Sunday afternoon, August 23, at 3 p.m., Bishop Paul N. Garber will conduct the formal opening services for the new building, when it will again be open to the public.

## Ed Snow to Preach at Rehobeth

Revival services will be held at Rehobeth Church, six miles south of Greensboro, beginning Sunday, August 23, and continuing through the Sunday morning service August 30. The evangelistic preaching will be done by the Rev. Ed Snow, a former pastor under whose ministry the church experienced one of its best periods of growth. The church is hoping to reach many outsiders during these meetings, and invites you to come and spread the news.



The first person to represent the new state of Hawaii in the United States House of Representatives is an active Methodist layman. Daniel K. Inouye, young Japanese-American lawyer, is a member of the Harris Memorial Methodist Church in Honolulu.

The young lawyer is a Methodist representative on the Honolulu Council of Churches and is a trustee of and attorney for the Hawaii-Pacific Homes, a retirement community for the aged sponsored by the Hawaii Methodist Mission, the Southern California-Arizona Methodist Conference, and the Division of National Missions of the Methodist Board of Missions.

Mr. Inouye will be the first American of Japanese descent to sit in Congress. (Persons of Japanese descent make up about one-third of Hawaii's population.) —World Wide Photo



## Pleading for Forgiveness

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

**Background Scripture:** Daniel, chs. 1 through 6 and chapter 9

**Lesson Scripture:** Daniel 9:4-10, 17-19

We now begin a new unit of study entitled "God's Desire for His People." It will run through September 27. As to the purpose of the unit Charles Laymon has written in the International Lesson Annual that "the present series of six lessons shows this nation (the Hebrews) in its successes and failures as it attempts to live out these ideals." He is referring to the ideals which came from their belief that they were God's people and had been created to fulfill a destiny. We shall be drawing upon a number of Biblical sources for our material for this unit—Daniel, Joel, Obadiah, Zechariah, Malachi and Jonah.

The historical setting for this lesson is around 165 B.C., a time when an attempt was being made by the foreign governmental authorities to root out every vestige of Hebrew religion. If the reader has access to a copy of the Apocrypha he can find a vivid description of these terrible trials in the first few chapters of First Maccabees. We are told that the death penalty was decreed for anyone who was found with a copy of the Hebrew scriptures. The Hebrews were also forbidden to carry out the sacred customs of their religion. To crown all these insults, the occupying forces had swine's flesh offered on the sacred altar of the temple.

When a nation is passing through a crisis in which it looks as if everything of value is about to be lost it has two courses open to it; it can lose its faith in God and turn to bitter cynicism, or it can examine itself to see if its condition is due its failure to live up to the teachings of its religion. It was the latter course that the author of the great prayer that forms our lesson material believed in. He was convinced that the nation was reaping the bitter harvest of disobedience to the will of God as it had been revealed to them by the prophets and other leaders.

This prayer contains no suggestion that God had failed to keep his part of the covenant: "O Lord, who keepest the covenant and steadfast love with those who love him and keep his commandments, we have sinned and done wrong and acted wickedly and rebelled, turning aside from the commandments and ordinances." Here we see an outright confession of guilt; it is the nation's fault, not God's, that they are passing through a time of troubles. One would have to look a long time to find a more abject confession of sin than this.

It is time now to turn to our own times and ask this question: What kinds of prayers do we usually hear offered for our own nation? We are all familiar with the song, "God Bless America," but we find in it no recognition of any short-comings in the American people. A truer and more sincere prayer might include the petition that we so live that we might merit the blessing of God! Senator Fulbright, in a recent speech, did not hesitate to remind our people of their great needs. Said he: "We are not bankrupt, but we do look as if we are determined to end up the richest, fattest, most smug and complacent people who ever failed to meet the test of survival . . . the real hope and expectation of the Soviets is not that the United States will spend itself into bankruptcy, but that it will suffocate in its own fat."

Henry Ruark, in his "Sunday Sermon" editorial in the *Greensboro Daily News* Sunday, August 2, in commenting on a passage from Isaiah said: "So the prophet saw in Israel's history the demonstration of God's moral law. In the context he described

among his people the pride and self-indulgence, the moral bankruptcy and spiritual indifference which could result only in disaster in a world ruled by a holy God. Precisely because there was confusion and decay there was divine order and not chaos. Had these not come then there would have been reason to question God. For a holy God must show himself holy in righteousness." It is this truth that is so vividly portrayed in the prayer of Daniel. It is only when and if we as a nation see this truth and act upon it that we shall deserve the blessings of God.

## Minister Gave Six Sons

(Continued from page 6)

the Rev. Key W. Taylor, now head of the N. C. Conference Commission on Town and Country Work. They exchanged pulpits and conducted each other's revivals. They became as David and Jonathan to each other.

Taylor interested New Bern District Superintendent John A. Russell in helping Tyson gain admission to the N. C. Conference. This took place on a trial basis in 1943 at the annual session in Rocky Mount. Until his death ten years later, Tyson enjoyed a rewarding and fruitful ministry in the Methodist Church.

### God's Children

The boys recall most vividly an incident which reveals Tyson's concept of children in the scheme of things. Vernon relates this most touching and heart-warming incident in his own words:

"We were living at Pikeville near Goldsboro around the fall of 1940 when this incident took place," he says. "Dewey and George had finished high school and were going off to college together. We were all on the front porch to see them off.

"We lined up in a row and they came down the line shaking each of our hands, and paying special attention to our mother and sister. As they turned the corner down the lane and passed out of sight, our mother began to cry softly. Our father placed his arms gently around our mother and said to her:

"Now, now, Emma, darling, don't you know that when our boys came to live with us they didn't belong to us? They are God's children and He only lent them to us so that we might have the joy and privilege of guiding their feet to this very hour."

### His Only Investment

"My only investment in life has been in my family," Tyson was often heard to remark. "I have watched my boyhood friends build up all kinds of investments in property and material things. My family is my only investment. It is the only legacy that I can leave."

What a rich legacy it is! It will be as enduring as life itself. For it is an investment in human life that will continue to yield compound interest down through all the years to come. It is an investment that will grow and grow for-

ever through all the Tysons and the many other non-Tysons that are yet unborn.

Stilled forever on this planet is the earthly voice of "Jack" Tyson, "the preacher of Highway 70" (his own description of himself). In reality, however, his voice is not stilled, for he speaks on this earth with six voices, and in the days to come his voice will be legion. His voice will be heard amongst us as long as time lasts. This is immortality right here on this earth!

Truly, "Jack" Tyson and the fortunate few men like him are the real millionaires. Their wealth will last as long as time itself.

**Allen** organs

**MOST RESPECTED NAME  
IN ELECTRONIC ORGANS**

**Richard Van Sciver**

1909 E. 7th St. Charlotte 4, N. C.  
Phone EDison 4-0567

**the completely remodeled  
HOTEL KNICKERBOCKER**  
120 W. 45th St. • JUdson 2-4200

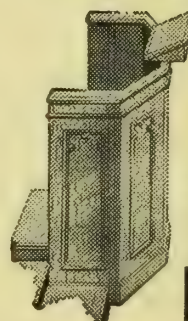
Everything new for your comfort and convenience. Completely new rooms — most modern furnishings including air-conditioning. Radio & Television in every room.

Rates from \$4 per person  
2 in room  
Special Group Rates —  
Write for Details

(under new management)  
DAVID MEITERMAN  
Mgn. Dir.



**in the heart of Times Square  
NEW YORK**



**Page**

**CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY**

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING IN-  
FORMATION ON OUR DESIGNS OF PEWS  
AND CHANCEL FURNITURE.

**Page** CHURCH FURNITURE CO.  
ALBEMARLE, N. C.

## Brevard College

Owned by Western North Carolina Conference  
offers

Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

**EMMETT K. McLARTY, President**  
Brevard, N. C.



## Book Reviews

**God's Good News**, 206 pages. Single copy \$1.00. Six copies for \$5.00. Order from: Methodist Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn.

**God's Good News** is a book of 206 pages containing the 32 addresses delivered at The Methodist Convocation on Local Church Evangelism in Washington, D. C.

Readers are thrilling to the sincere witness of a member of the President's Cabinet, a United States Senator, a taxi driver, the "Teacher of the Year," and many others. Here are found addresses by outstanding bishops, the president of Ewha University, leading pastors, a great English scientist, and men and women who have distinguished themselves in the field of evangelism.

Typical of the spirit which breathes through this volume is this statement from the address of Bishop W. Angie Smith: "Humanity stands in need and is ready to follow any church that can bring a message from God to our day. It matters not whether it finds its inspiration in a beautiful cathedral or in a humble meeting house. Evangelism is a matter of spirit rather than organization. It is a movement more than an integral part of an institution."

**God In My Life**, by Lloyd C. Wicke. (Abingdon Press)

Interesting and heart-warming, this small volume by the bishop of the Pittsburgh Area, is designed as an introduction to Christian living. Full of pertinent and arresting quotations, it carries the reader effortlessly through the various chapters which are based on questions that everyone is asking today.

One of the most delightful books, as well as one of the most helpful, to come from our publishing house this year.—R.P.M.

**Adults at Worship**, by Wallace Fridy. (Abingdon Press. \$1.75)

Wallace Fridy, pastor of Washington Street Methodist Church, Columbia, S. C., has written a book which is much better than its title. One would imagine that the volume dealt with the problems of worship in adult classes or meetings. It does, but in a specific fashion—not by discussing how to worship, but by giving prospective leaders material for worship services. Organized around topics relating to the Christian life, the book consists of meditations which might be read aloud to the group, and for each topic there are suggested hymns, scripture and a prayer. It is a familiar pattern, but the material is distinctly above average. Such a book will be of great help to adult groups, but it is equally valuable for private devotions.—R.P.M.

**Selections from the Journal and Letters of Henry Martyn**. Elmer H. Douglas. The Upper Room. 32 pages. Paper cover. 3½ by 6½ inches. Single copy, 15c. Ten copies for \$1.00. 100 or more copies, 7c each. Order from: The Upper Room, 1908 Grand Ave., Nashville 5, Tennessee.

Here are choice passages from the diary of Henry Martyn, together with excerpts from his correspondence. This booklet does not pretend to be biographical. It is hoped, however, that these extracts may serve as windows through which sympathetic hearts may gaze upon the soul of this saintly character.

**Selections from the Journal and Letters of Henry Martyn** is the newest addition to the "Living Selections from the Devotional Classics" series—one of sixteen such booklets available—published by The Upper Room.

Dr. Elmer H. Douglas, arranger and editor of this selection, has given much time, thought, and study to the life and career of Henry Martyn. He says, "No one can redo what Henry Martyn did. No one can have his experience. But all, if so minded, may imitate his utter devotion to an ideal; be guided and upheld, as he was, by the indwelling Christ; and, like him, live a life of faithfulness and obedience to God."

## NEWS NOTES

Nashville, Tenn.—Ten outstanding Christians from other lands will be leaders of a two-month Methodist "Mission to America" October 4 to December 4. The mission will be sponsored by the Methodist Board of Missions' Division of World Missions, the Woman's Division of Christian Service and the Methodist General Board of Evangelism. In the words of the General Conference resolution, the purpose of the mission is that "leaders and preachers of the younger churches be invited to the United States to give witness to their triumphant faith, and to lead the Methodists of America toward a great spiritual awakening, and a deeper devotion to the gospel of Jesus Christ." "In a sense, the world will be witnessing to the United States," said the Rev. Leslie J. Rose, Nashville, director of the mission and head of the Department of Evangelistic Movements of the General Board of Evangelism.

Methodist Bishop William T. Watkins will retire at an early date. Bishop Watkins, who has been head of the church in Kentucky and West Tennessee since 1944, recently announced his decision to the 22 district superintendents who compose his area cabinet. The 64-year-old clergyman said his health and the fact that he is facing the most strenuous twelve months of his 21-year career as a bishop brought about his decision to retire. Another Methodist bishop will be appointed to assume Bishop Watkins' responsibilities between the date of his retirement and the assignment of a new bishop next July at the church's Southeastern Jurisdictional Conference. Bishop Watkins' retirement means that at least three new bishops will be elected at the jurisdictional conference. Bishop Arthur J. Moore, Atlanta, is retiring, and the other vacancy was caused by the death of Florida Bishop John Branscomb last January.

## Letters to the Editor

Dear Sir:

Please permit me to reply to Mr. Hood's letter concerning the preacher's use of the pulpit (Aug. 6)

It seems to me that Mr. Hood, though a Methodist, fails to understand Methodism, at least that part of it which has to do with its pastors.

So long as a pastor does not violate the "Articles of Religion (Discipline, Par. 61-87), he is at liberty to preach and interpret the gospel as he feels led by the Holy Spirit. Indeed, he is in conscience bound to do so! In so doing, he is accountable to no one but God.

It is true, as it has been always, that the preacher who "hews to the line" sometimes incurs the displeasure of certain individuals or groups. Stoning the prophets has not ceased altogether, and St. Peter was not the last one warned not to speak any more in the name of Jesus! However, should the preacher yield to this pressure, soon the pulpit would be a babel of conflicting opinions, as various ones sought to have their particular ideas proclaimed as the gospel.

The Methodist pastor is not "employed by the local congregation." Rather, he is the servant of Jesus Christ, sent, wherever he is sent, to "proclaim the whole counsel of God." The great majority of Methodists realize this, and would

not have it otherwise. That is one of the reasons they are Methodists, and a very good one at that. Let those who are otherwise minded seek a spiritual fellowship that operates more in line with their own thinking.

Rev. Vance Lewis  
Rich Square, N. C.

## In Memoriam

MRS. VALLIE BROWER PUGH

We, the members of the W.S.C.S. of Gray's Chapel Church, Franklinville, pause in our activities to pay tribute to the memory of one of our beloved members, Mrs. Vallie Brower Pugh, who died June 9, 1959.

Our hearts are saddened by her passing. Therefore, be it resolved that we, the members of the W.S.C.S., accept our loss in great humility and make the following resolutions of respect.

First, that her cheerfulness be long remembered and cherished.

Second, that we do hereby record this expression of sorrow and pray God may comfort each member of her family.

Third, be it further resolved that a copy of these resolutions be sent to her family, to the N. C. Christian Advocate, and lastly be recorded in the minutes of our society.

Mrs. T. B. Hunt  
Mrs. H. R. Lineberry  
Mrs. Brower York

MRS. SEBE LINKER

Resolutions of Respect

Whereas it has been the will of God to call to Himself our beloved fellow member, Mrs. Sebe Linker, and

Whereas we express our deepest regret because of her passing from our midst,

Therefore, be it resolved that we accept His will, and that we each try to follow Mrs. Linker's example of faith and consecration.

Be it further resolved that a copy of these resolutions be sent to the family and to the North Carolina Christian Advocate.

Respectfully submitted,  
Woman's Society of Christian Service  
Rocky Ridge Methodist Church

MRS. BERTHA JENKINS

God in his infinite wisdom has called to eternal life one of our beloved members of the Woman's Society of Christian Service of Rocky Ridge Methodist Church, Mrs. Bertha Jenkins, on July 15, 1959.

We pause in our activity to pay tribute to the memory of one so devoted to her church and the Christian way of life. Her genuine love for her family, home, church and community was outstanding, and her greatest joy came through helping others. To know her was to love her. Mrs. Jenkins' life has been an inspiration to others for better living and greater service, and may it ever be a challenge to those of us who are left.

We extend our deepest sympathy to the family, with the sincere feeling that the influence of her life will live on.

Be it resolved that a copy of this tribute be sent to the family and to the North Carolina Christian Advocate.

Mrs. Craig Hagler, Jr., President  
Woman's Society of Christian Service  
Rocky Ridge Methodist Church  
Concord, N. C.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**WANTED:** Full time Director of Christian Education, First Methodist Church, Wilson, N. C. Contact Rev. R. Grady Dawson, Minister.

## Church Offering Envelopes

Stock form—Can be used by any church  
\$5.75 for 1000

Advocate Office, Box 508, Greensboro

Church Furniture  Southern Desk Company

Write for information

Hickory, North Carolina



# IN PASSING

## Lexington Methodism

Substituting for Ralph Taylor, pastor of First Church, on August 10, I had an opportunity to see what is going on in two of the churches in Lexington, First Church and Wesley Heights.

First Church is one of the most beautiful churches in the state, and I was surprised to find the sanctuary filled, even the balcony and the glass-enclosed room at the rear which must be a sort of "cry room" for families with small children. (I didn't get a chance to ask about that. Maybe I was seeing double or something, but that's what it looked like, at least.) A magnificent altar and cross (a gift of the Spruill family and friends) stands under a lovely stained-glass window which is done in the mediæval style and colors.

The music of the choir was inspiring and the congregation really sang the hymns. But, speaking of the hymns, I was amused to note that someone with a sense of the fitness of things (and, I suppose, a premonition that editors are long-winded) had selected as the hymn following the sermon the very appropriate verse, "Christian Awake!" I hope they did.

As often happens, a layman led the worship service and did it well. Walter F. Brinkley is a lawyer, as well as a church worker, and he not only assisted me in the service, but took me out to dinner.

Wesley Heights, which was organized only last year, under the pastorate of C. E. Ridge, now occupies the first unit of its new building, which is located on a site on the outskirts of the city, between the 29-70 bypass and the Mocksville road. It would be hard to find a lovelier location, and Curtis A. Leonard, Sr., and the Davidson County Church Extension organization deserve the credit, along with the district superintendent, John Carper, J. Harley Cecil, a young man who thus far has not needed a parsonage (not having a wife), is the new pastor, and things are moving, with 53 members on the roll and a large number of prospects in the growing residential section.

H. Luther Leonard, a member of First Church, who has given much time to church extension work, met me at the church, with Cecil and two young men from Duke, who are working on a membership survey, and the two Leonards and Cecil went with me to the site of another prospective church on the other side of town. Here they have secured, largely through Mr. Leonard's help, a tract of ground which overlooks a little valley now being filled with lovely homes. Soon they hope to have another church building to serve the area.

◇ ◇ ◇

There is a wonderful, mystical law of nature that the three things we crave most in life—happiness, freedom, and peace of mind—are always attained by giving them to someone else.

## N. C. Caravan in Linz

(Continued from page 11)

ory. It was getting late and the 2½-3 hour ride to Linz was before us. We regretted that we did not have longer in this lovely old city. We found our parked bus and were on our way—singing and laughing—a happy grateful group, but soon all was quiet. Every head was nodding excepting Ed who was doing the driving. The Caravan had another busy, happy day.

Monday, July 13

Our last day in Linz—the swimming pool is almost finished and it is beautiful. Katy is so thrilled with it. While the other members of the Caravan went to the Kindergarten to finish, Mom, Sylvia and Pat O. took over the washing and mending. It was a lovely day for drying clothes and we hoped to get everyone spic and span for our journey to Graz on the morrow. We took advantage of the clothesline and the sun and by lunch time our clothes were all washed and dry. That is an accomplishment for a big family of ten. We spent the afternoon shopping, writing letters, repacking bags and trying to find a bit more room. Those little things we have bought along the way have added up. Our bags are bulging at the sides. In the evening there was a special service in the Sanctuary honoring the North Carolina Caravan on their tenth anniversary of the Caravan program. Papa and Mama Nausner who had returned home at noon, expressed gratitude and love for all who have gone before and those who are yet to follow the Caravan trail. They asked the group to sing some spirituals. The boys have worked out some special arrangements and are always ready to sing. Pop closed the service with a prayer and we all went into the youth room for another time of fellowship with the Austrian Youth. We love their folk songs and Rose Mary Nausner with her Guitar was the center of attention. We regretted to say goodnight, but the morrow would mean getting up at 4:15 to leave by train for Graz.

Tuesday, July 14; Graz, Austria

We said goodbye to our friends in Linz at 6:30 this morning. Ed Gillispie, Papa and Mama Nausner and others were at the station (even at that hour) to see us off. Bless their hearts. They had packed lunches for us too. We'll never forget the lovely people of Linz, but that can be said of the people in each place we have visited. It was about noon when we arrived in Graz. We were met by Rev. and Mrs. Walter Schwartzinger and Lili Somer who was to be our guide and interpreter while in Graz. We were sorry to miss Herta Wollscheiber, a former Duke student who lived with the Garlingtons for awhile. Many of you will remember her. She sent regrets that she would not be able to be with us but she was in Sweden with a youth group. However, Lili proved to be a most efficient and gracious hostess. She too sends love to all former Caravaners. We left our boys at the church and walked a short distance away to have lunch in an open air cafe beside a stream.

In the afternoon, after napping for an hour on the church pews, we went into the city of Graz. We had to get some money

changed and all the banks were closed but one bank was kind enough to open its back door and cash our checks. We browsed in the shops for awhile and then took a cable car up a mountain to the highest point in Graz to the famous Schlosberg Castle. The mountains all around are majestic. We had a lovely view of the city. From the castle wall we could look directly down on the oldest part of the city. Many of the homes are still occupied but others are dilapidated and rotting—in olden days during times of war, all the people of the village took refuge in the Castle. We saw the community well—now covered—and the place where the women did their family wash—so long ago. It was interesting, but supper was waiting at the church. We walked down the winding paths—slide, slide, but it was fun. We hurried back to the church to have supper with the church members. We sang and prayed together and had a discussion on Catholicism and military service. It was a lively one—the pastor at one time was a Catholic but now a most ardent Methodist. He feels that Austria is definitely a missionary area. There are many, many people whose church membership is only on paper. Pop led us in our closing prayer and we went to the homes in which we were to spend the night. Pop and Mom and two of the boys were to remain at the church. It was delightful having an opportunity to visit with this dedicated pastor and his wife and their four lovely children. We had a good night's rest and made ready to leave Austria for Italy. We'll write you later from Venice or Rome.

With love to all,  
The Stevens and Caravan family

## Students to Visit Methodist Boards and Agencies

Twenty award-winning Methodist seminary students will visit the national boards and agencies of The Methodist Church in five cities August 31 to September 11.

The 20, two from each of the ten Methodist seminaries, will participate in the fifth National Methodist Scholarship Travel Seminar sponsored by the Methodist Board of Education and other agencies.

Purpose of the seminar is to acquaint the potential future leaders of The Methodist Church with the programs and personnel of the general boards and agencies that serve the church.

The students will be in Nashville August 31 to September 2, Chicago, September 3-4, Washington, September 5-6, Philadelphia, September 7 and the morning of the eighth, and New York from the evening of September 8 until the eleventh.

The travel seminar will be under the leadership of the Rev. Dr. Gerald O. McCulloh, director of theological education in the Department of Ministerial Education, Division of Educational Institutions, Methodist Board of Education, Nashville.

The students will each be awarded a \$500 scholarship in recognition of their "outstanding qualities of leadership and promise of unusual competence in the pastoral ministry," Dr. McCulloh said.

Fred Keith Macon of Greensboro, N. C., a student at Boston University School of Theology, is the North Carolina representative in this group of honor students.



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

AUG 28 1959

DURHAM, N. C.

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.

August 27, 1959

Volume 104

Number 34

—Ewing Galloway Photo

## What Price Education?

Under the cool arches of the college buildings the students gather or pass hurriedly to classes. It is time for learning, and football and courting, but not in that order, perhaps.

Talking with a young soldier the other night, as we rode the train from Washington, I gained a fresh insight into the problem of higher education from the standpoint of the intelligent college student. This young man had spent three years in a church college which is noted for its high intellectual standards and its religious atmosphere.

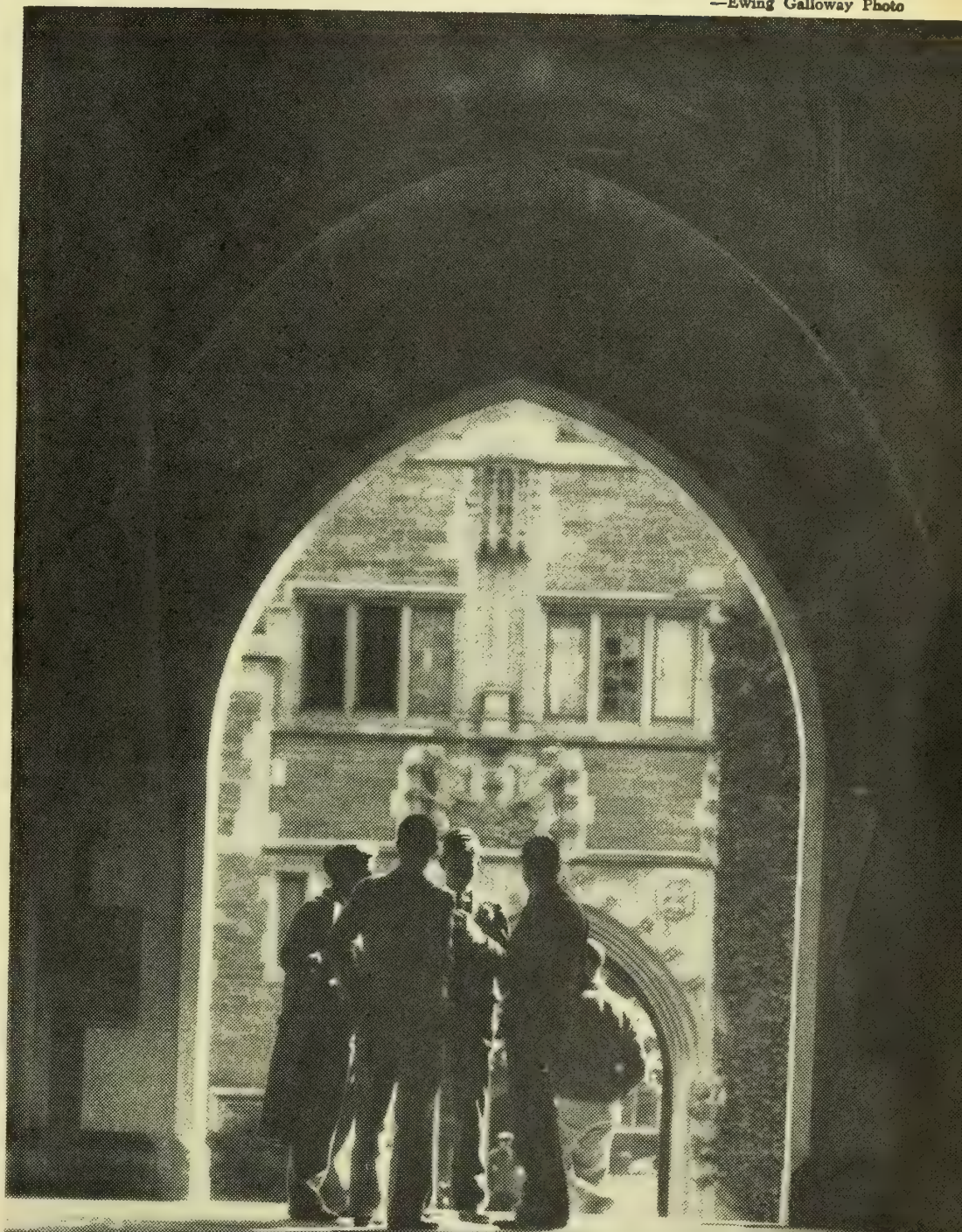
The young man was on his way to boot camp, with a group of other boys of varying education and cultural background. Meeting in the dining car, we continued our discussion for four hours of uninterrupted conversation.

What did he talk about? Rock-and-roll, the latest movies, the threat of war? None of these things. He did not know that I was a clergyman until the time was half gone, but he introduced the subject of religion and education and, in the most delightful fashion, stated his views on the subject.

"Most secular colleges," he said, "are failing to teach. They are turning out graduates who cannot read, spell or think. But the teachers are not to blame, the officials are not to blame, and the students are not to blame."

"Who is to blame?" I asked him.  
"The parents who send their sons to college without expecting them to get an education, the alumni who control the policies of the institutions, the business men who give large sums to finance a football team and put on pressure to see that no good player is ever denied the opportunity of staying in school simply because he will not study. These are the ones who are to blame."

Maybe he has a point. In fact, come to think of it, he must have.





# Carolina Briefs

Rosemary Methodist Church, Roanoke Rapids, will observe Homecoming Day, Sunday, September 6, followed by a week of revival services. Dr. Walter C. Ball, superintendent of the Rocky Mount District, will preach both services on Sunday and each night during the revival. A picnic dinner will be shared on the church lawn. All former pastors, former members, and friends are cordially invited by the congregation and the pastor, the Rev. Leslie L. Parrish.

Homecoming will be observed at the Rockford Street Methodist Church in Mount Airy on Sunday, September 13. Dr. Robert G. Tuttle, a former pastor, will be guest speaker at the morning worship hour. During the fellowship hour an old fashioned picnic lunch will be shared. The Official Board joins the pastor, the Rev. Ben Stamey, in an invitation to all friends, former members, and former pastors of the church to attend.

The Rev. Stanley Potter was guest preacher at Ann Street Church, Beaufort, on Sunday, August 9. The Rev. C. T. Rogers, now retired, preached on Sunday, August 16. Both Mr. Potter and Mr. Rogers are former pastors of Ann Street.

Dr. Raymond A. Smith, head of the department of Religious Education of Greensboro College, was guest minister at First Church, Wadesboro, on Sunday, August 16.

Homecoming will be held at Cold Springs Church near Concord on Sunday, August 30. The Rev. J. S. Gibbs, Sr., will preach at the eleven o'clock hour. Dinner on the grounds will follow at noon. All members, former pastors and members, and friends of the church are invited to be present.

The Rev. Roy Bell, pastor of First Church in North Wilkesboro, was guest minister at Myers Park Church, Charlotte, at both morning services on Sunday, August 16.

Dr. Eugene C. Few, superintendent of the Gastonia District, was guest minister at Edenton Street Church, Raleigh, on Sunday morning, August 16. Dr. Few is a former pastor of Edenton Street.

Dr. Walt Hudgins of High Point College, was guest speaker at the morning worship service of Wesley Memorial Church, High Point, on Sunday, August 16.

The Rev. Rollin P. Gibbs of Statesville was guest speaker for the annual homecoming service at Bethlehem Church in the Celeste Henkel community on Sunday morning, August 16. The Rev. Charles E. Bruce is pastor.

The Pleasant Grove Methodist Church, Raleigh, observed its annual homecoming on Sunday, August 16. The Rev. Herman Winberry, a former pastor, and presently at Louisburg Methodist Church, brought the message at the morning worship service, and the Rev. George Megill, another former pastor now at St. Luke's, Goldsboro, led the song service in the afternoon.

Open House was held on Sunday, August 16, at the new parsonage of Pleasant Grove Church, Raleigh. Members, neighbors and friends of the church visited the home between 2:30 and 5:00 in the afternoon.

Snow Creek Methodist Church in the Statesville District observed its annual homecoming on Sunday, August 16. The Snow Creek homecoming has been celebrated for the past 75 years or longer, and is one of the oldest such gatherings in Iredell County.

The Rev. W. Reid Harris, a retired minister of the Western N. C. Conference now living in Hickory, was guest preacher at the Highland Methodist Church of that city on Sunday, August 16.

## Capsule Comment

**Color Blind:** Leah Russell of Miami, Florida, a 12-year-old who has been blind from birth, sent President Eisenhower this suggestion for solving the school segregation problem: "Blindfold all the children, colored and white, and send them to school. They would have a lot of fun together and there wouldn't be any fights." . . . Dr. Howard Rusk, medical editor of the *New York Times*, tells of another child, also blind, who had this to say: "They say it's their color. And what is color. I guess I am lucky that I cannot see differences in color because it seems to me that the kind of hate these people put in their minds must chase out all chance to grow in understanding . . . If wishes would come true, I'd wish I could see. But if I had only one wish, I wouldn't waste it on wishing I could see. I'd wish instead that everybody could understand one another and how a person feels inside."

**Congress to Take a Breather:** Unable to adjourn before the scheduled visit of Nikita Khrushchev because of the controversial labor-reform and civil-rights bills now pending action, Congress is expected to recess for two weeks at the time of Mr. K's appearance . . . For several reasons, members of Congress do not want to be faced with the question of whether or not to invite the Russian boss to visit them.

**No CCC:** Despite the ardent advocacy of Senator Hubert Humphrey, the plan to bring back the Depression-days Civilian Conservation Corps is expected to fail to secure enough congressional votes, and it is believed that President Eisenhower would veto it, if it did . . . Senator Humphrey's plan has merit, and it is unfortunate that political considerations may defeat it. Some who know the terrible conditions among city youth had hoped that such a plan would be formed to take thousands of potential hoodlums off the streets before it was too late.

**Suspended Sentence:** Psychopathic killer Francis H. Bloeth, who showed no remorse over the deaths of three victims, calmly told of his decision to kill two men and one woman, and explained, "They saw me. They had to die." Bloeth had spent much of his 27 years in trouble. Sent to a detention home at 13 years of age, he was in and out of jail several times. His last previous offense had been that of hitting a woman with a hammer; this brought only a suspended sentence . . . The case raises again the question, what to do with congenital criminals. Is not the court to blame when they are turned loose to commit other crimes?

**Showing Off for Khrushchev:** Many suggestions are coming in regarding sights for the famous Russian tourist who comes to our shores in September. Some of these are: A suburban home; a housing project for workers; striking steel-workers (sup-

posed to show that we have free labor); Chicago's Grant Park (Why?); San Francisco's ancient trolley cars; industrial plants, and missile bases . . . Not mentioned so far are churches, possibly because no one thinks Mr. K. would attend a service in one. But we would suggest that some of his travels should at least take him past a few on Sunday morning. He might get as much benefit out of that as some church members, who feel a warm glow of satisfaction to know that the church will be still there while they are out playing golf.

**Little Rock Maintains Self-respect:** Seemingly determined to redeem itself in the eyes of the world, Little Rock has weathered the crisis of another school opening without serious trouble. City authorities say that the crowd which caused the disturbance on opening day was not composed of city residents but of imported fanatics from the hinterlands . . . "Token integration" seems to have passed another test. Satisfying nobody, it, nevertheless, provides a stop-gap action which saves face and cuts down violence. (A national magazine last week gave a false impression in reporting, "North Carolina is watching the integration tide too, but not without revolts and angry words." One would need to define the use of these terms. On the surface they give the impression of mob action—of which there has been none.)

**Bow-tie Bishop:** A reader of the London "Times" aimed a literary blunderbuss at the newly consecrated Bishop of Southwark, who, it seems, committed the unpardonable crime of allowing his picture to be taken while wearing a bow tie, instead of the traditional clerical collar. Answering his critic, Bishop Stockwood explained the faux-pas as an attempt to avoid recognition by reporters, and assured the readers of the "Times" that he had only one bow tie, but possessed quite a collection of clerical collars which he proposed to use in the future. But he still insists, we are told, that he will not wear "the ridiculous gaiters" which are a part of the traditional garb of an English bishop . . . We wonder how he will react to the also-traditional black apron and knee-breeches which go along with the job. Ecclesiastical fashions change, but it takes a long time. After more than 150 years, American Methodist bishops are going back to the Wesleyan style of clerical garb; but we predict a revolt if some ecclesiastic stylist prescribes a uniform type of garment for all Methodist preachers.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation  
Henry E. Gibat ..... Manager, Piedmont Press  
Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Supply Askings This Year Cover Wide Variety of Overseas and Home Projects

Significantly enough, supply work is termed "second mile giving." The over and above gifts through this channel fill needs in our mission fields, both at home and in far-away places which the Woman's Division of Christian Service could not otherwise meet.

Mrs. L. S. Thompson, conference secretary of Supply Work, has released the projects designated to receive supply work gifts for the current conference year. The askings for the foreign supply work needs are Seibi Gakuen (girls' junior and senior high school and primary school), Yokohama, Japan. The money will be used for supplies and equipment for the kindergarten, primary school, and library, and a piano for use of the entire school. Funds will also be sent to Malaya, the specific projects to be announced later.

On the home front six Woman's Division projects will be recipients of supply work gifts. The Ethel Harpst Home, a children's home, Cedertown, Ga., is asking for cash for children's dresses, sheets, for printing brochures, etc. Cash sent to Wood Junior College, Mathiston, Miss., will purchase six microscopes. The Bethlehem Center, Charlotte, N. C., and the Wesley Community Center, Portsmouth, Va., will receive cash for supplies and equipment. Bennett College, Greensboro, N. C., and Paine College, Augusta, Ga., will use the cash supply gifts sent them for blankets, linens and furniture.

The above askings have been sent our conference secretary of supply work by the secretary of that line of work of the Southeastern Jurisdiction Woman's Society of Christian Service. They have been apportioned among the nine districts in the conference and will, in turn, be apportioned by the district secretaries of supply work among the local societies. Since the cash gifts can be used to a much greater advantage, and since postage for boxes of supplies is so expensive, supply work boxes are not being promoted this year.

## Three New Societies Announced

The New Bern District Woman's Society of Christian Service has increased its number of local societies with three new organizations. Mrs. Donald Edman, district secretary of Promotion, has announced. They are at Foy's Memorial, Gum Branch, and Northwood's Methodist Churches.

Officers of the Foy's Memorial Society are: president, Mrs. Jeter Taylor, Jr.; vice-president, Mrs. L. C. Sink; recording secretary, Mrs. Eugene Smith; treasurer, Mrs. R. H. Davenport. Secretaries of lines of work include: promotion, Mrs. Eugene Smith; missionary education and service, Mrs. Smith Moore; Christian social relations, and status of women, Mrs. Ervin Holloman; student work, Mrs. H. L. Had-dock; youth and children's work, Mrs. Linwood Pollock; spiritual life, Mrs. Lawrence Pollock; literature and publications, Mrs. W. L. Moore; supply work, Mrs. R. H. Davenport.

Elected as officers of the Gum Branch Society are: president, Mrs. Albert Venters; vice-president and secretary of promotion, Mrs. Larry Mazingo; missionary education and service, Mrs. Lott Thomas; supply work, Mrs. Mona Marshburn; youth work and children's work, Mrs. Vernon Lloyd.

The Northwood's Society has for its officers Mrs. Marion Shivers, president; Mrs. Henry Stuckey, vice-president; Mrs. Donald Peterson, recording secretary; Mrs. Paul Danowski, treasurer; Mrs. James Quick, secretary of promotion; Mrs. John Downing, literature and publications; and Mrs. W. S. Dobson, spiritual life.

## Subdistrict Retreat Held

Eighty-three women representing 25 churches in the South Durham subdistrict Woman's Society of Christian Service en-



## NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St.  
RALEIGH, N. C.

gaged in a recent Spiritual Retreat at the St. Johns' Methodist Church in Durham, with Mrs. J. C. Burwell, of Warrenton, as the leader.

The retreatants were luncheon guests at the Methodist Retirement Home.

Mrs. J. A. Warren, of Chapel Hill, district secretary of spiritual life, served as chairman for the event. Mrs. Jack Bergstrom and Mrs. Jack Baldwin are president and vice-president, respectively, of the host society.

## District Committee Meets

Mrs. J. H. Brown, immediate past president of the Elizabeth City District Woman's Society of Christian Service, was hostess to a recent meeting of the district Executive Committee, at her home in Hobbsville.

The twenty-one committee members present completed plans for the fall educational seminars and subdistrict meetings, heard progress reports from officers of the various lines of work, and discussed attendance at the Annual School of Missions at Duke University.

The district president, Mrs. J. R. Bryant, presided and gave the opening devotional. Mrs. E. L. Gibbs, secretary of spiritual life, closed the meeting with a meditation and prayer.

## Sarawak Women Serve Well

Women attending the Annual Meeting of the N. C. Conference Woman's Society of Christian Service in Sanford last April gained a new sense of values concerning the work of missions in Sarawak.

Two of the principal speakers at the meeting were Dr. and Mrs. Harold Brewster. A few years ago, Dr. Brewster obtained a leave of absence as Medical Secretary of the Woman's Division of Christian Service in order that he might go to Sarawak to establish a hospital, known as Christ Hospital.

Speaking at the World Federation of Methodist Women Banquet during the Annual Meeting, Mrs. Brewster described the eagerness with which the women of Sarawak serve in their churches. Soon after the arrival of Dr. and Mrs. Brewster in Kapit, one of the nurses at the hospital requested Mrs. Brewster to organize a Woman's Society of Christian Service for the Chinese women in Kapit. When the society was organized the women began to be active in the church for the first time. They scrubbed the church's sanctuary and made a communion pad. Inspired by the enthusiastic efforts of the women, the men of the church painted the outside of the church. Members of the MYF painted the inside.

The women conceived the idea of a "pot luck supper," everyone attending bringing food. This was an occasion so enjoyable that it was soon repeated with invitations extended to the entire church membership. The women wanted a bell for the church. Unable to raise the \$900 necessary for a small, but suitable bell, they enlisted the aid of the men of the church. The bell was purchased.

A land boat, purchased by the hospital, to be used as an ambulance, opened another channel for service for the women. As a means of helping to pay for the boat they made and sold wax flowers. By the end of the second day's sale, they had reached their goal of \$3,000.

The Iban Woman's Society of Christian Service in Borneo is the only woman's society in that area. The group meets on Sunday following the church worship service. The majority of the women have never attended school, thus are unable to read or write. Some of them are making and dressing dolls in Iban style. Proceeds from the sale of the dolls are being donated to the church building fund.

## Manila Methodist Social Center

Located in the heart of the educational section of Manila, the Methodist Social Center has a chapel, a large recreation and assembly room, offices, kitchenette, and missionaries' apartment. Back of this building is an attractive quonset hut which houses the kindergartens, a part of the center's activities. The morning kindergarten is a continuation of the Harris school kindergarten; the afternoon kindergarten was started when the center opened and is primarily for the poorer children of the immediate neighborhood. Almost any day in the week the Methodist Social Center is a beehive of activity with clubs, classes, or a clinic. The center is meeting the needs of the community among all ages.



# Report of Committee on General Church School Work

JOHN M. MEARES, *Chairman*

## Progress Report for 1958-1959

The Committee on General Church School Work in carrying out its functions seeks to help each local church to develop a creative Christian education program which will help each church and church school member to experience such dedicated and trained relationship to Jesus Christ and His church that God can use him for a more perfect realization of His purposes in every area of personal and social living, and that others may be brought into this active fellowship.

Progress is being made in our conference in the field of Christian education. We are happy to report a more effective program of leadership training, a growth in the use and understanding of our Methodist literature, greatly improved educational facilities, an increase in church school membership and attendance, and a greater understanding of and deeper commitment to the goals and purposes of Christian education.

In the area of leadership training for the year 1958-1959 more than 4,000 persons were reached in 25 subdistrict Christian Workers' Schools; in local church one-teacher schools, 236 persons were reached; three special schools were held for small churches, and informal classes were held in many local churches.

Twelve curriculum Seminars for pastors and church school superintendents were held in connection with the Vacation Church School Institutes, reaching about 250 people. Thirty persons took advantage of the opportunity offered in the Seminar for Certified Instructors, led by Dr. Robert Powell and Dr. J. Ervin McDonough. Twenty-one persons attended the Leadership and Laboratory Schools at Lake Junaluska. Commission Workshops were held in eighteen different areas in the conference, and approximately 600 people received help. All of these leadership training projects and other age-group training enterprises were financed by the Church School Rally Day offering.

## Recommendations for General Church School Work

The emphasis for 1959-1960 stressing *enlistment* is a part of the on-going emphasis upon the local church through the Quadrennium 1956-1960. The Committee on General Church School Work seeks to give guidance to the local churches of our conference for this "hour of opportunity" in the following areas:

1. Enlistment for Church School Membership and Attendance
2. Enlistment for Christ and Church Membership
3. Enlistment and training for Leadership in the Church and Church School

### 1. Enlistment for Church School Membership and Attendance

The church school is the church's educative area. To extend and strengthen education in the local church is to under-

gird the total program of the church. In the church school we have one of the most effective ways of reaching people with Christian teaching that develops, enriches, and changes lives for Christ. The church school touches all ages in its ministry. There are over seventy million persons in the United States who have no church affiliation. Three out of every five persons are not in any church school. We seek to lead these persons to the church and to Christ. To this end we make the following suggestions for guidance in this task:

- a. Be concerned—Get the whole church interested—Challenge the people through talks at the church school hour and through the eleven o'clock sermon.
- b. Secure the most capable person to be Superintendent for Membership Cultivation. Organize for action.
- c. Discover prospects. Use a card system.
- d. Assign prospects to workers.
- e. Invite prospects intelligently—Train visitors to visit. Prospects may be won or lost by this first contact.
- f. Welcome new members—Follow up absentees—Assign fellowship friends.
- g. Improve the teaching program of the Church School.
- h. Improve facilities—Clean up—Paint up. Churches planning to build or remodel church



## North Carolina Conference Board of Education

REV. C. P. MORRIS, Executive Secretary  
Box 6667, College Station, Durham, N. C.

school facilities are encouraged to take advantage of free consultation service on church school buildings and equipment offered by the General Board of Education and to call on the Conference Board of Education Staff for guidance. All projects should be cleared through the District Board of Church Location and Building.

- i. Sponsor outpost church schools under the supervision of the local church commission on education. Count enrollment for the local church. Keep under local church control.
- j. Plan for home members—all ages—keep vitally connected with the church.
- k. Every class or group have definite plans for securing new members.

### 2. Enlistment for Christ and Church Membership

The purpose of the Church is to help persons commit their lives to God through Jesus Christ and live in loving obedience to his will. Christian education through the church school is a way of realizing this purpose of the church in the lives of persons. The church school is the most vital evangelistic arm of the church. More new members are led into the church by Christian education than by any other activity. Many churches are not using the full potential of the church school as an evangelistic arm of our church. Our goal is to bring every member of the church school into a vital relationship with Jesus Christ and to active church membership. To this end we make the following suggestions for guidance in this task:

- a. Enlist teachers who have a personal relation with Christ, who are growing in their own experiences,

- who set an example by living a moral life, and who attend church regularly.
- b. Train teachers in evangelism by having an annual school for evangelistic teaching in co-operation with the commission on evangelism.
- c. Reach every church school member through class sessions, visitation, membership classes for children, youth, and adults.
- d. Each teacher have a responsibility list for church membership.
- e. Have special groups for a study of the faith and beliefs of the Methodist Church and of other areas for enrichment.
- f. Have special meetings to honor new members in the church fellowship.
- g. Assimilate new members into the active life of the church.
- h. Have membership classes using the Methodist Membership Manual—pre-Christmas and pre-Easter.

### 3. Enlistment and Training for Leadership in the Church and Church School

A program of Leadership Training is necessary to improve understanding of the task of leading and teaching in the Church School. It is as important to be trained in the work in the area of the church school as it is in any area. We must have a program that will help the prospective teachers know how to do the job. This training will help the teacher to mature in his own personal and religious life, and enable the church school to fulfill its purpose of bringing all its members into a vital relationship with Jesus Christ. We make the following suggestions for guidance in this task:

- a. Commission on Education draw up a list of standards for teachers and other leaders.
- b. Develop a job analysis—Know what is expected of leadership.
- c. Determine leadership needs, turnover of leaders, need for expansion.
- d. Select leaders carefully—Establish leadership file for total membership from which to recruit workers.
- e. Invite leaders intelligently, train persons to visit the prospective leaders, motivate persons to serve, invite in advance.
- f. Emphasize "Team teaching"—Have more than one person for every job.
- g. Train leaders thoroughly. Training enterprises would include workers conference, observation, weekend clinics, local church leadership training classes, discussion with pastor and other elders, subdistrict laboratory and training schools, conference and regional training opportunities, home study courses, and selected reading.

## Miscellaneous

1. **Special Service to Small Churches.** The Conference Board of Education through its special service program to small churches will provide the instructor for the following courses to be taught in the small church (charge):

- a. Christian Education in the Small Church
- b. How to Teach in the Church School
- c. How to Improve the Church School
- d. Goals and Materials for Methodist Church Schools

### 2. Special Days to be Observed:

- a. Church School Rally Day, September 27, 1959, with the promotion of a special free-will offering for the support of the program of leadership training.
- b. Christian Education Week, September 27-October 3, 1959.
- c. Race Relations Day, February 14, 1960, with special offering for Paine College.
- d. Children's Day, May 1, 1960.
- e. National Family Week, May 1-8, 1960.
- f. Methodist Student Day, June 12, 1960.
- g. World Service Sunday, each fourth Sunday.

### 3. Opportunity Beyond the Local Church

- a. SEJ Leadership and Laboratory School, Lake Junaluska: July 26-31, 1959. (one week Laboratory School); August 3-14, 1959 (Leadership and Laboratory School)
- b. Institute of Church Music, Lake Junaluska, July 26-31, 1959.
- c. SE Recreation Workshop, Leasburg, Florida, March 16-23, 1960.
- d. Inter-Board Subdistrict Commission Workshop. September 21-25, September 28-October 2.
- e. Series of Seminars on the Methodist Sunday Evening Fellowship, early 1960.
- f. Seminar on Church and Church School Architecture, summer of 1960.
- g. A Fellowship of Church School Superintendents in each district to meet twice a year for fellowship and inspiration.

4. **Nominations:** Board of Managers, North Carolina Pastors' School, terms to expire 1961, W. L. Clegg, Leon Russell, E. Clifford Shoaf.





## Brevard As a Junior College Offers Many Distinct Advantages

Brevard College, founded as a result of the merger of Weaver College, Rutherford College and Brevard Institute, is today carrying forward and expanding the aims, ideals and goals of its founders. As this institution prepares to open its doors to incoming students this fall, indications are that its enrollment will be at a record high for recent years.

Never before has there been as great a need for leaders with intellectual honesty, objectivity, and purpose. Brevard College seeks to help fulfill this need by adding to the general education courses offered (liberal arts, pre-engineering, pre-professional, music, and business) the "plus" factor of Christian moral and spiritual values. By promoting the study of the Bible, Christian faith, and church history, Brevard educates students in their own historic Christian tradition. Daily activities of students and scholars in an atmosphere of Christian friendship and understanding enables Brevard to graduate persons who are educated not only in intellect but who are also possessors of deeper spiritual insight.

While contemporary critics attack American education, Brevard College's answer is a continuing emphasis on both the humanities and sciences. Graduation from Brevard requires that students explore the realm of values through six semester hours' study in the fields of religion, English literature, and history. In a scientific era, too, students are encouraged to study mathematics and the sciences, with most of the areas of study prescribing one or more year-long courses in sciences. Six of the thirty faculty members teach entirely in the area of science and mathematics, thus enabling the college to offer thorough work in all the science and mathematics courses essential to the first two years of college training.

The liberal arts program at Brevard College is constantly being strengthened by emphasis on instruction in art and music. In addition to this, there is a supplementary series of lyceum programs, lectures, art exhibits, and recitals. Among those appearing in this series during the last school year were the outstanding organist, Dr. Robert Baker, the popular Don

Cossack Chorus, a presentation of Romeo and Juliet by Players, Incorporated, plus artists and lecturers from the college's own faculty.

Why are junior colleges having such a phenomenal growth? Why will one out of every four students who enter college this fall attend a junior college similar to Brevard? The following are a few of the factors that are influencing young people, their parents, and the general public to recognize the advantages a junior college offers:

1. It permits students to break from adolescence and the shelter of home in a Christian atmosphere created in part by a small, select student body of about 400.

2. New responsibilities, new decisions and new problems are solved by the student on his own or with the help of an interested faculty advisor.

3. There is no substitute for the experience of the campus community itself. Students are housed with students from many parts of the country and world. Learning about different cultures and backgrounds contributes vitally to the education of young people. Horace Hewlett, secretary of Amhurst College, put it this way. "Students from different economic, social, and geographic backgrounds find themselves involved in a community of interest from which a sense of both group and individual responsibilities cannot help but emerge."

4. Exposure to a great variety of ideas in a concentrated dose puts the student's mind and personal strength to test in a Christian atmosphere where a helping hand for guidance is available if desired. Brevard College's campus life aids the student by providing in part realistic preparation for the many severe tests to which independent judgment will later be subjected in the "real" world.

5. The round-table discussion in the Brevard College cafeteria or the "bull session" in the dormitory provides a marvelous exchange of ideas.

In the academic realm, students enjoy these advantages:

1. A solid core of college subjects concentrated at the two-year level.

2. Personal interest of teachers beyond that available in even the small senior

college is made possible by the efficient functioning of instructors in the two-year arrangement of courses. At Brevard College, the faculty ratio is 1 to 12.

3. Excellent preparation for further college work. Studies show that students prepared in the junior college do as well and often better than four-year college students do in their junior and senior years.

4. Terminal vocational training in certain areas for those who desire it.

5. Two years of general education and cultural opportunity for young people who may wish education beyond high school, but short of a full college course.

6. Cost can be kept low in the junior college because it is the advanced work which, for various appropriate reasons, is expensive.

7. Early experience in a variety of worthwhile activities often reserved for juniors and seniors in the four-year college. Freshmen and sophomores in the junior college:

- a. Hold offices in student organizations.

- b. Edit and publish the student newspaper and college annual.

- c. Tour with glee club, choir and instrumental groups.

- d. Star on athletic teams.

- e. Gain recognition in honor societies, social clubs, and dramatic activities.

Why should many students be deprived of these experiences, or have them delayed uselessly? Brevard College emphasizes these advantages and develops them well.

As an accredited coeducational college, Brevard is constantly alert to maintain and improve its high academic standards. A system of counseling that affords a maximum of opportunity to work with each student has been established. In order to further promote this "personal touch," classes are kept small. Brevard College's excellent faculty is composed of a group of thirty members whose training represents study and teaching experience in more than fifty colleges and universities at home and abroad. The school takes pride in their splendid instruction and guidance.

## Junaluska to Have New Arts and Crafts Center

*Lake Junaluska, N. C.*—A new \$15,000 crafts and arts center is to be built here at the Methodist Summer Assembly and named for the late Bishop John Branscomb of Jacksonville, Fla.

The building project was voted by the assembly trustees at their annual meeting, Aug. 8. It will be located near the Junaluska Apartments and be ready for use next summer.

At a memorial service here Aug. 9, for Bishop Branscomb, Methodists from 18 states contributed \$4,560 to the center. Previous contributions of \$4,057 make a total of \$8,617 subscribed to the building fund.

◇ ◇ ◇

"Jesus took a handful of nobodies—fish-mongers, taxgatherers, men without standing in the community, and so transformed them that they literally lifted the gates of empires off their hinges and forced history down new channels."

—Bishop Donald Harvey Tippet,



# Vacations End; Time for New Clothes; Little Folk Go to Camp; Staff Members to Workshop

Only a few short days remain before school bells will ring again, and our boys and girls resume their studies. The summer has been a busy one, and it seems no time since the children celebrated the last day of school in June.

Although class schedules in city and county schools will not begin until Wednesday, September 2, all students will report to their respective schools for an hour or two on Tuesday afternoon, September 1. Students will report at 1 p.m. on that date, this afternoon session to be used for issuing books, making announcements, checking class rolls and collecting fees. Regular city schedules will be observed starting Wednesday, September 2.

We will have one hundred and forty-seven children attending school out in town. Of these, eighty-six will be in grades one through six at Myrtle Underwood Elementary School. We will have forty-five boys and girls at Josephus Daniels Junior High School, and sixteen Broughton High School students.

Some reluctantly, others eagerly—our students are anticipating September 1 and a brand new school year of study and school activities.

## Clothing Season On

Our Fall and Winter clothing letters have been sent out to all of our children's sponsors, and we are already receiving allotments from them towards the shopping trips which will be made as the money comes in. This quick response to our clothing letters is deeply appreciated, and once again we realize that so many of our friends are interested and concerned, and have a deep love for the boys and girls.

"Getting ready for school" not only means sharpening pencils and getting notebooks and tablets out, but also preparing a proper wardrobe to fit classroom, social and worship purposes. Our children make a very fine appearance at all occasions, and you who so willingly contribute towards their well-being would be proud to see them. Our Home children reflect their individuality in their dress just as the town children do, and it is with pride in their appearance that they have been helped to adjust so well to the change to schools out in town. We are always grateful for your support.

## Daniels Office Assistant

By the time the opening day of school rolls around, one of our girls will be well initiated into her school's program. This is Ethel Smith of McGee Cottage, who has been selected to be one of the office assistants at Josephus Daniels Junior High. She has been spending considerable time this month helping to get schedules arranged and the vital paper work done for Mr. Conrad Hooper, principal.

Since this will be Ethel's first year at Daniels, having attended Morson Junior High for the past two years, we are mighty proud of her selection as an assistant, and know that she will be a good representative for our Home.

## Campers at Sea Gull

Nearly fifty of our "under twelve-year olds" deserted our campus for Y.M.C.A. Camp Sea Gull on Monday, August 24th. They are spending the week enjoying camp living, and will return on the 29th, tanned and healthy, we trust, and ready for school (?).

Cole Cottage campers are: Robert Fleming, Carroll Gardner, Richard Howard, Billy Goforth, Johnny Johnson, Joe Pearce and Bennie Smith.

From Page Cottage: Bob Adams, Tex Ammons, Billy Bland, Grady Boulter, Wayne Crabtree, Jackie Freeman, Russell



## METHODIST HOME FOR CHILDREN RALEIGH, N. C.

Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

Futch, Frank Parrish, Billy Pearce, Mitchell Ray, Roger Ray, David Smith, Donnie Smith, Joe Trotter and Gordon Turnage.

Going from Brown were: Jack Ammons, Thomas Andrews, Tommy Boykin, Lynn Carroll, Mike Carroll, Billy Ray Faircloth, Michael Faircloth, Sammy Faircloth, Larry Gardner, Johnnie Parrish, Lynn Pleasant and Forrest Smith.

Amongst the young group from Borden Cottage were Ray Barmer, Timothy Carroll, David Childress, Allen Dennis, Kenneth Faircloth, Mickey Fleming, Danny Futch, Mitchell Gatlin, Larry Graham, Ralph Harward, Jerry Pearce, Wayne Smith and Steve Trotter.

## Youth Week on Campus

The week of August 16th was designated as YOUTH ACTIVITIES WEEK on campus, with special services being planned for every evening to include worship and fellowship. McGee and Burwell girls, and Cole and Garris boys participated in this special program, theme of which was "On the Alert."

Mr. William Will planned evening devotions, with the concentrated purpose of leading as many of our youth to Christ as possible.

## Staff Members Go to Lake Junaluska

Superintendent and Mrs. Robert L. Nicks, Miss Evelyn Hooks, Cottage Life

Supervisor, and Miss Fannie Martin and Mrs. W. B. Hinshaw, Housemothers, attended the Institutes and Workshops for Personnel of Methodist Children's Agencies at Lambuth Inn, Lake Junaluska, North Carolina, August 3-7.

The Institute began with the Communion Service conducted by Bishop Lloyd C. Wicke, Dr. H. I. Glass and the Rev. Robert L. Nicks. The inspirational messages each day by Bishop Wicke set a high tone for the day. He emphasized the responsibility of child caring personnel to convince each individual child of his personal worth in the sight of God.

Excellent papers were presented by Administrators of the children's agencies concerning the various phases of the work of caring for children. Expert consultants on Child Care present were: Dr. Martin Gula, U. S. Children's Bureau, Washington, D. C., Miss Esther L. Middlewood, Chief, Mental Health Education, Department of Mental Health, Lansing, Michigan, Mr. Victor H. Anderson, Executive Director Summit County Welfare Board, Akron, Ohio, and Mr. Everett Spell, Charleston, S. C. Also present from the National Board of Hospitals and Homes of the Methodist Church were Dr. Olin E. Oeschger, General Secretary, Miss Lena J. Martin, Director of Child Welfare, Mrs. C. C. Coffee, and Miss Emma Burris, Executive Secretary, Bureau of Social Welfare and Medical Work, W. S. C. S., New York, New York.

It was indeed a privilege to attend the Institute, for there was information, inspiration, and fellowship of the finest.

## Crafts

The children of the Methodist Home in Raleigh are enjoying a variety of crafts this summer, including plaiting craft strips of different colors into patterns to make lanyards and bracelets. Some of the boys who have been to camp are experienced in this craft and have finished work worthy of note. Gary and Grady Boulter, brothers of the Home, are among the capable ones.

The girls are making pot holders with embroidered designs and clutch bags of loomed cotton. Some leather work is being done also. The most enthusiastic phase of the craft room activities, however, is insect collecting. The boys and girls have developed an intensive interest in collecting, identifying and mounting butterflies, moths, beetles, grasshoppers, flies and other creeping and flying things common to our location. The collecting extends also to living things such as turtles, snakes, bats and baby birds which are observed for a while and set free.

Work in pastel designing and drawing has resulted in nice finished work to be framed for the cottages, and flower arranging is being planned—to make dried arrangements for the homes in the fall months.

♦ ♦ ♦

I long to accomplish a great and noble task, but it is my chief duty to accomplish humble tasks as though they were great and noble. The world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker.

—Helen Keller





*Christ Church, Graham*

## New Church Organized in Burlington District

Christ Church, just south of Graham, on highway No. 87, has become a reality. Some time ago a survey of the community indicated a need and a desire for a Methodist church. The Rev. W. L. Maness, a retired minister of Siler City, was appointed to this work as of January 1, 1959. In co-operation with Dr. Allen P. Brantley, superintendent of the Burlington District, the month of January was given to pastoral visiting and the securing of a building in which to hold services.

By the first Sunday in February all was in readiness, and thirty-two men, women and children were present for the first service. Mr. Maness spoke from the text, "Establish thou the work of our hands upon us," (Psalm 90:17). From that day the interest and work of the church has grown.

A revival was held during the week of March 8, which resulted in a church membership class of 14, all on profession of faith except three. By the fifth Sunday of March, 16 others were received into membership, seven on profession of faith. With this total of 30 members, Dr. Brantley held a Quarterly Conference on Easter Sunday night, March 29, when Christ Church was officially organized. Since then there have been three other additions to the membership, making a present total of 33. Percy L. Smart is chairman of the official board.

On the first Sunday in April a Sunday school was begun with 44 members, and

the present enrollment is 56. W. R. Lindley is church school superintendent.

On the afternoon of April 19, a Woman's Society of Christian Service was organized with 12 members, with Mrs. W. E. Petty, Jr., as president.

June 29 was Charter Sunday, when Dr. Brantley preached at the morning worship service. A fellowship dinner was shared at noon.

An every-member canvass resulted in pledges of more than \$2,000 from this small congregation, and the offerings average forty dollars per Sunday. Funds are being accumulated and plans made for the construction of a new church on the three acres of land adjoining the present temporary quarters.

At the last session of the N. C. Annual Conference, the Rev. Carl O. Stewart was appointed preacher in charge of Christ Church, with the Rev. W. L. Maness as associate pastor. Mr. Stewart will assume full responsibility for the work on August 30.

Following is a list of the charter members of the church: W. R. Lindley, Mrs. W. R. Lindley, Larry Lindley, Wade Lindley, W. H. Chilton, Mrs. W. H. Chilton, Danny Chilton, Moody D. Riddle, Mrs. Moody D. Riddle, Mrs. Lillian White, Lonnie B. Tingen, Buddy Aldridge, Gary Aldridge, Nancy Aldridge, S. E. Aldridge, Mrs. S. E. Aldridge, Percy Smart, Mrs. Percy Smart, Gary Smart, James A. Guthrie, Mrs. James A. Guthrie, Barbara Guthrie, James

A. Guthrie, Jr., Michael Guthrie, Delma Lee, Mrs. Delma Lee, Linda Kay Lee, C. B. Christopher, Mrs. C. B. Christopher, Mrs. Naomi Catlett, W. E. Petty, Jr., Mrs. W. E. Petty, Sandra Perry.

### World Methodist Council to Meet at St. Simons Island

*Lake Junaluska, N. C.*—The executive committee of the World Methodist Council will hold its annual meeting Sept. 8-12 at St. Simons Island, Ga., it was announced by the Rev. Dr. Elmer T. Clark, secretary.

The 41-member committee represents 40 Methodist bodies in 76 countries, embracing some 20 million members.

Dr. Clark, who is in charge of the council's American office here, said the chief business before the committee will be the planning of a World Methodist Conference in Oslo, Norway, Aug. 17-25, 1961.

The Oslo conference will be the tenth international meeting of Methodists since 1881. The most recent was in 1956 here at Lake Junaluska, southeastern summer assembly of The Methodist Church.

Dr. Harold Roberts, principal of Richmond College, Richmond, England, is president of the Methodist council and will preside at the executive committee meeting.



## Are British Clergy Lazy?

John Strong, a vicar in the Church of England, believes that the minister must get down where he can meet the workingmen on their own level. To do this, thinks Mr. Strong, he should give up his salary and work alongside those whom he wants to reach. Putting his theory into practice, Vicar Strong has for several years earned his own living as a factory worker, preached each Sunday and carried out his pastoral visiting in the evenings.

The reason for the lack of interest in the services of the Church of England, thinks the pastor-worker, is that British workers think of it as a financial racket. "Churches," he says, "are empty, but the church has income from investments. If empty churches made hard times for the vicars (pastors), then they would soon do something about it."

We are quite sure that Vicar Strong is correctly reporting the attitude of the British workingman, but we doubt whether his explanation covers the problem. What then is the explanation of the loss in attendance and interest in the Church of England?

We would suggest that the trouble lies in the fact that the Established Church is a state institution, a part of the government. The Church of England asks very little from its members in the way of support or loyalty. They are born into it, remain there until they die, no matter how they live. Why then should we expect it to inspire loyalty and devotion?

Vicar Strong has a point when he suggests that the clergy might be a little more active if they knew that their livelihood depended upon making the church go. There is enough self-interest in even the most devoted servant of the church which makes him want to succeed. But he must have a goal, and the attitude of most government-sponsored institutions smothers initiative and puts a premium on merely keeping out of mischief.

In this country, where all churches are on their own, and in competition with each other, it is impossible for the average minister to take things easy. He must work hard to stay where he is. Perhaps we are too competitive, perhaps we make too much of the "successful" preacher who can bring people to church by one means or another. (We once knew a bright young pastor who built up the biggest prayer-meeting in the town by visiting each absentee before breakfast. They came to church rather than have him call at that ungodly hour.) Whether such competition and high pressure as we have is really religious may be argued, but the fact is that our ministers have to "produce."

Despite all this, we have the feeling

that the dedicated clergymen who work for the glory of God and not for a larger salary and a bigger church are more needed than "go-getters" who have their eye on the ball, their nose to the grindstone and their ear to the ground.

## The Great White Fleet

Commander Frank Manson of the U. S. Navy has proposed that this country put some of our unused (and militarily unusable) surplus ships to work in a vast global attack on disease and starvation. Staffed with doctors, nurses, medical facilities, drugs and food, these ships would sail around the world, putting into practice our oft-spoken desire that all nations might have the things they need for a better life.

This would be a great service to mankind; it would show the world that we are really interested in peace, and it would put to use the millions of pounds of surplus food now rotting in storage.

In Centenary Church, Greensboro, Mr. and Mrs. Charles Yountz became interested in the movement and enlisted the aid of their pastor, the Rev. Leo Pittard, who sent out a letter to the membership asking them to write postcards expressing approval of the idea to Senator Richard B. Russell and Representative Carl Vinson, who may be able to expedite the program in the Senate and House.

The *ADVOCATE* would like to commend the pastor and the Committee on World Peace of Centenary Church for their interest in this plan and to suggest that other churches follow their lead.

## Helping Young Adults

Dr. Robert S. Clemmons, in the preface to his new book, "Young Adults in the Church" (Abingdon Press), reminds us that "One of the most vital and alert movements within the churches in the last decade has been among our young adults. These young married couples have come to the churches by the thousands seeking guidance for themselves and Christian nurture for their children."

Every pastor will agree that there has been a great change in the attitude of young adults over the last ten years, and many ministers have been caught off guard by the new development. Some had become used to dealing with children and old people and found it difficult to "shift gears" to a new approach. But in many congregations the young adults outnumber the older people, and their problems are bewilderingly different.

The Methodist Church is seeking to help pastors and leaders to do a better job in

this field, and the book by Dr. Clemmons will be a good tool. It is one of a series of leadership training texts produced by the Division of Christian Education of the National Council, and will be used by ministers of many denominations. Every pastor and young-adult leader should read it.

## Not Fundamental—But Helpful

Dr. John R. Scotford, a Congregationalist-Christian editor and church consultant, took a look at Methodism in a recent article in the *Michigan Christian Advocate*. Among the many interesting observations which he made was one concerning the need for imagination in doing the old things in a new way. He thinks that Methodism is especially in need of this element of imagination in regard to the naming of churches, the use of church signs, and the ordering of worship.

Speaking of church names, he says, "The names of most local Methodist churches are utterly prosaic. A majority are either 'The Methodist Church,' or 'First Methodist Church,' neither of which has any perceptible emotional appeal." He believes, and we agree, that such names as "Christ Church," "Trinity Church," and others of like character possess a positive attraction.

He touches on one point which we can heartily endorse. "Most church signs," he says, "are a total loss so far as the motorists are concerned. They can't be read, and they would not register on his attention if they were read." It is important to remember that, today, the Gospel must be proclaimed in such a manner that he who rides at 50 miles per hour can read. Bulletin boards should be placed at an angle, if necessary, or duplicated on two sides of the church, and the name of the church should be given in letters large enough to attract attention a block away. British Methodists are ahead of us in this, and their bulletin boards often carry posters in red and black which can be seen at a long distance.

Another suggestion is that churches should have garden clubs or committees which would supervise the planting of shrubbery and flowers. In some parts of the world the churches are framed by beautiful gardens and the passerby is invited to rest on the benches thoughtfully provided for his comfort.

All of these things, says Dr. Scotford, "are not fundamental to our faith, but they are helpful to believers. They give the members an increased pride in their church. They suggest to the passerby that here is a living institution rather than a monument to the past."



## Can I Ever Be Forgiven?

By ROBERT G. TUTTLE

Saviour, I've no one else to tell  
And so I trouble Thee,  
I am the one forgot Thee so,  
Dost Thou remember me?

—Emily Dickinson

"Forgive us our trespasses"—Forgive me? Why? I pay my taxes, I go to church, I pay my bills, I am a decent citizen, I even do some good now and then. Why should I pray for forgiveness?

"If all hearts were open, all desires known; and if no secrets were hid—each of us, I think, might do well to consider just where that would leave him personally . . ." speaks one of the characters in *By Love Possessed*. "Every human being," says Ashley-Montague, "is a problem in search of a solution." Forgive my trespasses, O Lord.

A man cannot afford to call himself good—even in the privacy of his own mind. When he does, he thereby ceases to be good. He becomes self-satisfied and self-righteous.

Today the psychiatrists are being crowded by individuals suffering with guilt complexes. This is not something that can be "fixed up." The human soul demands a true release, and that comes only from the ultimate core of being—"Forgive us, O God." When we pray for forgiveness we are not trying to dodge the consequences of our sin, we are seeking a true reconciliation with life.

The race problem looms before us with all of its intertwining questions, strains, stresses, injustices and lack of vision. We look into our own souls and know that a part of the responsibility is ours. I see underprivileged people in my own city and know that I am not without some responsibility at this point. Growing crime in my own nation shocks me, but not with a sense of self-righteousness and aloofness. It makes me ask myself, "O God, wherein have I failed—as parent, as preacher, as citizen?" Society does not sin—individuals sin, and their aggregate sin adds up to social sin.

Discover the one man in the world who you feel less needs forgiveness than any other. It might be Albert Schweitzer. You would say, "He needs no forgiveness." But catch a plane, get to Africa as quickly as you can, sit at the feet of this great man, ask him yourself, "Dr. Schweitzer, do you ever feel a sense of needing to be forgiven?" He will reply, "My friend, I am constantly, every moment, in need of forgiveness." Forgive me, O God, for not realizing that I need forgiveness.

There are two problems with forgiveness: One, I may refuse to admit my need and therefore not seek forgiveness. Two, I may feel that my need is too great, that my sin is too dark, and then refuse to admit to myself that God is able or willing to forgive me. Either attitude separates me from God: "not from the love of God," but from the experience of God.

It is not that God withholds himself from me. It is that I withhold myself from Him. God awaits only my honest desire to be

Laugh a little now and then  
It brightens life a lot;  
You can see the brighter side;  
Just as well as not.  
Don't go mournfully around,  
Gloomy and forlorn;  
Try to make you fellow men  
Glad that you were born.

—Clipped

forgiven. "God never washes his hands of us," declares Leslie Weatherhead; "God is out looking for his children," replies Bishop Oxnham.

As Overstreet suggests in *The Mind Goes Forth*, God doesn't say to us, "You are bad. I cannot love you." He says, "You are both good and bad—there is bad in you. That I reject. I do not reject you—only that part of you willingly identified with the bad." God adds, "Let me remove the bad, that I may accept you totally."

If we are to be forgiven it will come only as the result of wanting to be forgiven and being willing to accept it on "God's terms"—God's terms are right. We cannot say, "Father, I want to be forgiven for almost everything, but there is one sin that I just can't quiet give up." Then the deal is off, not because God is not willing, but because I will not accept the total forgiveness of God which cleanses and recreates life. When I am in earnest, I will always find that God is in earnest.

As Leslie Weatherhead explains an incident in *Pilgrim's Progress*: Christian put all of his mistakes and failures into one big bag and laid them at the foot of the Cross, saying, "Lord, here they are. Hundreds of things I have done and said and thought that hurt you. Some of them I have never even been aware of myself. Lord, I want to be your man. You have forgiven me. Now let me accept complete release."

I believe it is Bishop Oxnham who suggests that it is God himself who has gone the second mile, even the hundredth mile. Whatever God has asked of us He has accepted for Himself. When He says forgive 70 times 7, He has forgiven us 7,000 times 7. When God says turn the other cheek, He has turned the other cheek over and over again. When He says love your enemies and bless those who persecute you, we hear Him speaking from a cross and forgiving those who tortured Him.

Jesus said, "Thy sins be forgiven thee—go, sin no more." Then amazing things took place: The lame got up and walked, the blind opened their eyes, the weak found strength, the frightened became courageous, the impure found a wholesomeness of life.

"Thy sins be forgiven thee!"—If we accept, life is renewed, attitudes are changed, actions become different, we live again.

"Forgive us our trespasses." Lord, speak to me that I myself may hear, "Thy sins be forgiven thee." Amen.

## "If . . . . Nevertheless"

By DERMONT J. REID

"Then cometh Jesus with them unto a place called Gethsemane." Thus, Matthew faithfully records the beginning of one of the most stirring scenes in all of this world's life.

Gethsemane! The artists of all ages, since that day in the garden, have sought to portray The Master in His darkest and most agonizing moment. The somber shadows, the sleeping disciples, the folded hands, the up-turned face, and the resigned countenance. Great masters, endowed with a divinely inspiring imagination, have captured that scene and turned dull and drab pieces of common canvass into things of beauty and inspiration. Now, after twenty long and wearisome centuries, people from all faiths and all races crowd into the art museums around the earth to view, through tear-dimmed eyes, the great artists' conception of what took place that night when Jesus knelt in a place called Gethsemane.

Gethsemane! The story that comes marching out of the pages of our sacred Bible has set fire to the imagination and inspiration of men and women who have blessed us with great music. Hymns, anthems and cantatas join together to sing, like a celestial symphony, the meaning of Christ in Gethsemane.

Sermons have been preached, books have been written and poems penned about Gethsemane, but all of these combined forces fail to tell us the true and relative significance of that night long ago unless you see the beauty of loyalty that burned in The Master's heart.

No inspired reading of Gethsemane could overlook the two key words—*If* and *Nevertheless*. Let those two words capture your heart!

"If" is always a statement of condition, "If" is the little word we use to condition our commitment or our loyalty. It is so in all of life—it is doubly so in our relationship to God. *If* God does this or that for me, then my loyalty goes to Him. *If* everything goes well with me, then I will give God my loyalty and my devotion.

"Nevertheless" is a word that sings of complete resignation.

The three Hebrews of the Old Testament were told that unless they worshipped the heathen idol they would be cast into the furnace. "Nevertheless" they said, "we will not bow to the idol."

Peter had fished all night. Jesus commanded him to go back to sea, cast his net on the other side of the boat. He hardly felt that this would produce more fish, but in a moment of beautiful obedience he replied, "Nevertheless at Thy command, I will do it."

Is our loyalty to God based on "If" or "Nevertheless"? Is our devotion to Him conditional or unconditional?

Perhaps it is just here that we give birth to most of our spiritual difficulties. It is a high plain of life to reach—to be able to say, "Nevertheless, not as I will, but as Thou wilt."





# Boys and Girls

ELIZABETH WHISNER, Editor



Editor's Note: We present another special page of stories, verses, and other material written by children and young people.)

## LINDY

Hello! I'm Lindy! I don't guess that means much to you, though, because I'm different from the rest of the kids in my block. You see, I'm one of the Chinese orphans you Americans hear so much about, and I just came to America to live with my new parents. You don't know what it means to me to have a real home and people who love me. Next year I'm going to school and make lots of new friends, and learn to read and write.

Back in China before my parents were killed, we lived in the same house with all my aunts and uncles. You wouldn't believe some of the things that happened. Sometimes I'd have to sleep on the street because I had been bad. And we often had to wash in the river with everyone else. Here in America you eat whenever you please. In China we had only two bowls of rice a day.

But I guess the most wonderful thing about America is this man you call Jesus. I had never heard of him till I came here. He must be wonderful, and I hope he knows I'm in America now. My new mother and father take me to his house every Sunday, and we sing songs to him.

Well, I've got to go now. I hope we can be friends. You Americans have been so wonderful to me!

Goodbye, now!

(By Gail Bradshaw, Age 15,  
Roanoke Rapids, N. C.)

## THE COTTON THREAD

Once upon a time there was a cotton plant down South. Every day people came to pick the cotton.

One day they picked the whitest piece of cotton on the plant. This piece of cotton was taken away to a factory. One day it was made into thread. It was put into a store. One day a lady came to buy it. She put it in the hem of a dress. Next day somebody came to buy the dress, and took it home. A few years later she took the hem out.

The thread lay on the floor for a few days. Pretty soon the maid came and picked it up in her carpet sweeper. She emptied the carpet sweeper into the trash. A few days later the trash man came. He took it to the dump to be burned.

The piece of thread blew away. It blew all around for a few days, and then it blew down South again to its home. It was very happy. In a week or so a bird came and made its nest with the thread. When the nest was finished it was right over the cotton plants.

Then the cotton thread lived happily ever after.

(By Leslie Ann Walleigh, Age 7,  
Bethesda, Md.)

## OUR CLASS PSALM

Praise ye the Lord!

Praise the Lord for Jesus;

Praise the Lord for the Bible that tells the stories of Jesus and how we many be like Him;

Praise the Lord for the birds that sing to make us happy;

Praise the Lord for trees that give us beauty and shade;

Praise the Lord for the sun that gives us light;

Praise the Lord for the moon that lights our way at night;

Praise the Lord for work that helps us to have the things we need;

Praise the Lord for strong bodies that help us to do our work.

Praise ye the Lord!

(Composed by First Year Junior Class, Edenton  
Street Methodist Church, Raleigh, N. C.)

## A YOUNG SERMON

God has given so many things to us, and we should give something back to Him. He has given us flowers, trees, birds, and friends. If we had no friends, what would we do?

If it wasn't for God, what would we do? We would have no flowers, trees or animals, and we would have no life upon the earth.

God has given us things, and we should give things back to Him in good ways.

You should not worship the church—you should worship the purpose of the church.

I'm a preacher because I want to teach people about God, and to help people in all the ways I can, at any time, any place, and in any way.

(By Homer Vernon, Age 9, Whitakers, N. C.)

The following selections were written during the Vacation Bible School at Higgins Memorial Church, Burnsville, N. C.

## BIBLE ALPHABET

A—is for Adam, who walked with God in the morn.

B—is for Bethlehem, where Jesus was born.

C—is for the Christ Child, whose praises we sing.

D—is for David, a shepherd boy who became king.

E—is for the Exodus of the Hebrew nation.

F—is for Faith, that following God insures salvation.

G—is for God—there is only one.

H—is for Hannah, who prayed for a son.

I—is for Israel, God's favorite Nation.

J—is for Jacob, father of that favored congregation.

K—is for King Saul, the first of the line.

L—is for Love for Christ, the divine.

M—is for Moses, who gave us the law.

N—is for Noah, who followed God's instructions without a flaw.

O—is for offering—one-tenth God asks us.

P—is for Paul, who saw Jesus on the road to Damascus.

Q—is for quiet rest, to commune with God and seek His will.

R—is for Ruth, who left her homeland her duty to fulfill.

S—is for Savior, Jesus Christ whom we adore.

T—is for Timothy, a young preacher of yore.

U—is for the Universe God holds in His hand.

V—is for vigilance, to keep His command.

W—is for the work God wants us to do.

X—is a stop sign, for prayer and reflection on our journey through.

Y—is for yearning for the way our forefathers trod.

Z—is for Zion, the fair city of God.

(By Johnny Gillespie, Age 10)

## BIBLE SCHOOL

We come every day to Bible School,  
We try to keep the Golden Rule;  
We bring an offering every day,  
We also sing and read and pray.

We worship God in play and song,  
We try to keep from doing wrong;  
We try to do our very best,  
And obey all our teachers' requests.

(By Gary Styles, Age 10)

## LEARNING ABOUT GOD

You're learning about God when you're happy and gay;

You're learning about God each and every day;

You're learning about God with every brook that flows;

You're learning about God wherever you go.

You're learning about God if you "love one another";

You're learning about God if you're everyone's brother;

You're learning about God if you try to do His will,

Though the way may be hard, and over many hills.

(By Cheryl Roberts, Age 12)

## JESUS GREW

Jesus was big enough to help his mother grind wheat for the bread. He was able to help Joseph make things. And He was old enough to go to the temple, "and he grew and became strong."

(By Elleree Blankenship, Age 13)

## Bible Quiz

(Fill in the Blanks)

1. J O - A very patient man.
2. J O - - - - - David's close friend.
3. J O - - - - An Old Testament missionary.
4. J O - - - - - David's nephew.
5. J O - - - - Pharaoh's right-hand man.

## Answers to Last Week's Quiz

1. Cain—Genesis 4:8-9.
2. Ruth—Ruth 1:16.
3. Philippian Jailer—Acts 16:25-30.
4. Jesus—Matthew 4:1-4.
5. Isaiah—Isaiah 53:6.



# Pop and Mom Find It Tiring to Keep Up With N. C. Caravan Youth

*Wednesday, July 15*—On the train from Graz, Austria, to Venice.  
Dear Friends:

We left Graz at eleven o'clock this morning. We have just crossed the border into Italy. Our few words of German and our "Everyday Deutsch" booklets won't be of much use to us now, but we aren't too disturbed. It is almost impossible to go any place now without finding English-speaking people, and too, a friendly smile and hand motions still work wonders. The customs officials came into our compartments, but they were most courteous and did not ask to look into a single bag. Sylvia hoped they wouldn't open hers—she said she would never be able to close it again. That is true of some of the rest of us, too. Our bags are really bulging at the sides with an item added here and there along the way. The scenery today has been beyond description—high fogged mountains—snow capped—jutting into the sky, little villages nestled among the foothills, here and there a castle etched against the sky. God has created a beautiful world. Darkness is coming on and the lights are beginning to dot the mountain sides—like fireflies in the distance. It is getting too dark to write anymore tonight. We are scheduled to reach Venice about 11:30 tonight. We hope American Express will be waiting for us.

*Thursday, July 16, Venice, Italy*—We have arrived. American Express representative was there at the station to meet us when the train pulled in at 11:42. He was a welcome sight. This was the first time that we had not been met by a representative from one of our Methodist churches. We were glad to have him appear on the scene and guide us to the waiting motor boats which were to take us to the hotel. Weary as we were, after the long ride on the train, our spirits were lifted as we skimmed in and out through this canal and that one. Venice in the moonlight was all that we had dreamed she might be. We were soon at our hotel, "The Gabrielli," and were delighted with our rooms overlooking the Lagoon of the Grand Canal. It was good to be able to sleep later this morning—almost 10 o'clock. That was quite different from our usual risings (5:30-6 a.m.) during our work period in Germany and Austria.

Though we have enjoyed every minute of our work, it was still good to be lazy one morning. We had lunch at the hotel and decided the best way to get an over-all picture of Venice was to get the American Express guided tour by Gondola—we rowed along the Grand Canal lined by magnificent old palaces. This is the most beautiful of all the "roads" in Venice. We stopped in a little side canal to visit the beautiful old Frari Church where we saw Titian's Masterpiece, "Madonna dell' Assunta." We also stopped at the Scoulasdi Rocco—a museum. Here we saw many paintings by Tintoretti, including his "Baptism of Christ in the Jordan," and "The Last Supper," and also "The Annunciation" by Titian, the Raphael of Venice. We drifted along many of the picturesque inner canals by Rialto Bridge

and back to St. Mark's Square. After dinner at the hotel we went for a walk down to St. Mark's Square to mingle with the crowds who throng this animated center of the City of Venice. We strolled in and out among the colonnades, admired the glittering shop windows and listened to the music of the orchestras playing in front of the fashionable and famous Florian and Quadri Cafes. The friendly pigeons, characteristic of the Square, had all gone to sleep, but we would see them on the morrow.

*Friday, July 17, in Venice*—On Friday morning, we went by motor boat to the world-famous glass factory on the Island of Murano. We saw the master glass blowers at work and were amazed at their skill and dexterity as they handled the long "poles" tipped with the molten glass. The exquisite finished productions in the show room are beyond description. Most everyone yielded to the temptation and bought a tiny little sample at least. Later we went by the lace factory and saw the skilled artisans at work. Pat Pugh bought her tablecloth. Some of the girls looked longingly at the wedding veils, especially Mary E!!

The afternoon was free and the shops were still "inviting," but most of the group took advantage of "Siesta" time which is almost a must during the hot, hurried days of summer. The sidewalks and "streets" look almost deserted. Later Mom, Pop, Tommy and Robert walked down to St. Mark's Square to visit the famous Church of St. Mark's—one of the most marvellous religious monuments in the world, noted for the unique style and the variety of its decorations. The reflection of the mosaic sheds a mystic golden light over the whole inside of the church. The work on this church was carried on through many centuries and is really an encyclopedia of the history of Art. We had our evening meal at the hotel and met afterwards in Mom and Pop's room for our meditations. We regretted that it was time to pack and get ready to leave Venice on the morrow.

*Saturday, July 18*—On the train from Venice to Rome. We said goodbye to Venice, the "Queen of the Adriatic" at 8:15, this morning. The American Express representative was at the hotel in ample time to take us by motorboat to the station and to our reserved compartments on the train. The day is hot and humid. We can sympathize with the folks at home who have been telling us about the 105 temperatures. The train is flying along at a rickety speed through barren looking country. The wheat has just been harvested and the fields look dry and parched. There are many ox-drawn carts in the fields. Men and women are loading them with big bundles of wheat. At one place we saw a woman picking up stalks of wheat—we thought of Ruth in Bible times. There are thousands of vineyards on the steep hillsides. One gets the impression that every available spot is used. In spite of the heat, we sang, played games, read and slept, and the day flew by. We arrived in Rome about 6:10

p.m., and were met by American Express and shown to our hotel—the "Quinnale." It was good to get baths and dress for dinner. We were grateful for both. The food is excellent and tastes much like the food at home. The choice of desserts made our mouths water. It was hard to choose. After dinner we strolled up to the square nearby to listen to the "Cafe concert" and enjoy the beauty of a moonlight night in Rome. The music of the violins and the waterfalls mingled with the hum of voices in many languages was so fascinating, and we loved Rome and only wished that our friends and relatives at home might share this experience. We walked back to the hotel, found a quiet corner in the lounge, had our evening devotions and said goodnight.

*Sunday, July 19, Rome*—We attended the Methodist Church of Rome this morning. The service was in English and the guest minister was from England on vacation in Rome. We learned that all of the members are affiliate members—many of them businessmen, teachers, and others who are doing some special work in the city. We were greeted by one of the laymen—Dr. Virgil Zimmerman, who is doing research work in Rome out of the University of California. Everyone was so friendly and we appreciated the fellowship with Christians from so many different places, but all united in one bond of love.

Some of the group had quite an experience getting to the service—and did not make it on time. Mom, Pop, Sylvia, Corbin and Bob were in one cab. Tommy, Pat, Pat O. and Ronnie were in the other. The doorman at the hotel had instructed the cab drivers in Italian just where we wanted to go, but they didn't remember evidently. The one in which Mom and Pop were riding made it alright with some inquiring here and there, but the other one wandered over half of Rome before finally putting them out near the Italian Methodist Church. They found other English-speaking Methodists who directed them to the other church. We were glad to see them come in even though they were late. After church we walked nearby to Vatican City and saw the Pope come to the window and offer his noontime blessing.

In the evening, everyone except Corbin and Ronnie went to hear "Aida," by Verdi, at the famous Opera House at the Caracalla Baths. The performance was splendid and spectacular, on the largest stage in the world built amidst the old ruins of the Roman baths. We were late getting "home," but were all glad we had gone to hear "Aida."

*Monday, July 20, Rome*—Mrs. W. B. Tucker, one of the members of The Methodist Church, met us at American Express office at 9:00 o'clock on Monday morning to assist us in working out plans to see as much of Rome as possible in the short time that we had, with the least expense. We do appreciate our Methodist friends all over Europe. With Mrs. Tucker's help, we caught a bus down to the ruins of Old Rome. With guidebooks in hand, we started out "on foot" to see what we could find. We climbed a hill that overlooked the old Roman Forum and gazed in wonder at the towering, broken walls of the colosseum. While wandering in and out among the

(Continued on page 12)



## Evangelism Team Secures "Decisions" in Bolivia

Two weeks of intensive preaching-teaching-visiting evangelism by a South American Methodist team in three areas of Bolivia recently resulted in more than 350 "decisions for Christ," the establishment of a new preaching point in a remote section of the Andes mountains, and 50 lives dedicated to full-time church work.

Among those making first decisions to become Christians were 120 students (almost 10 per cent of the student body) at the American Institute, Methodist school in the capital city of La Paz, and the head of a labor union in the industrial center of Santa Cruz. In their first all-La Paz financial campaign, Methodists pledged almost half the amount necessary to buy the site for a new church.

The evangelistic team was led by an Argentinian layman, Antonio LaMoglie, and included eight other Argentinians, one Peruvian and Mrs. Sante Uberto Barbieri, wife of Bishop Barbieri of the Buenos Aires episcopal area. The evangelistic campaign in Bolivia, which is one of the four "Lands of Decision," had been planned at the 1956 session of the Latin American Central Conference.

An account of the outreach effort has been written by the Rev. Keith Hamilton of Fort Madison, Iowa, a Methodist missionary stationed in La Paz. He wrote in part:

"In the La Paz area, the men touched the American Institute in a special way and ran out of decision cards, with 120 students taking the first step. One of the most thrilling reports came from the new church in the Tembladerani zone of La Paz, organized less than a year ago, where 700 decisions were made in one week of sustained preaching.

"On the altiplano, the fruit of years of missionary service was realized. Fifty of the 140 school children came forward to decide for Christ. In Ancoraimes, the trade center of the altiplano, 22 decisions were made and more than 300 persons attended a service of dedication.

"In the Santa Cruz-Montero area, special evangelistic work was done among members of labor unions in the growing industries. The head of one of the unions became a Christian. Special services were held in a poor area on the outskirts of Santa Cruz with an average attendance of 100, and in the new church in Montero, less than a year old, 15 persons gave their lives to Christ.

"This was indeed a time of harvest for Christ in Bolivia, truly a Land of Decision. May our friends and supporters in America rejoice with us."

## WNCC Laymen's Conference Scheduled for Junaluska

The Second Laymen's Advance Conference of the Western N. C. Conference will be held at Lake Junaluska, Saturday, September 5, through lunch, Sunday, September 6 (Labor Day weekend).

Principal speakers will be Dr. Kenneth Goodson, pastor of First Methodist Church, Charlotte, whose subject will be "Laymen

and My Church"; J. Nelson Gibson, lay leader of the N. C. Conference, subject, "Stewardship"; Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, subject, "Laymen."

The program will include a panel discussion led by Dr. Tuttle and prominent laymen.

Those attending the conference should include district and associate lay leaders, charge lay leaders, chairmen of commissions, church school superintendents and assistants, officers of official boards, officers of Methodist Men's Clubs, and other interested laymen.

The conference offers one and a half days of inspiration, instruction, fellowship and recreation in the well-known Junaluska setting. Bring the family and remain through Labor Day or longer. The total cost should not be more than \$5.00 to \$6.00 per day per person. Reservations should be made promptly with Dr. James Fowler, Lake Junaluska, N. C.

## N. C. Caravan Letter

*(Continued from page 11)*

ruins, Mary Eleanor yelled, "Dee Ann Dorsett," and there she was face to face with an East Carolina classmate from Winston-Salem, N. C. It's a small world! After browsing for sometime at the colosseum, we walked up a long, shady drive and found that we were on the Palatine Hill where Romulus founded his first settlement. Bob decided then and there to write Miss Croslyn, his high school Latin teacher, saying, "I have seen the Palatine Hill." We wandered around for some time and went back to the hotel for lunch and "siesta" time, letter writing and washing. In the evening we went to the Colony, an American-Italian restaurant which has become quite famous with Americans abroad. The hamburgers and hot dogs, along with milk shakes, have never tasted better. This was our first "American" food since leaving home and we did enjoy it! After supper, we met in Mom and Pop's room for our together time. Ronnie led our devotions—centering around the thought that we want to continue to remember that "we have a great work to do and we cannot come down," even though our stay in Europe is getting shorter and shorter. The boys decided to go exploring for places of interest near our hotel. Mom, Pop, Pat P. and Mary Eleanor couldn't think of being in Rome without seeing the famous Fountain of Trevi—setting for the movie, "Three Coins in the Fountain." We discovered that it was only a few blocks from our hotel—just a nice evening stroll. We found the place crowded with people. We followed the custom—threw our coins in the fountain and made a wish. We drank the water and were assured that we would someday return to Rome. It was an evening to be gay and Pop treated us to a ride back to the hotel in one of the horse-drawn carriages. It was fun, but our horse was so spry that he had us back to the hotel in no time at all and the ride ended all too quickly.

**Tuesday, July 21**—Our last day in Rome, and there were so many things we wanted to see! In the morning we went to Vatican City—visited the tapestry Gallery which contains the priceless work of Peter Van

Aust. The famous picture gallery was founded by Pius VII. Mom was especially interested in the "Hall of the Greek Cross." In the center of this tremendous Hall is a fine mosaic found at Tusculum among the ruins of an ancient Roman villa. Mom's hometown is Tennessee—"Tusculum College"—named for this spot in Italy by a prof who visited the villa many years ago. We visited the Sistine Chapel with Michelangelo's "Last Judgment" painted on the wall, and St. Peter's Basilica where we saw some of the world's foremost works of art—statuary and stucco by such masters as Michelangelo, Bernini and many others.

In the afternoon we went by bus down the old Appian Way, built by Appius Claudius in 312 B.C. It was by this road that Paul approached the city after his long and dangerous voyage from Caesarea. We stopped at the Catacombs, the subterranean burial places of the early Roman Christians. On nearly every tomb we saw carved some of their prayers and assertions of their faith for which they often risked and willingly sacrificed their lives. We were forced to ask ourselves what we would do were we faced with such a testing time as they had so long ago. The words came to us—"The blood of the martyrs is the seed of the church," and we are grateful for our heritage as Christians. We enjoyed the ride back into the city. It was restful after a long, hot day. It was time for dinner and packing. We must say goodbye to Rome, where the relics of antiquity stand side by side with the latest developments of the 20th Century. It has been a "Buones Vengeance in Italia."

**Wednesday, July 22**—At the Railroad Station in Rome. Our longest day of travel by train is before us. We are scheduled to leave Rome in a few minutes, 8:40 a.m., and are due in Zurich, Switzerland at 10:57 tonight. We have discovered one thing about American Express—they always get us to the station on time. We are all settled in our compartments—bags in place waiting for the train to pull out. We are happy that we have with us a big bag of lunch packed by an American-Italian Cafe located near our hotel—the "Quinnale." One of the waiters—Alexander, who speaks English quite well, saw to it that everything was just right—even to mustard, onions and catsup for the hamburgers we ordered. They will be cold by lunchtime, but that won't bother ten hungry people. Everyone is so kind to us and we are grateful.

We are on our way. It is a lovely day and we are all well and happy. Everything is quiet in our compartments now. Ronnie and Pat O. are catching up on their reading. Mary E. is writing letters. Most everyone else is getting that second nap—as we rush along through the Italian countryside just out of Rome. The grain has been harvested and the fields are dead and dry, but we can see green mountains far in the distance.

**Later—6 p.m.** This has been one of the hottest days since we left home, but we are nearing the Swiss border now and it is getting cooler. Our passports are being checked. Everything is in order and we are getting into the mountains now. Darkness is coming on. We are sorry that we'll miss some of the beautiful scenery, but we are looking forward to the morrow.

Bye for now, The Caravan family



## Special Emphasis on Evangelism in SEJ

A special emphasis on evangelism in the Southeastern Jurisdiction of The Methodist Church will begin September 1 and continue until December 6.

The program is being promoted in connection with The Methodist Church's "Year of Total Enlistment," and its theme is, "Total Enlistment for Christ."

The goals are to enlist all Methodist church members in some form of Christian activity, to enlist new persons for Christ and the church, and the enlistment of all Methodists to a "total dedication of self, including talents, time, and resources, and a full commitment to Christian living in all the relationships of life."

The program is being sponsored by the Committee on Evangelism of the Southeastern Jurisdictional Council of The Methodist Church, in co-operation with the Methodist General Board of Evangelism and the boards of evangelism of the 16 Methodist annual conferences in the nine states of the jurisdiction.

The Rev. Dr. D. Trigg James, Atlanta, is the executive secretary of the Southeastern Jurisdictional Council assigned to work with the jurisdictional committee on evangelism.

"We believe," said Dr. James, "that if each local church adapts the program to its situation and undergirds it with prayer, many persons will be won to Christ and the spiritual life of all members will be deepened."

## Bishop Kennedy Appraises African Missions

Bishop Gerald H. Kennedy of the Los Angeles episcopal area, one of many Methodist visitors to the Belgian Congo within the last year, has written an evaluation of Methodist work in the Congo in the July-September issue of *The African Christian Advocate*. He says of this Methodist "Land of Decision":

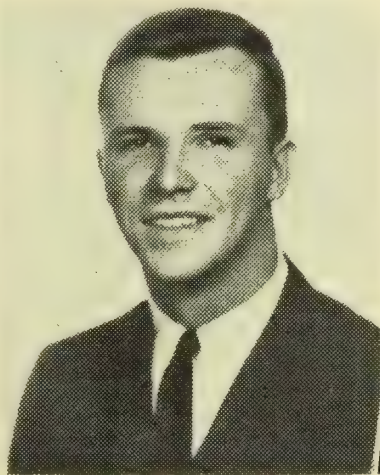
"Every now and again there comes to the Christian a new vision and a new inspiration. These experiences came to me as I visited the Methodist Church in the Belgian Congo. It has been my most thrilling missionary tour. As I think back over it, three things lift up my heart.

"First, the Methodist Church is established in the life of the people. We are identified with their needs and desires. To an amazing extent, the plain man feels that the Methodist Church is concerned with his problems and his dreams. I believe that whatever the future may be, this foundation cannot be destroyed. Who can forget the village churches out in the bush, or the great congregations of the city? I have not found such an example of this planting of the church in any other place.

"The second thing that is unforgettable is the Methodist leadership. Under the guidance of Bishop Newell S. Booth, the Methodist preachers and teachers of the Congo have risen to great heights. I met such able and devoted missionaries that it made me proud to be a part of the same church they serve. A young layman with

me marveled that the church could enlist such people for such nominal salaries. They in turn have inspired and trained men and women for the country. All of this made me think of the early days of Christianity when men and women gave up everything to follow Christ.

"Finally, I have seen the whole gospel in action. Missionaries do not talk nonsense about whether the gospel is individual or social. They build the church! Then come schools, agricultural projects, hospitals and social centers. No Methodist in the Congo will ever doubt that Christianity deals with all of life. I believe that if the laymen and preachers of American Methodism could see what I have seen, we would increase our missionary support ten times. I can only be grateful for the experience that has come to me, and pray for the ability to share it with my brethren."



ELMER O. HALL

## Elmer O. Hall to Do Youth Work in Malaya

Elmer O. Hall, rural route No. 1, Elon College, N. C., is one of 31 young men and women who will leave the United States this fall to begin three years of missionary service overseas for the Methodist Church.

Mr. Hall, son of Mr. and Mrs. Charlie E. Hall, will go to Malaya to do educational and youth work.

The group of 31 constitute the 1959 "Fellowship of Christian Service," the special-term overseas missionaries of the Methodist Board of Missions. They represent 18 states from Massachusetts to Washington and will be going to 18 countries of Africa, Asia and South America.

For six weeks this summer, the group took intensive training for their missionary vocation at Scarritt College, Nashville, Tenn. They studied the Bible, basic Christian beliefs, and the language and culture of the countries to which they will be going. The 17 women will serve under the Woman's Division of Christian Service of the mission board and the 14 men under the board's Division of World Missions.

Born in Gibsonville, N. C., Mr. Hall spent his early life there and attended the Gibsonville High School. He studied four years at High Point College, High Point, N. C., and was graduated last June with a bachelor of arts degree in Philosophy.

While in college, Mr. Hall was president of the North Carolina Methodist Student Movement, organization for all Methodist college students in the state, and was vice-president of Delta Sigma Phi social fraternity, editor of *Hi-Po*, the college newspaper, and a member of the Scholastic Honor Society. He was elected to "Who's Who in American Colleges and Universities." He is a member of the Gibsonville Methodist Church.

## The UNICEF Story

International conferences may have their difficult hours and wind up short of any agreement, but it is heartening to note that despite all differences among men in their culture, religion, tradition, and politics, a concern for the needs of children is universal.

Ever since 1946, when the UN General Assembly created a special agency to give emergency relief to European children suffering from the devastation of war—mainly the distribution of milk and other foods through school lunches—UNICEF has provided common ground for harmonious co-operation among all governments in behalf of "all the world's children."

Two years after its foundation, the organization which was then known as the United Nations International Children's Emergency Fund extended its aid to Palestine refugee mothers and children. In 1950, the UN General Assembly extended UNICEF's life to help underdeveloped countries where the well-being of children is constantly threatened by hunger and disease.

In 1953, the General Assembly voted to continue UNICEF indefinitely. The words "International" and "Emergency" were dropped out of its name, but the name UNICEF and its symbol—a child drinking a cup of milk—had become so popular and inspired so much gratitude that they were retained.

Today UNICEF is the largest international agency exclusively devoted to the health and welfare of children and their mothers. Since a child's welfare depends ultimately upon conditions in the community, UNICEF aid is designed not only to meet his most urgent and immediate needs, but to help governments plan long-term and far-reaching improvements. To accomplish these objectives, wide-spread disease must be controlled and eradicated; permanent health services must be developed; world-wide hunger must be attacked; mothers must be taught better ways to care for and feed their children, and most important of all, critically needed staff must be trained to bring these services to the people.

UNICEF's aid, which is given without regard to political belief, race, creed, or nationality, brings permanent benefits to children wherever this aid is given. The meaning of this statement becomes really striking in view of the fact that of the estimated one billion children in the world, 750 million live in underdeveloped countries where hunger and disease are still taken for granted.

U. S. Committee for UNICEF  
United Nations, N. Y.



## A New Spirit Renews People

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Joel

Lesson Scripture: Joel 1:15-20; 2:12-13, 21-23, 28, 29

Dr. Roy L. Smith, in the International Lesson Annual, calls the book of Joel "the passionate outcry of a devout layman who has carried heavily upon his heart the woes and evils of his people." The story of laymen in the history of the church is a brilliant one. Beginning with the disciples of Jesus, who were by no means professional religionists, and following the trail down the ages to men like Livingstone and Schweitzer, we can see how the laymen have made their contribution. Some years ago a fine young Scot, then a student at the University of Edinburgh, wrote a letter to a friend in America in which he expressed the conviction: "Sometimes I feel that God is growing weary of his drowsy clergy and is somehow breaking over into this realm we call the secular." God has never been shut up in churches, nor has he had to wait for the voice of the official priesthood to carry his message to a needy world.

Beginning our study of the first verses of the selected Scripture we encounter the concept, "the day of the Lord." What does this mean? Originally it meant, for the devout Hebrew, a day of victory—a time when God would show his power over the other gods of the nations. It meant vengeance and triumph for the chosen people. However, beginning with some of the eighth century prophets, notably Amos, it came to have ominous overtones. These men declared it would be a day of darkness, not light—a day of judgment and of reckoning; therefore, repentance was called for, not pride or complacency.

For Joel, the famine caused by the drought was only a prelude to the time of judgment. It was later than they thought, but not too late to repent. "Yet even now return to me with all your heart, with fasting, with weeping and with mourning; and rend your hearts, and not your garments. Return to the Lord your God for he is gracious and merciful" (verses 12-13). The striking phrase "rend your hearts, and not your garments" refers to the practice of tearing one's clothes as a sign of grief. But Joel is saying that no outer gesture is sufficient. Repentance must go deeper, even to the heart. It must be sincere.

Beginning with verse 21 the mood changes. The sun breaks through the clouds, and new hope is born. Assurance of divine favor is realized. As a seal and sign of divine forgiveness, the earth brings forth bountifully. But it is not alone the blessings of physical bounty that attend them. There is also the granting of a new spirit. We in America have been blest with bumper crops, a high standard of living and security. Perhaps what we, like the ancient Hebrews, have needed is a new spirit.

Verses 28 and 29 deserve careful study, for it is upon the lesson taught in them that the heart of our Protestant religion rests. Although the doctrine of "the priesthood of all believers" did not arise until the 16th century as a formal teaching of the church, the germ of the doctrine is here. The great fact is that God's new spirit may come upon anyone who looks in faith toward the Divine. Notice that it does not say: "It shall come to pass afterwards that I will pour out my spirit upon bishops and priests . . ." but "upon all flesh, and your sons and your daughters shall prophesy, and your old men shall dream dreams and your young men shall see visions." The reader may recall that it was this verse that Peter used in his sermon on

the Day of Pentecost, urging his hearers to believe that the outpouring of the Spirit which they had just witnessed was, indeed, the fulfillment of this prophecy.

This may be a good time for us to remember the fact that Almighty God can use whom he will to send a new spirit into his people. It may be a novelist that stabs us awake with his descriptions of injustice. It may be a playwright whose burning concern for his country causes him to make vivid our need in the lines of a drama. It may be a business man, an artist, a farmer—anyone whom God may choose as a channel for his word of power to a perishing race of men.

## High Point College to Have Record Enrollment

A record enrollment of 1,050 students will be on hand the opening day of classes at High Point College, Sept. 18.

The 77 faculty members will be on duty Sept. 11, for the faculty seminars, the freshmen will report on Sept. 14 to begin a four-day orientation program, and the upperclassmen will register for fall classes on Sept. 16-17.

N. P. Yarborough, college registrar, said that the institution would be "overflowing" if all students who have been accepted show up on registration day. Yarborough said that all dormitory facilities at the college have already been filled to capacity, and that the record enrollment will "somewhat crowd" the present classrooms. Enrollment last year was 1,000.

The new year at the college will begin when the new president, Dr. Wendell M. Patton, Jr., is presented at the first session of the faculty seminars on Sept. 11. The nine new faculty members will be introduced to the returning faculty, and the administrative officers will give instructions on the fall registration.

A reception and dinner will be held for the faculty members and the members of the executive committee of the board of trustees at the close of the seminars.

More than 350 freshmen will report to the campus on Sept. 14, and will begin a program of orientation conducted by James L. Nelson, dean of students, and Ray Sheppard, president of the student government association.

The freshmen will be submitted to a series of tests, and will enjoy recreational activities planned by campus organizations. On Sept. 15, the freshmen will register for their fall courses, and on Sept. 16 and 17, registration will be held for the upperclassmen.

A new course in modern physics will be offered by the college for the first time during the fall term, and courses in ceramics and sculpture will also be introduced to the curriculum.

Two new buildings, an addition to the student center and a new library book stack, will be in use when the term begins.

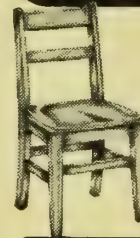
## Church Offering Envelopes

Stock form—Can be used by any church

\$5.75 for 1000

Advocate Office, Box 508, Greensboro

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

## CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.

P. O. Box 586 Siler City, N. C.

## Brevard College

Owned by Western North Carolina Conference offers

Business	Pre-professional
Music	Pre-engineering
Liberal Arts	Co-educational
Fully accredited	

EMMETT K. McLARTY, President  
Brevard, N. C.

## PEACE COLLEGE

Advantages of a Capital City. A fully accredited Junior College; two years high school. Transfer and terminal courses in liberal arts, home economics, music, art, secretarial. Sports. Catalog.

WILLIAM C. PRESSLY, Pres.

Box J Raleigh, N. C.

## LOUISBURG COLLEGE



A fully accredited co-educational Junior College, owned and operated by the North Carolina Conference of The Methodist Church. Courses in liberal arts, pre-agriculture, pre-engineering, pre-law, pre-medicine, pre-ministry, pre-nursing and terminal business. Fall term begins September 8, 1959. Write for catalog.

DEAN OF ADMISSIONS

Louisburg College Louisburg, N. C.



## Book Reviews

**Love Is Something You Do**, by Frederick B. Speakman, Revell 1959, pp. 154, \$2.50.

Here is a volume of religious messages off the beaten track, of real interest to every student of sermonic style. Indeed, because teachers of creative writing are tremendously interested in those capable of communicating the gospel effectively, especially with a different approach, it is in order to admit that I wish I had discovered this writer!

There are, to be sure, those who will insist that these chapters do not constitute sermons. This will doubtlessly delight both author and publisher! The material, however, which Dr. Speakman uses is of such practical homiletical value many readers will be wishing the ideas had occurred to them. Beyond content, however, the style of writing is so distinctively refreshing and stimulating that the reader stops ever and anon to give hearty thanks.

The topics are themselves worth noting. In addition to the ones which give the title of the book, here are some: *Nobody Up There "Likes" Me; Why God is in Trouble with You; The Saints of God Anonymous; Does God Read His Children's Mail?*

After reading and hearing so many "familiar" jokes, it is refreshing to catch the subtle humor of a writer who knows how to make facetious references an integral part of his serious message. Because so many use the scissors and paste technique as a substitute for both thinking clearly and for writing without transition, it is encouraging to read chapters illustrating unity, coherence and emphasis.

There are phrases and sentences which will probe the hearts of those who wrap their minds around many of the ideas of Speakman. Some which suggest what I have in mind are: "I've often suspected that his (a friend's) only difficulty with religion is that he has known too many clergymen too well. That can be a roadblock in any pilgrim's progress!" The author refers to a "closed-shop preacher," that is "a cleric who is so afraid someone outside your union will have something to say about religion." Another sentence that will provoke gratitude on the part of many, who suffer because of our loss of reverence with regard to religion is: "We'll skip over this business of being chummy, if you please, buddy buddy, palsy with the Almighty, this mood which at its worst becomes a sidling up to God with a playful poke in the ribs and a kindly fraternity rush pat-on-the-back." So, Speakman quotes the famous actress who said to a reporter: "Oh, to me God's marvelous; He's just a little doll!"

These are suggestions of why some of us who still believe in a God to be revered, and whose wisdom and powers are greater than ours, commend this volume.—By: G. Ray Jordan, Professor of Homiletics and Chapel Preacher, Candler School of Theology, Emory University, Atlanta, Georgia.

**Heirs to Responsibility**. By Alfred C. Lamb (Epworth Press, London. Price, 10/6. Order through the Methodist Publishing House.)

My good friend, Dr. Alfred C. Lamb, formerly of the Ealing Circuit, London, has written a book which will appeal to American readers because of its new approach to the subject. Millions of sermons have been preached on the Lenten Season and the events leading up to Pentecost. Dr. Lamb presents the story of those days from a new standpoint. He asks and answers the question, "What was Jesus doing for his followers in these momentous weeks?" and he answers that He was preparing them for the task ahead. This may seem a simple formula for a new treatment of the familiar stories, but it opens up a new field of thought.

One chapter is devoted to the Ascension, and the writer admits that Methodists make little of that day in the Christian Year. He tells of a clergyman friend who, when asked to join in a special gathering on Ascension Day, replied, "Yes, I'll be glad to come. I always try to find something on Ascension Day that will give me unusual pleasure and happiness." Says Dr. Lamb, "The Ascension marks the

moment in time from which onwards the Risen Lord must accomplish His purposes on Earth through us, His people."—R.P.M.

**"The General Rules of Methodism,"** 6 pages. \$2.00 per 100. Order from: Methodist Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn.

"The General Rules of Methodism," have been issued as an attractive, 6 page leaflet for wide distribution and easy reading. The General Rules, a part of Methodism almost from the beginning, could well be required reading for every Methodist.

The "Rules," naturally fall under these three headings:

1. Do no harm
2. Do all the good you can
3. Attend upon the ordinances of God

**"Every Methodist a Witness,"** 8 pages. \$2.00 per 100. Order from: Methodist Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn.

"Every Methodist a Witness," by LeRoy H. Walker, is a new, six page leaflet designed to motivate every Methodist to witness to his faith and become an effective evangelist.

This leaflet points out that whether we will it or not, we are all witnesses. The plea is made to recognize in the very genius of Methodism a compulsion to witness. The new leisure time which has come to the masses is seen as something to be dedicated to God and used in witnessing.

**Four Basic Methodist Doctrines**, 50 pages. Single copy 25¢; 6 copies for \$1.00. Order from: Methodist Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn.

**Four Basic Methodist Doctrines**, by four ministers of England is a book of 50 pages which was originally published under the title, *Recovered Emphases of Vital Christianity*.

The four Methodist doctrines with which these able writers deal are "Universal Atonement," by Harold Roberts; "Salvation by Faith," by John Wesley, himself; "The Witness of the Spirit," by E. Benson Perkins; and "Christian Perfection," by Maldwyn Edwards.

Recognizing that these four doctrines are basic to an understanding of Methodism, and recognizing that nowhere do we have a clearer, more succinctly stated exposition of them, Methodist Evangelistic Materials is proud to re-issue this book.

◆ ◆ ◆

The business of the church is not to build itself up out of the community, but to build up the community out of its very life.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**WILL RENT**, home to couple, reasonable monthly rates. Furnace heat. Electric hot water supply. Thirty miles from Charlotte. The above house arranged so two couples could share if congenial. Will leave furniture if desired. Two baths. Garden spot. Contact: Rev. R. W. Blanchard, Route 4, Box 93, Lenoir, N. C.

## In Memoriam

LORAIN J. BROOKSHIRE  
Resolutions of Respect

It is with deepest regret that the Official Board of Trinity Methodist Church of Asheville, North Carolina, records the passing of its former chairman, Sunday School teacher, member of the Finance Commission, member of the District Mission Society, and Associate District Lay Leader, the beloved and respected Lorain J. Brookshire, who died July 19, 1959.

His achievements and sacrifices for the church and the community are too well known to need comment. His love and concern for the church were evident to all who knew him. He influenced countless lives for good through his teaching and his fine example of Christian devotion. He is mourned by every member of this church.

Be it, therefore, resolved by the Official Board of Trinity Methodist Church that, through respect for his unselfish devotion, we record this tribute to his memory.

Resolved further, that a copy of these resolutions be tendered to his family as an humble expression of Trinity Methodist Church and its Official Board's heartfelt sympathy in its bereavement.

W. S. Harrison  
M. A. Johnston  
W. P. Cook  
H. Malcolm Gamble  
Viola Ownbey

Committee on Resolutions for the Official Board,  
Trinity Methodist Church.

◆ ◆ ◆

Students enrolled during the 1958-59 school year in the Candler School of Theology, Emory University, came from 114 different colleges and universities. Two hundred thirty-four students came from 30 Methodist institutions, and 160 of those enrolled were from state colleges. Other denominational schools, private colleges, and foreign schools were also represented.

**the completely remodeled**  
**HOTEL KNICKERBOCKER**  
120 W. 45th St. • JUDSON 2-4200

Everything new for your comfort and convenience. Completely new rooms — most modern furnishings including air-conditioning. Radio & Television in every room.

Rates from \$4 per person  
2 in room  
Special Group Rates —  
Write for Details

(under new management)  
DAVID MEITERMAN  
Mgn. Dir.



**in the heart of Times Square**  
**NEW YORK**

*Get "Youth at Prayer" before school starts*

**YOUTH AT PRAYER**, by Harold and Dorothy Ewing, is an excellent "back to school gift." Contains prayers, scriptures and quotations, helps young people keep in touch with home. 75¢ each, \$7.50 per dozen. Name in gold on cover, 50¢ extra per copy. Order from

**The Upper Room**  
The world's most widely used devotional guide  
1908 Grand Avenue Nashville, Tenn.



## IN PASSING

### A Powerful Sermon

I have often heard other men's sermons described as "powerful," but nobody ever used the word in connection with one of mine. That is, until last week.

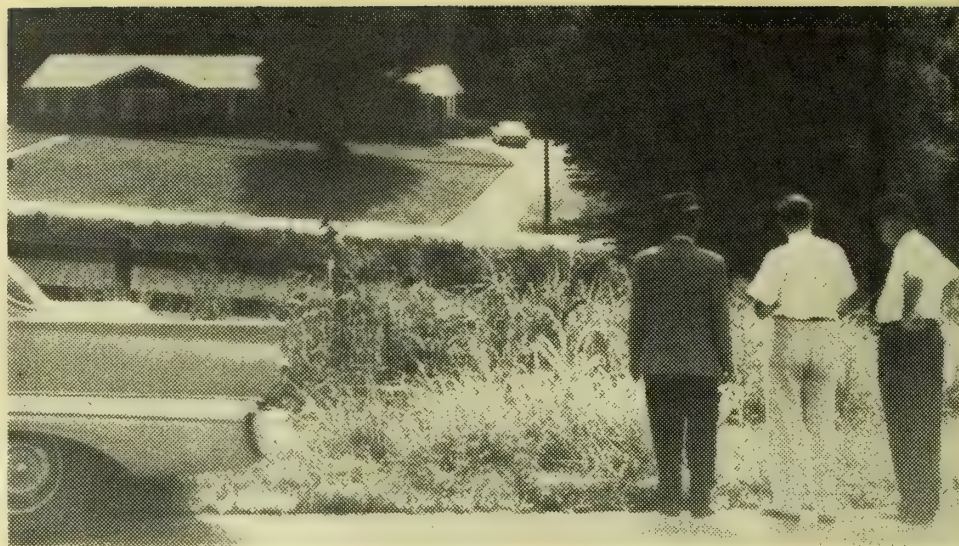
Upon the urgent invitation of a young friend of mine, Miss Jean McChesney, Grand Worthy Advisor of the Rainbow Girls of Pennsylvania, I took off over the weekend for State College, Pa., where I would deliver the annual sermon to the 2,800 delegates to the meeting. "Jeannie" was a little girl in my last church membership class when I was pastor of Trinity Church, Lock Haven, in 1955. Now she is a beautiful young lady of 17 and head of the state organization, and she wanted "Pappy" to be the speaker at the great occasion. Of course, I was happy to be able to see her and her family. Not too happy, however, over the prospect of preaching to nearly 3,000 girls, from 13 to 17, at the astounding hour of 6:15 in the morning. I was sure that I wouldn't be able to wake up sufficiently to say anything.

Well, I must have said something, although I am not sure what it was. But it had a powerful effect—even if not exactly the expected one.

You see, Jean's little sister had a problem. She had swallowed a bottle cap and her mother was very much worried about her. It wasn't an ordinary bottle cap, but a sort of plastic affair which went on top of a toy baby-bottle and it had a sharp point which might have caused great damage to the stomach.

I did not know about the trouble until afterwards.

About one-third of the way through the sermon, I noticed that something was wrong with my little friend, who had seated herself on the front row. In a moment, her mother took her out of the room. Worried, I wondered if she had been taken ill, but



Curtis A. Leonard, Sr., Chairman of the Davidson County Church Extension Society, looks over the ground recently purchased for a new church in Lexington. With him (center) is the pastor of the Wesley Heights Church, J. Harley Cecil, and (right) H. Luther Leonard, who was instrumental in securing the land. This location is in one of the most attractive residential sections of the city.

I tried to carry on as if nothing had happened.

When, after the sermon was over, I hurried back to the hotel, I found Mrs. McChesney, much relieved by the outcome. She told me the story.

Yes, you guessed it. That "powerful" sermon really worked and the little girl coughed up the bottle cap!

I doubt if that sermon deserves any praise, but it will certainly live on in the minds of the McChesney family as a miracle-working effort.

• • •

Which reminds me that a friend of mine once preached in a Miami church a sermon which must have been even more amazing. When it was over and the people had gone home, the janitor came up with a set of false teeth which somebody had dropped on the back seat!

Then there was the evangelist down in Arkansas who preached on Jonah and told the story of the vomiting whale so realistically that a hound dog who had crept

under a seat down front was actively nauseated.

• • •

Back in the office a day later, I am trying to stay awake after 1,200 miles of travel and very little sleep. But it was fun.

See you next week, in passing.

### Asia and Africa Puzzled by "Christian Nations"

"There was a time when the countries of Europe and the Americas were considered Christian, and those of Asia and Africa the principal mission fields," said Dr. John T. Semands, Methodist missionary to India since 1941, in a recent address at Lake Junaluska.

"But today I often feel that India, for example, is more Christian than the United States," he added.

Dr. Semands, home on furlough, said he was shocked by the apparent decline in the morals of Americans.

He cited drinking, the increasing number of alcoholics, smoking (especially among women), obscene magazines, juvenile delinquency, semi-nudity in women's dress, and the climbing divorce rate.

"In India there is less and less drinking, and liquor is banned in many states; hardly a woman smokes, divorce is very rare, and even non-Christian censors cut out the sexy scenes of Hollywood movies," he said.

How so-called Christian nations could have started two world wars puzzles the people of India, Dr. Semands said.

Racial strife, he added, has damaged the United States in the eyes of Asians more than anything else in recent years.

"When sixteen ministers in Little Rock joined in a public statement that 'segregation is the will of God,' the story appeared in every newspaper and on every radio in India in less than twelve hours," he said.

Dr. Semands urged "a new look at missions," and said "every Christian, if he is genuine, should consider himself a missionary in his own community, and not leave the work of witnessing for Christ to a selected few."



So new that it glistens, Wesley Heights Church building on the outskirts of Lexington, is only four months old. Located between Bypass 29-70 and the Mocksville road, it will serve the growing residential area in that section. The church was built through the co-operation of the Davidson County Church Extension Society. The congregation was organized in 1958 by Rev. C. E. Ridge, retired, who at this Conference turned the responsibility over to the new pastor, Rev. J. Harley Cecil.



S

NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY  
LIBRARY  
DURHAM N. C.  
DEC 1 1959

September 3, 1959

Volume 104

Number 35



## Our Total Enlistment Program

It is my hope and prayer that all our ministers and every church member will together co-operate wholeheartedly in the Total Enlistment Program now being directed for us by our Board of Evangelism. The year of total enlistment, 1959-1960, is on us, with its three-fold call for enlistment:—

First, of self;

Then, of your own church's membership;

Then, of your community as a whole.

Methodists everywhere are asked to work in a concerted way and at a unified time in this move. However, each minister and church must feel free to adopt such patterns for action as good sense and local conditions seem to direct. Our own Western North Carolina Conference Board of Evangelism will give needed direction as the weeks and months roll—then it is up to us each one where we are.

Our Methodist Church began as an evangelistic movement, and always the evangelizing principle has been at the heart of it. We must today continue this effort to reach the unreached, and reawaken the lukewarm. New techniques may be called for, but there is no substitute for presenting the Word of God to man boldly, strongly, and pleadingly. Let us do this in these weeks and months ahead with renewed zeal, and a sincere desire to have a total enlistment for Christ. "Evangelize or die" is the message that two thousand years of Christian history writes indelibly over the altar of every church.

### Featured in This Issue

#### WESTERN N. C. CONFERENCE EVANGELISM

See

Pages 4, 5, 6, & 7

for

Details

Nolan B. Harmon  
Bishop



# Carolina Briefs

The Rev. Kenneth Moore, pastor of St. Mark's Church, Charlotte, was guest minister at the Hickory Grove Methodist Church of that city on Sunday, August 23.

The Rev. J. Bascom Hurley, retired minister of the N. C. Conference, was guest preacher at Hamilton and Robersonville on Sunday morning, August 9, where the Rev. N. B. Hill is pastor. Also, on Sunday morning, August 16, he preached at Angier, filling the pulpit of the Rev. J. D. Stott.

The Rev. Robert M. Poulk, pastor of Salem Church, Goldsboro, was guest preacher at the Saint Paul Methodist Church of that city on Sunday, August 23.

A three-day revival series will be held at the Wynnewood Park Methodist Church, Raleigh, September 23, 24 and 25. The revival speaker will be the Rev. C. Wade Goldston, professor of Bible and Sociology at Louisburg College.

The Leet-McCullar Stewardship Evangelism Team from Dallas, Texas, which has held crusades in a number of churches in the N. C. Conference during the past year, opened a crusade at the Hebron Methodist Church, Durham District, on August 26, which will continue through Sunday morning, September 6. Services are being held each evening, except Saturday, at 8 p.m. The team is composed of the Rev. L. O. Leet, National Stewardship Evangelist for the Christian Churches of America, and Mrs. Idalee McCullar, also an ordained evangelist and accomplished musician.

Edwin Easter of Lexington, soloist and choir director of wide experience, formerly assistant music director in First Methodist Church and director of music at First Baptist Church, is available for a full-time job of minister of music. At the present time, he is director of the Lexington Choral Society and tenor soloist at Centenary Methodist Church, Winston-Salem. He may be addressed at 6 Woodcrest Drive, Lexington, N. C. (Telephone, Chestnut 6-4179.)

The Intermediates of Spencer Memorial Methodist Church enjoyed a Christian Adventure Week the week of August 9th, led by Miss Pat Fisher. The subject of the week was, "Understanding the Bible." The Rev. Gilbert Miller concluded the week's activities with a series of games to test the young people's knowledge of the Bible.

During a heavy electrical storm on Tuesday evening, August 18, lightning struck the steeple of the Cokesbury Methodist Church of Stedman, N. C. Fragments of the asbestos shingles on the steeple were thrown widespread over the lawn of the church. The damage is covered by insurance, and will be repaired as soon as possible.

The Cokesbury Methodist Church of Stedman will hold its annual homecoming on Sunday, October 11, throughout the day. Sunday school will meet at 9:45, and the morning worship service at 11:00, with the pastor, Dr. Morris L. Husted, bringing the message. At the noon hour, a picnic dinner will be shared. The M.Y.F. will meet at 6:30, and the evening service will be at 7:30.

Waynesville District ministers and families met for a picnic and day of recreation at the Harold H. Hinton Memorial Rural

Life Center near Hayesville, on August 4th. Boat-riding and water-skiing on beautiful Lake Chatuge were enjoyed following the picnic dinner. Swimming in the lake and fishing were chosen by some. Meeting in a brief business session, wives of the ministers elected the following new officers: President, Mrs. Claude Young, Vice-President, Mrs. Doris Smotherman, Secretary-Treasurer, Mrs. R. T. Houts, Jr. The ministers also met in a business session to discuss the plans for the Fall emphasis on evangelism. They were led by the Rev. Frank Smathers, district superintendent, and by the Rev. A. L. Maxwell, district chairman of Evangelism.

Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, was guest minister at the Ardmore Methodist Church, Winston-Salem, on Sunday, August 23.

Dr. D. E. Wassen, professor of Economics at Pfeiffer College, was guest preacher at First Methodist Church, Wadesboro, on Sunday, August 23.

Dr. Bernard Boyd, head of the department of Religion at the University of North Carolina, was guest speaker at Centenary Church, Winston-Salem, on Sunday, August 23.

Dr. J. Clay Madison, superintendent of the Greensboro District, was guest minister at Wesley Memorial Church, High Point, on Sunday, August 23.

The annual homecoming of Eleazer Methodist Church on the Eldorado Charge will be held on Sunday, September 6. The pastor, the Rev. Jesse G. Stott, will deliver the morning message at 11 o'clock. Picnic lunch will be served at the noon hour. There will be singing in the afternoon by visiting quartets and trios. All former pastors, members and friends are cordially invited to attend. Revival services will be held each evening during that week at 7:30, with the Rev. Mike Tuttle as evangelist.

Homecoming will be observed at the Rockford Street Methodist Church, Mount Airy, on Sunday, September 13. Dr. Robert G. Tuttle, a former pastor and now superintendent of the Asheville District, will bring the message at the 11 o'clock worship service. A picnic dinner will be shared during the noon fellowship hour.

The Rev. Lester Griffith, former missionary to Algeria, was guest speaker at First Methodist Church, Gastonia, on Sunday, August 30. He and his family expect to leave the States on September 9 for Europe, where Mr. Griffith will assume a pastorate in Belgium.

Members of the Pleasant Grove Methodist Church, Charlotte, were happy to have as their guest minister on Sunday, August 16, the Rev. Jerry Faulkner, a former member of the church, who is now serving as associate minister and director of Christian Education at Central Methodist Church, Albemarle.

On Sunday, September 6, the annual homecoming service will be held in the Sandy Cross Methodist Church, located on Highway 58, about 7 miles from Rocky Mount. A former pastor, the Rev. W. B. Farrar of Raleigh, will bring the message at the 11 o'clock worship hour. Special music will be rendered by the choir under the direction of the organist, Mrs. Eva Winstead Bone. No service is scheduled for the afternoon, but the host pastor, the Rev. Clarence R. Breedin, will conduct his usual evening service at 7:30. Present and former members, together with honored guests, are invited to this service.

Sunday, September 13, will be homecoming day at Pleasant Grove Church, Oakdale Road, Charlotte, N. C. The Rev. Millard C. Dunn, superintendent of the Fayetteville District, and a former member of Pleasant Grove, will be the guest preacher. A picnic lunch will be shared at the noon hour on the Pleasant Grove Memorial Park grounds. The Rev. Howard R. Jordan, pastor, and the entire congregation extend a cordial invitation to all former members, friends and ministers of the church to join with them on this occasion.

The Rev. and Mrs. F. R. Davis of Lenoir, N. C., announce the marriage of their daughter, Barbara Ann, to Mr. Frank Wooten, son of Mr. and Mrs. Finley Wooten of Coolgood, Ky. The bride's father and her brother, the Rev. Lonnie Davis of Coleridge, N. C., performed the doubling ceremony on August 4, at the South Lenoir Methodist Church. Barbara Ann is a graduate of Mooresville High School and Asbury College. Frank is a ministerial student at Asbury College, Wilmore, Ky., where they are making their home.

The marriage of the Rev. James Stanford, associate pastor of Davis Street Church, Burlington, and Miss Jo Ann Spell, was solemnized on August 23, at Salemburg, N. C. A reception was given for them by the members of the church on the evening of August 28.

The 100th Anniversary of the Troutman Methodist Church will be observed on Sunday, September 27, with Bishop Nolan B. Harmon bringing the message at the 11 o'clock hour. The pastor, the Rev. Robert M. Hardee, invites all former pastors and friends to be with the congregation on that occasion.

The Rev. W. Reid Harris, retired minister now living in Hickory, was guest preacher at the Westview Methodist Church of that city on Sunday, August 23, in the absence of the pastor, the Rev. J. T. Melton.

LaFayette Street Methodist Church, Shelby, will hold its annual revival September 20-25, with Dr. J. J. Rives, a retired minister of the Virginia Conference, as guest preacher. Dr. Rives is in constant demand as a speaker, preacher and teacher, and will bring messages of spiritual uplift and challenge.

◇ ◇ ◇

"To handle yourself, use your head. To handle others, use your heart."

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation  
Henry E. Gibat ..... Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



*Why would a successful lawyer, judge and North Carolina State senator, or men in other professions, give up all this and become a missionary?*

## Here Is Why One Did!

On this 25th day of August, 1959, we're headed for Southern Rhodesia, a British Colony near the Southeastern Coast of Africa. We'll stop in England and study for a period of time at St. Andrew's College, near Birmingham. This will involve special studies, giving us additional preparation for the missionary work which lies ahead. We'll leave England the latter part of December.

Who are we? Seavy is a lawyer, of Fayetteville, N. C. He served four years as solicitor and four years as judge of the Cumberland County Recorders Court. He served two years as State senator of North Carolina, and is a graduate of Fayetteville High School, Wake Forest College and Wake Forest Law School.

In 1956, Seavy travelled with Holland Hale, a Methodist minister, through the jungles of ten countries in South America. He slept out and cooked out, and bathed in the mountain streams. He saw the great need for uplifting of thousands of people who are scarred by lack of education, by ignorance and its accompanying evils of poverty and non-Christian ways of life. He visited missionaries and could see and understand the great work they are doing for the uplifting of small segments of humanity. Seavy saw and understood the tremendous need for Christian education and understanding.

Virginia is a graduate of Fayetteville High School and Meredith College. She has taught school in Wilmington, N. C., and in Fort Bragg, N. C. She has always had a strong interest in missionary work. Virginia and Seavy were married November 16, 1956, and they began reading and inquiring about missionary work, and learned more about the needs of the world.

Virginia Carolyn (Carrie) was born September 25, 1957; Catherine (Cathy) Brooks was born July 3, 1959.

We were accepted as missionary candidates of the Board of Missions of the Methodist Church in September, 1958.

In addition to our many experiences of life in working with people, our preparation for the service ahead includes two quarters of study at Scarritt College, Nashville, Tennessee, and a summer at Chapel Hill, N. C., studying



about Africa, its people and its problems, and attempting to learn more about Christianity.

We were commissioned at Buck Hill Falls, Pennsylvania, in January of this year. Seavy attended the annual meeting of newly-commissioned and furloughed missionaries at DePauw University, Greencastle, Indiana.

We have rubbed elbows with, and have known and appreciated, hundreds of the finest people in the world's family of missionaries. We know that they're not sad-faced, "different" people. They're not the people depicted by cartoonists, blindly marching to a cannibal's boiling

pot in the midst of a steaming jungle.

We do know that they are happy people, eager to serve mankind, content in their experience of witnessing for Christianity—happy to contribute their lives of work toward elevating the living standards of those who know nothing but poverty and chaos, and relieving many of disease, suffering and ignorance.

We have learned that missionaries are strong, often athletically inclined, and studious, with a reasonable knowledge of world-affairs. They can till the ground and dig a well; they can build a house and blaze a road; they can walk with princes and with kings. "... Nor lose the common touch." They are a part of all. "... they have met," and many they have not met.

We're going to Southern Rhodesia as missionaries in the field of education. Seavy will provide legal services in those instances where legal problems are presented—for individual missionaries as well as in matters pertaining to relationships between the missionary groups and the Governmental officials.

We are humble as we recognize the tremendous responsibilities which shall be awaiting and ever with us. We are humble as we understand the enormity of the footprints in Africa, left by those who had not the material resources which shall aid us, but who had only the strength and zeal of the Christian Witness. We are humble as we realize the sincere confidence which has been placed in us by our supporting church—Calvary Methodist Church in Charlotte, N. C., and the North Carolina Methodist Conference, and the many individuals who have expressed strong interest in the missionary cause.

This is the first of a series of periodical letters. We hope to tell a part of the "Missionary Story," as it unfolds in Africa, and as we see it. This letter will reach only a small number of persons who might be interested in learning more about missionary work. We shall be happy to know of your interest. (The 10c Air Mail letter form may be purchased at any Post Office, and will save expense and insure efficient communication).

Sincerely,

THE CARROLLS

Seavy, Virginia, Carrie & Cathy



# Total Enlistment for Christ

September 1 - December 6, 1959

The Western North Carolina Conference

Program of Evangelism

for

THE YEAR OF TOTAL ENLISTMENT

Eleven Districts at work simultaneously in a Program of Total Enlistment to Achieve in every local church:

1. *Total enlistment of every member* of every local church in some form of Christian activity, in the confidence that the active member seldom becomes a lost member.
  2. *Total enlistment of the unenlisted* to be found about every local church—these persons to be sought out and won for Christ and for Church School membership and church membership.
  3. *Total enlistment of the self* of all church members—in the sense of full dedication of the self, including talents, time, and resources and full commitment to Christian living in all the relationships of life.
- In the case of some (particularly young persons) and emphasis upon enlistment for the ministry and full-time church vocations.

Sponsored By

The Board of Evangelism and the District Committees on Evangelism  
of the Western North Carolina Conference

in co-operation with

The Committee on Evangelism of the Southeastern Jurisdictional Council  
and

The General Board of Evangelism of The Methodist Church

## Calendar for Conference Total Enlistment Program

August 19 - September 6

### DISTRICT KICK-OFF MEETINGS

(See schedule of District Kick-Off Meetings)

District Evangelistic Rallies in each district sponsored by the  
District Committees on Evangelism

September 6-15

### KICK-OFF MEETINGS IN LOCAL CHURCHES

Each church will hold a Kick-Off Meeting to be followed by Friendly Visitation of all members to explain the Total Enlistment Program and to secure their participation. Each church will also build its Prospect Roll during this period. Newspaper ads will appear in the newspapers throughout the conference sponsored by groups of local churches in cities or in the counties.

September 16 - November 18

### FAMILY GROUP MEETINGS

Family Group Meetings in the local churches. The group will include prospective members along with the members, among whom will be those who are very active, active, less active and inactive. The meetings will be devoted to religious study, fellowship and prayer. The themes to be studied are:

1. The Meaning of "Total Enlistment"
2. Total Enlistment of All Church Members
3. Total Enlistment of the Family
4. Total Enlistment and the Unenlisted Community
5. Total Enlistment and the World Community
6. Total Enlistment of Time
7. Total Enlistment of Abilities
8. Total Enlistment of Material Resources
9. Total Enlistment of the Whole Soul
10. Total Enlistment of the People of God

### LAY SPEAKERS

Preaching Services in each church during the ten Sundays, using lay speakers to assist the pastors in churches having no scheduled services.

## District Evangelism

The District Committees on Evangelism have met in each district to plan the Total Enlistment Program within the district and the district-wide meetings.

Beginning on August 21 and continuing through September 13, each of the eleven districts will hold District Evangelistic Rallies and Kick-Off Meetings to launch the Total Enlistment for Christ Program in the district.

Some of the districts plan rallies on a district level, while others are conducting Kick-Off Meetings in each county. Special features characterize the district programs of evangelism as each district plans to meet the needs of evangelism within the district. Practically all districts plan to use Certified Lay Speakers for the 10 weeks period from September 20—November 22 to fill pulpits in churches having no scheduled services each Sunday. Special services to commission the lay speakers are being held in the Waynesville, Thomasville and North Wilkesboro Districts. Financial support for district evangelism is supplied in various ways, by the churches of the districts. The churches of the Charlotte District include a stated amount in their local church budgets for evangelism in the district. In the Marion District, a voluntary offering for district evangelism is received in each local church. Other districts receive offerings at the District Rallies. District Ministers' Retreats are being held in some districts prior to and following the evangelistic rallies. The North Wilkesboro, Marion and Waynesville Districts are among those having retreats for the ministers. The Winston-Salem District has fixed Sunday, September 13, as the time for the Kick-Off Meetings in the local churches. In the Waynesville District, the program will come to an end on December 6 at Waynesville District Conference. Those received into the church during the Total Enlistment Program will be presented to the session of District Conference at a service for which Bishop Nolan B. Harmon will be the speaker.

### ASHEVILLE DISTRICT

District Superintendent: Rev. Robert G. Tuttle



REV. JOHN R. HAMILTON



District Secretary of Evangelism: Rev. John R. Hamilton

District Evangelistic Rally: September 9, 6:30 p.m., Trinity Church, Asheville.

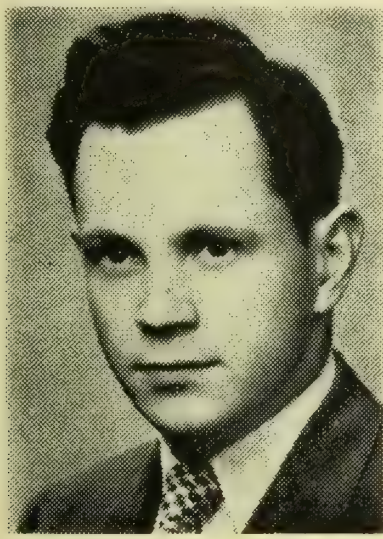
Speakers: Rev. Cecil L. Heckard, Mr. Robert M. Smith.

District Committee on Evangelism: Chairman; Rev. John R. Hamilton; A. C. Williams, Vice-Chairman; Mrs. Thomas E. Frutchey, Secretary; Rev. Robert G. Tuttle, Mrs. Cleatus Norton, Rev. J. P. Hornbuckle, Jr.; Rev. O. L. Brown, Rev. W. T. Hawkins, Rev. P. L. Shore, Jr.; Rev. J. H. Cooke, Charles H. Brackett, Jr.; Mrs. John W. Smith, Mrs. T. C. Roberson, Miss Lynette Gill, Miss Billie Anne Alley, Ross Clark, Don Pardue.

**CHARLOTTE DISTRICT**

District Superintendent: Rev. Walter Miller

District Secretary of Evangelism: Rev. D. Edwin Bailey



REV. D. EDWIN BAILEY

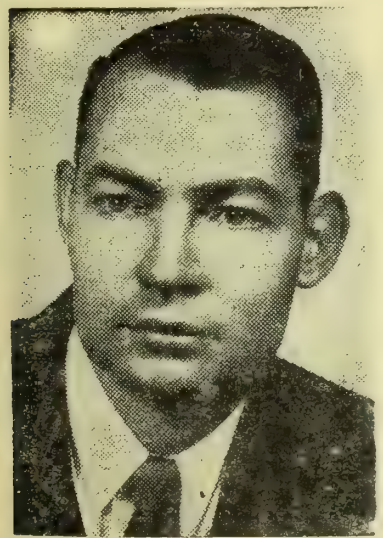
District Evangelistic Rally, September 3, 7:30 p.m., Myers Park Church.

Speaker: Dr. Paul Hardin, First Methodist Church, Birmingham, Ala.

**GASTONIA DISTRICT**

District Superintendent: Dr. Eugene Few

District Secretary of Evangelism: Rev. H. D. Garmon



REV. H. D. GARMON  
(Continued on page 6)

# Total Enlistment for Christ

**TOTAL ENLISTMENT PREACHING SERVICES**

"Total Enlistment for Christ" will be the major theme of the preaching services during the ten-week period. The subjects of the Enlistment program will become the subjects of the weekly messages of pastors and lay speakers:

- "Total Enlistment for Worship"
- "Total Enlistment for Prayer"
- "Total Enlistment for Giving"
- "Total Enlistment for Service"
- "Total Enlistment for Christian Living"
- "Total Enlistment for Witnessing"
- "Total Enlistment for Christ"

**VISITATION EVANGELISM WEEKLY**

Laymen will visit weekly those who have never accepted Christ as their Saviour and those in each community whose membership should be transferred.

**FULL-TIME CHRISTIAN SERVICE**

The need of the Church for full-time workers and the challenge to enter Church-related vocations will be sounded in pulpit, in family group meetings and in Church School classes.

**November 22  
TOTAL ENLISTMENT SUNDAY**

A great Sunday in each church with maximum attendance at a service of enlistment.

**November 22 - December 6  
MEMBERSHIP TRAINING**

Those who have been won for church membership will be instructed in preparation for reception into the church.

**December 6  
MEMBERSHIP SUNDAY**

A special service at which the new members will be received and recognition given to those who have decided for full-time Christian service.

## SCHOOL OF EVANGELISM FOR YOUNG MINISTERS

SPONSORED BY THE BOARD OF EVANGELISM, WESTERN NORTH CAROLINA CONFERENCE

September 7-9, Trinity Church, Lexington, N. C.

**The Doctrinal Foundations of Evangelism**

<b>Monday</b>	
4:00 p.m.	Registration
6:00 p.m.	Fellowship Supper
7:00 p.m.	Devotional ..... John Carper
7:30 p.m.	"Doctrinal Foundations of Evangelism" ..... Bishop Harmon
8:20 p.m.	Discussion Period ..... Bishop Harmon
9:00 p.m.	Fellowship Period

**Pulpit Evangelism**

<b>Tuesday</b>	
7:45 a.m.	Morning Prayers
8:30 a.m.	Devotional ..... John Carper
8:55 a.m.	Announcements
9:00 a.m.	Pulpit Evangelism I ..... Dr. J. Clay Madison
9:50 a.m.	Intermission
10:00 a.m.	Pulpit Evangelism II ..... Dr. J. Clay Madison
10:50 a.m.	Intermission
11:00 a.m.	The Altar Call ..... Cecil Heckard
12:00 Noon	Lunch

**Local Church Evangelism**

1:45 p.m.	Assembly
2:00 p.m.	The Commission On Membership and Evangelism I ..... Horace Bolick
2:45 p.m.	The Commission On Membership and Evangelism II ..... Horace Bolick
3:30 p.m.	Planning Visitation Evangelism ..... John Hamilton
4:15 p.m.	Free Time
6:00 p.m.	Training Supper ..... John Hamilton
7:30 p.m.	Applied Visitation Evangelism ..... John Miller
9:30 p.m.	Sharing Period ..... John Hamilton

<b>Wednesday</b>	
7:45 a.m.	Morning Prayers
8:30 a.m.	Devotional ..... John Carper
8:55 a.m.	Announcements
9:00 a.m.	Fellowship Groups ..... H. P. Myers, Jr.
9:50 a.m.	Intermission
10:00 a.m.	The Week of Evangelistic Preaching Services ..... Cecil Heckard
11:00 p.m.	The Goal of Evangelism ..... H. P. Myers, Jr.
12:00 Noon	Adjournment with Lunch



# A REPORT ON EVANGELISM IN THE WESTERN NORTH CAROLINA CONFERENCE

Membership in the Western North Carolina Annual Conference Compared  
with the Other Three Largest Conferences in Methodism, 1958

No. Conference	Total Members	Received P. of F.	No. to Win One	Received all Methods	Removed all Methods	Mem. Gain or Loss	Mem. % Gain or Loss	State Pop. % Gain
1. Virginia	332,671	12,875	25.1	26,996	17,759	9,182	2.8	2.8
2. Ohio	319,255	12,914	24.4	23,364	19,986	3,553	1.1	1.5
3. N-E Ohio	254,252	11,990	20.8	20,672	16,137	4,535	1.8	1.5
4. W. No. Car.	254,338	7,611	33.0	15,290	12,548	2,926	1.2	1.7

## Report On Conference Year 1958-1959

Infants baptized	3,217
Received on profession of faith	7,878
Removed by quarterly conference	5,121
Membership increase	998
Barren churches	234

## Record for Seven Years, 1953-1959

Year	Infants Baptized	R'd On P. F.	Removed By Q. C.	Membership Increase	Barren Churches
1953	3,174	8,339	—	4,507	274
1954	3,207	6,536	—	1,748	317
1955	3,422	6,812	—	681	282
1956	3,419	6,472	—	1,884	274
1957*	2,947	6,709	3,442	2,082	316
1958	3,342	7,615	3,265	2,734	260
1959	3,217	7,878	5,121	998	234

\* Short year (8 mos.)

## Barren Church Report by Districts, 1958-1959

Asheville	22	Salisbury	8
Charlotte	14	Statesville	14
Gastonia	10	Thomasville	32
Greensboro	14	Waynesville	29
Marion	20	Winston-Salem	23
North Wilkesboro	48	TOTAL	234

## Barren Church Report by Districts 1953-1959 (Seven Years)

	1953	1954	1955	1956	1957	1958
Asheville	18	37	32	35	26	21
Charlotte	20	21	23	25	24	18
Gastonia	15	14	10	8	19	23
Greensboro	11	14	10	5	12	13
Marion	54	59	43	20	25	20
North Wilkesboro	—	—	—	49	63	43
Salisbury	13	9	16	22	11	10
Statesville	41	33	35	13	14	14
Thomasville	40	47	36	37	45	29
Waynesville	25	38	37	38	39	36
Winston-Salem	37	45	40	22	38	33
TOTAL	274	317	282	274	316	260

## Barrenness and Size of Church Membership

The membership shows to a great extent the evangelistic potential. Some churches are so small it is conceivable that there is no potential. Churches with a large membership which received only a few on profession of faith may be doing less evangelistically than the small churches with less evangelistic potential because of their small membership and their location in isolated communities where there is no population growth.

Among the churches receiving none on profession of faith last year are: 27 churches with membership of 1-25; 53 churches with membership of 26-49; 54 churches with a membership of 50-74; 39 churches with membership of 75-99; 33 churches with membership of 100-149; 18 churches with membership of 150-199; 10 churches with membership of above 200.

District	1-25 Members	26-49 Members	50-74 Members	75-99 Members	100-149 Members	150-199 Members	Over 200
Asheville	—	8	6	2	6	—	—
Charlotte	2	3	1	3	4	—	1
Gastonia	2	3	1	—	2	1	1
Greensboro	1	—	1	4	2	4	2
Marion	4	5	4	5	—	—	2
North Wilkesboro	7	14	16	5	3	2	1
Salisbury	1	—	1	3	2	1	—
Statesville	1	3	2	2	2	4	—
Thomasville	3	6	4	5	8	3	3
Waynesville	5	6	12	4	1	1	—
Winston-Salem	1	5	6	6	3	2	—
TOTAL	27	53	54	39	33	18	10

## District Evangelism

District Rally: Sept. 1, 7:30 p.m., First Methodist Church, Gastonia.

Speaker: Dr. Eugene Few

District Committee on Evangelism: H. D. Garmon, Chairman; Gordon Goodson, Vice-Chairman; Rev. George Needham, Sec.; C. E. Murray, Treasurer; Dr. E. C. Few, Rev. R. W. McCulley, Rev. G. H. Allred, Rev. Fred W. Paschall, Ed Shuford, Horace F. Murphy, Mrs. Thad Ford, Harvey Jonas.

## GREENSBORO DISTRICT

District Superintendent: Dr. J. Clay Madison

District Secretary of Evangelism: Rev. Mitchell Faulkner

Greensboro—Sept. 1, 7:30, Christ Church

High Point—Sept. 2, 7:30, Wesley Memorial

Rockingham—Sept. 2, 7:30, Leaksville



REV. MITCHELL FAULKNER

## MARION DISTRICT

District Superintendent: Rev. J. E. Yountz

District Secretary of Evangelism: Rev. L. B. Laye

Subdistrict Evangelistic Rallies:

Burk County—Valdese, First Church, Sunday, Aug. 23, 7:30 p.m.

Speaker: Herman F. Duncan, First Church, Lenoir

Rutherford—Polk Counties, First, Forest City, Sunday, Aug. 30, 7:30 p.m.

Speaker: Rev. J. G. Huggins, First Church, Gastonia

McDowell—Mitchell Counties, First, Marion, Wed. Sept. 2, 7:30 p.m.

Speaker: Herman F. Duncan, First Church, Lenoir

District Committee on Evangelism: Rev. L. B. Laye, Chairman; Mr. C. B. Burgin, Vice-Chairman; Rev. C. J. Honeycutt, Secretary; Rev. E. E. Hiatt, Treasurer; Mrs. Harold Lafavers, Rev. Paul Cassell, W. T. Conley, Worth Johnson, Goodson Mull, Mrs. M. G. Ervin, Mrs. Elyse C. McGimpsey, Ann Beatty, Donald Watkins, Joyce Powell, Rev. J. E. Yountz.

## NORTH WILKESBORO DISTRICT

District Superintendent: Rev. Garland Stafford

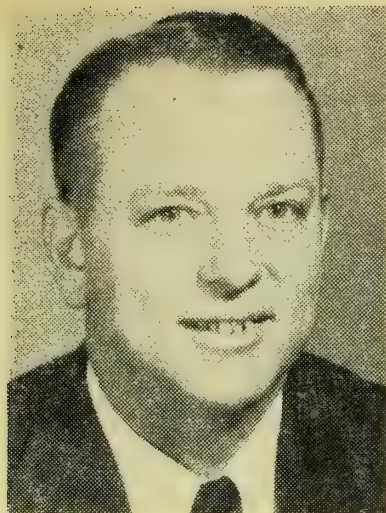
District Secretary of Evangelism: Rev. Raymond L. Wilkinson

District Evangelistic Rallies:

Avery and Watauga—Tuesday, August 25, 7:30 p.m., at the Newland Church

Speaker: Rev. Bobby Joe Dennis  
Ashe and Alleghany Counties—Wednesday, August 26, 7:30 p.m., at the West Jefferson Church





REV. RAYMOND L. WILKINSON

Speaker: Rev. George Culbreth  
Alexander and Wilkes Counties—Thursday,  
August 27, 7:30 p.m., at the Wilkesboro  
Church

Speaker: Rev. Preston Hughes

District Committee on Evangelism: Chair-  
man, Rev. Raymond L. Wilkinson; Vice-  
Chairman, Mr. Ted Brach; Mrs. J. C. Reins,  
Rev. Ray Stephens, Rev. A. A. Wilson, Rev.  
Bobby Joe Dennis, Mr. Wayne Shepherd,  
Mr. T. C. Ruffy, Mr. R. C. Wyatt, Mrs.  
Julian Reeves, Mrs. Herman Gentry, Mrs.  
Floyd Fox, Miss Dorothy Phipps, Mr. Royce  
Wiseman, Mr. Henry Drum, Rev. Garland  
Stafford.

#### SALISBURY DISTRICT

District Superintendent: Rev. Paul Town-  
send

District Secretary of Evangelism: Rev. J.  
Julian Holmes

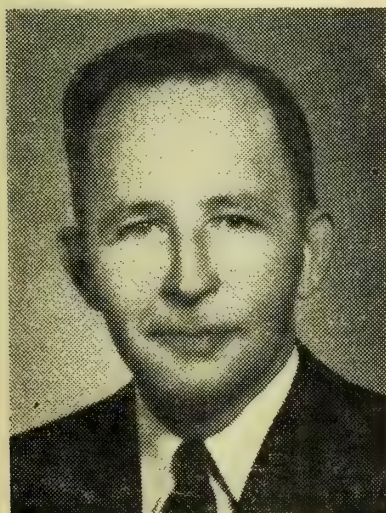
District Evangelistic Rally: August 30, 7:30  
p.m., Trinity Church, Kannapolis.

Speaker: Dr. Charles P. Bowles

District Committee on Evangelism: Chair-  
man, J. Julian Holmes; Vice-Chairman,  
W. E. Eagle; Mrs. F. T. Lisk, Rev. Earl  
Crowe, Rev. R. L. Young, Rev. J. D. Harris,  
R. M. Cochran, W. E. Eagle, Everette Beam,  
Faye Brown, Gene Stares, Alton Little, Mrs.  
David Smiley, Mrs. John R. Boger, Mrs.  
E. L. Murphy, Cecil L. Heckard.

#### STATESVILLE DISTRICT

District Superintendent: Dr. J. Elwood Car-  
roll



REV. J. JULIAN HOLMES

District Secretary of Evangelism: Rev.  
Charles A. Bruce

District Evangelistic Rally: September 3,  
First Church, Newton, 7:30 p.m.

Speaker: Dr. J. E. Carroll

District Committee on Evangelism: Chair-  
man, Rev. Charles E. Bruce; Vice-Chairman,  
Mr. W. H. Duhling; Rev. W. H. Pheagin,  
Jr., Rev. O. D. Smith, Rev. Malcom C.  
Reese, Rev. H. P. Myers, Jr., Mrs. E. E.  
Kipka, Mr. E. M. Dudley, Mr. R. D. Huitt,  
Mr. W. A. Lundy, Miss Ramona Morton,  
Mrs. C. P. Holland, Mrs. J. H. G. Mitchell,  
Mr. T. R. Owen.



REV. CHARLES A. BRUCE



REV. JOHN K. MILLER

#### THOMASVILLE DISTRICT

District Superintendent: Rev. John S.  
Carper

District Secretary of Evangelism: Rev.  
John K. Miller

District Evangelistic Rally: August 21, 7:30,  
First Church, Thomasville.

Speaker: Dr. Lee Tuttle

District Committee on Evangelism: Rev.  
John K. Miller, District Secretary and  
Chairman; Mr. Albert F. Berrier, Vice-  
Chairman; Mrs. Frank Stough, Rev. Phill  
Gibbs, Rev. Ralph H. Taylor, Rev. Don  
Payne, J. E. Kelley, Mack Crawford, Gar-  
land Allen, Miss Faye Keller, Jadee Go-  
forth, Jane Carter, Sally Veach, Mrs. W. H.  
Tutterow, Mrs. George McDow, Mrs. W. F.  
Redding, Jr., Richard H. Moore, Fred  
Morrison.



REV. A. L. MAXWELL, JR.

#### WAYNESVILLE DISTRICT

District Superintendent: Rev. Frank  
Smathers

District Secretary of Evangelism: Rev.  
A. L. Maxwell, Jr.

Subdistrict Evangelistic Rallies:

Haywood—Sept. 13, 3:00, Central, Canton

Speaker: Dr. Trigg James

Western—Sept. 6, 7:30, First, Murphy

Speaker: Rev. Herman Nicholson

Jackson-Macon-Swain—Sept. 13, 7:30, First,  
Franklin

Speaker: Rev. Tom Houts

District Committee on Evangelism: Chair-  
man, A. L. Maxwell, Jr.; Vice-Chairman,  
Clyde R. Hoey; Mrs. Clyde R. Hoey, Rev.  
J. W. Braxton, Rev. R. E. Early, Rev. R. T.  
Houts, Jr., Mr. Frank Martin, Mr. Herbert  
Gibson, Sr., Mr. John Siler, Dale Willis,  
Miss Sue Haigler, Mrs. Grady Rogers, Mrs.  
Leroy Sossamon, Mr. Sam L. Davidson,  
Rev. Frank Smathers.

#### WINSTON-SALEM DISTRICT

District Superintendent: Dr. Lee F. Tuttle

District Secretary of Evangelism: Rev.  
H. E. Bolick

District Evangelistic Rally: September 13,  
7:30 p.m., Centenary Church, Winston-  
Salem.

Speaker: Dr. Earl J. Saunders, District  
Superintendent of Richmond District,  
Richmond, Virginia.

September 13, 11:00 a.m., Kick-Off Ses-  
sions in all local churches of the district.

District Committee on Evangelism: Chair-  
man, Rev. Horace E. Bolick; Ira Shamel,  
Robert M. Smith, Mrs. A. L. Smith, Mrs.  
Russell Young, Rev. W. Harold Groce, Rev.  
Robert Crawley, Dr. Lee F. Tuttle.



REV. H. E. BOLICK



## Sunday Evening Services

Methodist Information quotes Dr. Charles L. Allen, pastor of the thriving Grace Methodist Church, Atlanta, as saying that informality is the answer to the problem of increased attendance at Sunday evening services.

We have an idea that the good doctor is mistaken, or else he is just being modest. There are few Methodist evening services which are not informal—and some of them to a painful degree. Our guess is that it is not informality or a song-fest that brings people to Grace Church, but the person-to-person preaching of its pastor, who has attracted nation-wide attention by his books and his radio sermons.

Any pastor who thinks that a “peppy” service on Sunday nights will attract crowds in these days of television spectacles is due for a disappointment. Our advice is not to depend upon anything to draw the crowds, except the preaching of the gospel in sermons addressed to the needs of people. This is what has made Grace Church grow, not its music or its informality.

It is a mistaken notion that preachers can't be good preachers without being “informal”—whatever that means. Of course, they should be easy and familiar in their delivery; they should be witty, at the proper time and place; and, above all, they should be interesting and Biblical in their teaching. But a good song leader and a rip-snorting choir, singing popular gospel tunes, will not make a good service.

We are reminded of another popular and effective preacher in Dr. Allen's home town of Atlanta. He, too, knew how to preach to men's hearts. He, too, was informal in his sermons. But he was an Episcopalian, wedded to his prayer book, and the services of his church were liturgical and beautiful. People of all denominations came to hear Dean Raimundo de Ovies, not to be entertained, not to exercise their vocal chords or get goose-pimples listening to close harmony of a gospel quartette, but to listen to him tell how God could save them from their sins and help them in their problems.

The setting was entirely different, but the men were quite similar. Both dealt with every-day life in terms of Christian teaching; both loved people and gave themselves unreservedly to the work of the Lord.

We have a suspicion that Dr. Allen said a great deal more than the reporter recorded, but it may be that he has not quite understood what is happening in his own church. People in Atlanta may enjoy a good rousing workout of their vocal chords, but the chances are that they do not come to church solely for that reason. They come to hear the gospel preached by one who has the power to make it real to them.

We would like to make a suggestion.



## A Prayer for Those Who Labor

*For those who labor without adequate reward, for those who labor for the common welfare, for those who perfect their skills for better performance, for those who direct the labors of others, for those who adapt machines to lift man's heavy burdens, for those who trade and those who transport, for those who mine and those who smelt, for those who cast and those who die, for apprentices and craftsmen, and for all who contribute to the health and welfare of their fellows through their industry and their effort, dear God, we thank thee. May they receive their reward in the words of the Master Workman, "Well done, thou good and faithful servant." AMEN.*

Why not try an experiment, and, instead of a “whoopie” service of singing under the bright lights, let the congregation assemble quietly in the dimly lighted sanctuary, sing a few great hymns of Charles Wesley, pray together several of the prayers from the Methodist Ritual, and then listen to a sermon which has been prepared as carefully as that which was preached at the morning hour. Let the minister put into that sermon every bit of effort that he can muster, let him present the gospel as the saving power of God.

Try that for six months and see if the congregations dwindle. If they do, then Methodism has changed from what it was in Wesley's time.

## Educational Testing; Is It Being Overdone?

*U.S. News and World Report* recently carried an article on intelligence tests suggesting that such testing was becoming a national craze and reporting that some educators were revolting against the over-emphasis on such methods. Dr. John K. Norton of Columbia College was quoted as saying that “the danger inherent in national tests is they they will promote uniformity. They cannot take into account the wide difference in conditions in different regions and school systems . . . I question the value of any national system of tests, even for college admission.”

Educational systems have their fads and fancies, and they change from time to time. Perhaps the time is ripe for a return to some old-fashioned teaching.

## Brother Homer's Hat Is In the Ring

While the prospective candidates of the major parties are acting coy and refusing to say just what they will do, one man has thrown his hat in the ring with great expectations and promises. Few people ever heard of him, outside the small group of holiness people who constitute the New York branch of The Church of God. Brother Homer A. Tomlinson, “bishop and general overseer,” has been announcing his candidacy for some time, but now he feels that a “miracle” is paving the way for countless hours of free time over the major radio and TV networks.

In the current issue of the poorly printed and even more poorly edited four-page sheet called *The Church of God*, he jubilantly promises that he will be elected president of the United States in 1960. The leader of this splinter group which originated in a dispute between two brothers in Cleveland, Tenn., some years ago, promises everything that anyone could imagine when he becomes president of this country and eventually head of world government. For example:

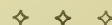
“I have promised them (the nations of the world) righteous men to lead their governments, all their poor shall be fed, and they would never be ashamed any more . . .”

In his argument, Brother Homer refers to the great work which he has done in “backward North Carolina” where, he says, “Down in the mountains we found a people that the world had just passed by, inaccessible, amazingly ignorant, officially described as people of the earliest stages of civilization in America. I can say that all this is changed now. And as God can do that for those people in our North Carolina mountains, the Lord can do the same for all the other nations. I am telling them so.”

Surprising, isn't it, that we haven't heard much about all that Brother Homer has done for us.

In case any of our readers are wondering if we are merely spoofing them, we suggest that they look up the Church of God in an almanac or year-book. There are several denominations of that name, but Brother Homer's group is listed as The Church of God and credited with 71,777 members. Where the 100 million members he claims come from, nobody knows. There are a few congregations in North Carolina, but most of those going by the name belong to the Cleveland, Tenn., group headed by the other Tomlinson.

But there is one thing about Brother Homer. He is certainly optimistic.



A prayer is not judged by its length, but by its strength.



## He Stood Before the Unfriendly Crowd

By ELSIE SIMESTER GARDEN  
Zaheerabad, Deccan, India

One of our younger Indian preachers calls May 6, "My Day." On that day he was summoned to the village "Panchayat," a court, to answer to a series of charges brought against him by a group of people who were anti-Christian and wanted to so frighten him that he would leave the village. He stood before the unfriendly crowd and made his statement, with the "patel," or mayor, in the chair. It was night—for that is usually when the men of the village are free and can attend court.

"You may go now," said the patel, after Jacob had made his statement. Then, because he was friendly to the young preacher, he called him aside and said, "If you are afraid these people will do you physical harm, I will send a guard with you."

"I am not afraid," said Jacob. "God will take care of me. You cannot always be with me in the jungle paths, and every night. But God is always with me. I am not afraid. Thank you."

For a week Jacob, the preacher, moved fearlessly among the people, his own friendly congregation and the unfriendly people who were planning to drive him out of the village. He smiled at every one and greeted all, friend and foe, with the word "Salaam"—"peace be unto you."

Then one night the court met again and Jacob was summoned. All the charges were withdrawn! "We were wrong," said his accusers. "Please forgive us."

The young preacher stood before the group and said, "My Savior was misunderstood. He forgave His accusers. I am His follower. I cannot hold a grudge against you. I am a preacher of peace. I am not here to make war. I am your brother. Why should I not forgive you?"

That was May 6. At the end of the month, the harvest was being gathered in. The men who had brought the charges, men of another faith, now brought the fearless young preacher twelve measures of grain collected from Hindu families in the village.

"This is our peace offering for you, panthulu (preacher). You are truly a man of God."

Last Sunday, at the time the offering was being taken up in our school church, a woman in a faded, but clean, saree walked up to the altar carrying on her head a black iron basin filled with fresh vegetables.

"These are the first fruits of my small garden," she said. "I have brought them to give to God and to thank Him for giving us a preacher."

She lives in a village eight miles from Zaheerabad where vegetables are scarce. When it rains heavily, it is not possible to get to the village by car or cart. Yet she had walked eight miles to bring her thank offering.

This autumn, the boys and girls of our school will present their thank offerings to God. They will all make great sacrifices to

★

be able to bring a gift to God. But every child, every man and woman in the audience will have an offering. It may be money—or a chicken, or eggs, or vegetable produce, or grain, or some piece of hand-work lovingly made as a love gift to God. But all of it will be made in gratitude to the Heavenly Father for His loving care during the past year.

## Forgiving Each Other

By ROBERT G. TUTTLE

Beloved, let us love: for love is light,  
And he who loveth not dwelleth in night.  
Beloved, let us love: for only thus  
Shall we behold that God Who loveth us.  
—Horatius Bonar

"Forgive us as we forgive others," or "Father, teach us to forgive each other as Thou hast forgiven us."

It is Dr. Arther Cowan who speaks of the tragedy of "a debt-collecting mind." This sort of mind adds up slight after slight, hurt after hurt, wound after wound, never forgetting a single one, until he is buried under a mountain of resentment. We pray that God might forgive us for failure after failure, and then, one by one, collect and harbor every injury against us. It is our unforgiving spirit that closes the door upon God's willing forgiveness.

God is a parent. Whenever one of the children insists upon hating another child, and refuses to forgive, the parent's heart is broken. There is a wound in the heart of the parent as long as there is a division in the family.

A modern novel reverses Paul's thought, "We are all members one of another," and makes it read, "We are all victims one of another." Others have had to forgive me hundreds of times and will have to forgive me hundreds of times in the future. It is only fair and just that I be willing to forgive them. We learn how to live together by practice, and if a forgiving spirit is not an ingredient, the rough corners will hurt us beyond repair.

We may feel that someone has slighted us, when they had no intention whatsoever of hurting us. Once a man in my church was terribly hurt because he thought I had failed to speak to him. The fact was, I was very fond of the man, but, being in intense conversation with someone else, I had not seen him. An inferiority complex had set him out hunting for trouble that did not exist. Someone has written a good prayer: "O Lord, help me to see the little things little and to see the big things big."

At times people do become malicious and seek to hurt others intentionally. This is a fearful thing. Should not our hearts go out in compassion toward one who is so sick morally and spiritually, that he would do unto another a malicious wrong? Here we arise to a new level with Christ—"Father, forgive them."

Just after the war, according to Dr. Tracy Jones, a Japanese girl came to the Phillippines and, wishing to continue her

education, sought to enter college there. Feelings were bitter and intense. With deep Christian wisdom, she made this simple statement: "I don't ask you to forgive me. I only ask that both of us ask God to forgive us of our mutual sins." She was accepted.

Are you having trouble? Is there a break between you and someone? It attacks you and makes your heart ache while you are shaving, or when you are washing dishes: What can you do about it? Here are some suggestions: Make a date. This first step is the most difficult. Say to this person honestly that this situation is becoming a great source of sorrow to you. Ask him wherein you are wrong. What does he think can be done about it? Listen to what he has to say. Be willing to do your part. Such a conference may surprise and amaze you—An enemy may become a friend.

There is no guarantee of success, however. The other person may not be willing to co-operate in any way. Don't get mad because he can't or won't respond. Pray for him, seek to help him, and leave him in God's hands. You will discover that a great burden has been lifted from your own heart.

"Let not the sun go down upon thy wrath" is good therapy. It fits the best in psychiatric knowledge. Clear your own soul each day; let not the little hurts accumulate. Start each tomorrow fresh and new, and molehills will never grow up to be mountains. Keep the door open toward the one who refuses to be forgiven.

C. S. Lewis once wrote that he had wondered how he could ever love someone who continually did things that he hated and despised. Then all of a sudden he awakened to the realizations that he had been doing this for years, and that someone was himself. This, I believe, makes clear exactly what Jesus meant, "Love thy neighbor as thyself."

The choice is ours. Men will follow the One on a cross to new experiences of reconciliation and understanding, saying, "Father, forgive them"—or they will follow those shouting, "Crucify him, crucify him," until men everywhere hang other men upon crosses of unforgiveness. The choice is ours.

There is joy in forgiveness. Revenge is not sweet. To be "magnanimous" is a wonderful spirit of life. Follow the simple wisdom of Spinoza: "Do not weep; do not wax indignant. Understand." Add to this Jesus' injunction, "Forgive seventy times seven." Now, "We know that we have crossed the frontier from death to life because we do love our brothers." (I John 3:14—Phillips' translation.)

When Jesus prayed out of his agony, "Father, forgive them," he was indicating that genuine oneness with the Father which made so real his last statement, "Into thy hands I commend my spirit."

"What are you doing at that Wailing Wall?"

Christ still pleads, "As I have loved you, love one another—As I have forgiven you, forgive one another."

*Teach me to forgive as freely as  
Thou has forgiven me. Amen*







# N. C. Caravan Youth Find Switzerland Fascinating; Bike Riders Visit France

*Thursday, July 23, Zurich, Switzerland—*  
We had such a happy surprise when we arrived at the station last night at 11:00 o'clock. A group of young people from the Tabor Methodist Church was there to meet us. Jim Auman and Susy Brose—Reinhard's wife had written to Eva Oppliger about our arrival in Zurich. Eva is Susy's cousin and she had arranged the reception for us—with the American Express and the Youth Group to greet us. We had a warm welcome. They saw us to the hotel and told us about some plans they had made for us while in Zurich. Theo Toggweiler was to have been our guide for the day (Caravaners of last year will remember him. His father is a lay speaker of the church and the owner of a furniture factory). However, at the last moment, Theo was not able to be with us due to illness in the home. Eva arranged to be with us instead. She is a lovely girl and we had a happy day. In the morning we visited one of the most famous craft shops in Switzerland, the Schweizer Heimotwerk at Uraniabruke. Here we found the authentic regional craftsmanship, including the work of the Alpine farm families as well as the more skilled works of semi-professional artisans. It was an education in itself. We could have spent hours there just admiring the beautiful needlework, the wood and ivory carvings and many, many more things. We were sorry we didn't have more money to spend!! We also went to one of the large department stores. The clerks are most courteous and friendly. They are required to be able to speak English. That was most helpful for us. We went back to the hotel for unch and a short rest.

In the afternoon we walked through the old section of the town, in and out of quaint little streets. Everyone walks in the streets in this section. The cars have to move slowly. We visited three churches in the area, all very near each other. The first one—Grassmunster—beautiful in its simplicity, was at one time Catholic but became Protestant during the Reformation. It was here that Zwingley preached. It is one of the oldest in Switzerland. We also went to Water Church—so called because it is built out on the lake. Much restoration work was in progress here. The last one we visited was the Fraumunster or "Women's Church." Each of these churches was at one time Catholic, but now Protestant. There is a legend about the founding of the Fraumunster. A deer appeared to two ladies and told them to follow him to a certain spot and there build a church. They hesitated at first but agreed to follow him down the mountains. He stopped at the spot on which the church stands. The story is depicted in murals which are now being restored. We were most interested in the fact that in the Water Church mentioned above, a community prayer meeting is held each Friday at noon—members of all Protestant churches come together for prayer and meditation. The Catholics hold a similar service at the same time in one of their churches. The people of Zurich are happy

that there is this one time that all Christians may have the opportunity of coming together—though in different places.

Zurich is truly the "Lakeside Garden City," especially this year when the whole city is gay with flowers—potted plants all along the streets, in the house and shop windows—everywhere flowers! This is a special project of the Flower Growers Association of Switzerland. Eva told us that the people of Zurich are grateful that their city was chosen as the demonstration center, and the members of the Caravan are grateful, too! As we strolled along the quaint streets and gazed across the blue waters of the lake to the wooded, green hills, then to the towering mountains in the distance, we were awed and humbled in the midst of all this beauty of God's handiwork. For the moment we could see why the American playwright, Thornton Wilder, would say, "The only city in Europe in which I like to live."

So, after visiting the churches, we went by motorboat across the lake to see the main exhibition arranged by the Association. It truly is a place of beauty beyond description. Every flower from the lovely Zinnia to the most exotic ones whose names we do not know are to be seen here, arranged in the most fascinating and perfectly blended color patterns. Those of us from Rockingham thought of Milford Grant-ham and his great love for flowers and wished that he, as well as all our folks at home, might see this lovely spot. Each member of the Caravan is especially grateful for the opportunities this summer has afforded, and one so often hears this expression from some member of the group: "If only the folks at home could be here with us!"

We could have spent hours here just resting, but it was time to go back to the hotel to get dressed for the evening program.

In the evening we were invited to go to Tabor Methodist Church for supper and a service with the young people. Tabor is the Mother Church of Methodism in Zurich with a very active youth group. They had prepared a delicious meal of hot dogs, potato salad, fruit and cake. The table was lovely with cut flowers and place cards in the MYF emblem. At each of our plates was one of their MYF pins. It was a happy evening of fellowship—singing and sharing of ideas. It was hard to say "goodnight" even at eleven o'clock. We were all saddened on this evening. Pat O. had just heard from her Mother telling about the passing of Mrs. Garber on Saturday of this week. We extend our love and sincere sympathy to Bishop Garber. We closed the day in a friendship semi-circle at the altar of the church singing together, "Blest Be the Tie that Binds Our Hearts in Christian Love."

*Friday, July 24—*On the train from Zurich to Lucerne. This is one of our shortest trips by train. We have only about an hour's ride. Theo Toggweiler came to the hotel, had breakfast with us and saw us off at the station. He regretted that he had

been unable to spend yesterday with us. He is a most interesting young man. He is a student—has spent some months in America and also worked at the Canadian Embassy in Bunn. He and his whole family are devoted Methodists who are giving of their time and means to the church. We have lunches with us packed by the hotel, since we had missed one of the meals due us due to train schedules. They had offered to do this for us and we are grateful. Perhaps we'll find a spot beside Lake Lucerne and have a picnic.

However, after arriving in Lucerne about noon, we decided to have our lunch in our rooms and get a short nap before our "together time" in the hotel drawing room at 2 o'clock.

Our hotel is located in the center of the city near the beautiful Lake Lucerne. The shops are fascinating with their wood carvings, fine laces and embroidery. This is an ideal vacation spot and there are many Americans here at this time. The lake is dotted with sailboats and many other unique water "sport vehicles." It is a treat just to sit by the lakeside and enjoy the beauty all about. All those things we have heard about Lake Lucerne are true.

We called the Methodist minister's home, the Rev. Hermann O. Schaad, several times during the afternoon but did not get an answer. We were disappointed. We always look forward to these contacts with the Methodist churches, "our homes away from home." Later in the evening we did contact Mrs. Schaad and learned that her husband was out of town and would not return until shortly before time for us to leave Lucerne.

In the evening we walked beside the lake and watched the "artificial gypsies" spouting water, rainbow colored, into the sky. It was lovely. From one of the open windows we could hear Swiss music. We decided to investigate and discovered that for about 60¢ we could go in and enjoy an evening of Swiss folk lore and music. Pop, Mom, Mary E. and Pat P. went in and it was such fun. There was yodeling and dancing, flag twirling and alpen horn blowing. We tried to get Pat to blow one of the 12 ft. long horns when they invited any one in the group to perform. The Alpine farmers use these to call to each other across the wide canyons. When we told the others what a wonderful evening we had, they were sorry they went back to the hotel.

*Saturday, July 25—*This is a day we'll always remember. We climbed Mt. Pilatus!! We browsed, shopped and rested during the morning hours, ate lunch at a quaint little cafe that the boys had found on one of their "jaunts," packed a picnic supper and were off to conquer Mt. Pilatus. It was a perfect afternoon for an outing. We rode by boat for almost 2 hours on the beautiful Lake Lucerne stopping at the little ports here and there to pick up more passengers. We saw some of the most elaborate and expensive hotels in all the world perched high on the mountain sides. Then we began the 7,000-ft. climb up the Pilatus, the steepest in the world, by means of the famous electric railway straight up the steep cliffs overlooking deep ravines, through tunnels and on to the summit. On the way we saw Alpine cottages here and there with cows grazing in the green pas-

(Continued on page 16)



## Dr. G. Ray Jordan Receives High Academic Honor

"A preacher of preachers and a teacher of preachers," are words applied by the *Atlanta Journal* to Dr. G. Ray Jordan, professor of homiletics at the Candler School of Theology, Emory University, who recently received one of the highest academic honors that could be bestowed upon him.

Dr. Jordan was elected to an elite group known as Phi Beta Kappa Associates for his "eminence as a clergyman and educator." This organization numbers only 200 in membership, and these members were selected from Phi Beta Kappa national honor society chapters throughout the country.

After 24 years as a Methodist minister, Dr. Jordan came to his present post in the Candler School of Theology, where he has been giving instruction and inspiration to embryonic preachers and serving as chapel preacher since 1945.

"Great preaching," says Dr. Jordan, "is both a comfort and a challenge to a congregation; and a preacher must learn to strike a balance between the two. He must provide the needed security that preaching can offer, and at the same time stimulate a desire to do something magnificent."

Dr. Jordan has traveled extensively, and has written a number of books and contributed to others. Several of his books have been selections of the Pulpit Book Club.

## Salisbury District Reports Progress

By I. L. SHARPE, Reporter

Two new churches have recently been organized. One is at Locust, in Stanly County, which already has a membership of 35, with the Rev. John Petty as its pastor. The church building, formerly owned by a primitive Baptist congregation, was purchased by the District Mission Society, at a cost of \$1,200.00. A roomy basement was dug underneath the building, and divided into class-rooms. Mrs. Spence Kirk of Albemarle, has furnished the church with 150 new Methodist hymnals. Other furniture has been placed in the building, these in the form of gifts from interested friends. The people of this growing West Stanly community are proud to have a new Methodist church in their midst, and all indications are there will be steady growth in membership.

The other new Methodist church is Bethany, out of Concord, on the Poplar Tent Road. It began with a membership of 25, and is located on an 11-acre tract of land. At present, a dwelling house is being used for services. The pastor is the Rev. F. E. Brown of Kannapolis.

Pastor Frank Starnes and the members of his Royal Oaks Church have paid off all the indebtedness on the church. These efforts evidence a great enthusiasm in this growing section, just out of Kannapolis. The church now has 115 members. Last year, with a membership of 100, it had a budget of \$10,000.00.

Another relatively new church is Center,



DR. G. RAY JORDAN

just outside of Concord, with a membership of 100. These good people hope to have all their indebtedness out of the way by October 1. The pastor is Bob Liles of Concord.

Another big item of interest in this fast-growing district is the District Camp site, recently purchased by the district trustees. This 48-acre tract is located at the foot of State Park Marrow Mountain in Stanly County. This camp, when completed, will be made available for all church groups. The MYF's are now endeavoring to raise \$6,500.00 by the time of the District Conference on December 12. This amount is needed to pay for the land, and to make a survey and a master plan for this modern camp.

The Rev. C. O. Kennerly, pastor of First Street Church, Albemarle, stricken with a heart attack some weeks ago, is still in bed.

Mrs. Kenney Brown of Albemarle, is the new director of Religious Education at the First Street Methodist Church in Albemarle.

## The UNICEF Story

THAT THEY MAY LIVE

Despite the use of preventive vaccine and new drugs, about five million persons still die each year from tuberculosis. In economically developed countries where hospital and other facilities for treatment are readily available, and living conditions are generally good, the death rate has dropped dramatically. In underdeveloped countries, however, this is not true.

For these areas, which are inhabited by three-fourths of the world's total population, the first hope in reducing the risk of infection lies in mass vaccination of children before they are infected. UNICEF, the United Nations Children's Fund, supplies the BCG (Bacillus of Calmette and Guérin) at a cost of only one cent per vaccination.

By the end of 1958, UNICEF and WHO, the World Health Organization, had assisted campaigns in which over 260 million tests had been given and 103 million children had been vaccinated. Wherever possible, local personnel takes over as fast as it can be trained. While the need is passing for international aid for vaccination measures, it is just beginning for the new method of home treatment with drugs. Simple, inexpensive, practical, effective methods are being worked out in various pilot areas.

A colorful example of the anti-tuberculosis fight is found in West Guinea where a successful mass campaign is being conducted with UNICEF aid to give protective BCG vaccinations to all who need it among an estimated 100,000 children. By the end of 1958, 99,000 tests and 52,000 vaccinations had been completed.

When this campaign first started, a WHO tuberculosis adviser visited the country and reported very favorably on the first stages of the project. He witnessed the vaccination activities in many villages which generally consist of 200 or 300 people at the most and often as few as 100.—U. S. Committee for UNICEF, United Nations, N. Y.



An eminent Chinese Methodist layman, Lt. Gen. J. L. Huang (center), poses with a group of young Methodist collegians who worked this summer at Lambuth Inn, Lake Junaluska, N. C., Methodist Assembly, where he was a bell hop in the summer of 1923 while a student at Vanderbilt University.

Gen. Huang is chairman of the board of trustees of Soochow University in Taipei, Formosa, a Methodist school. He was assured by Bishop Arthur J. Moore of Atlanta, Ga., that Methodists of the Southeastern Jurisdiction, who pledged \$50,000 to Soochow University's building program at the 1956 Jurisdictional Conference, will meet their pledge "on time."



## Teamsters Union Defeated in Organization of Pub. House

Nashville, Tenn.—Nashville Teamsters Union Local 327, cited by the McClellan Committee for corrupt leadership, was defeated in its efforts to organize for collective bargaining 88 service employees of the Methodist Publishing House by a vote of 44 to 36, with 8 votes challenged by the union and not counted, in an election, held Wednesday, August 19, by the National Labor Relations Board. For more than three months the Teamsters Union had actively sought to enlist a majority of the 88 employees in union membership. When they filed a petition for an NLRB election, the Methodist Publishing House agreed to "consent election" to permit this group of employees to register with as little delay as possible their true attitudes about the union through the secret ballot guaranteed by the Federal Government. The publishing house employs more than 1,100 people in its Nashville location.

Lovick Pierce, president of the publishing house and publisher of *The Methodist Church*, stated to publishing house employees and to the press that the publishing house would oppose the Teamsters Union in its efforts by every legal and honorable means. He cited the publishing house's policy of being neither pro-union nor anti-union, adding that he saw no need for the unionization of these employees. "The type of leadership in the Teamsters Union, both nationally and in Nashville, as exposed by the McClellan Committee, gave impetus to the house's determination. Several Nashville Teamster officials have been convicted for crimes of violence, including assault with intent to commit murder. This criminal element coupled with the Teamster Union's demand of loyalty to it above all else, created a moral issue. The publishing house has always reserved the right to question employees' relationships with outside organizations when a moral issue is involved," he stated.

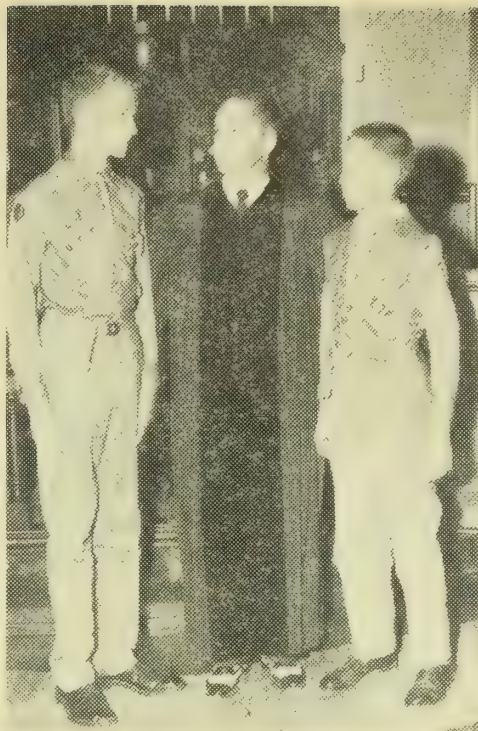
"Any church-related business enterprise has a responsibility to its church family, and to the community to conduct its business not only in conformity with Federal, State and local laws, but with a sensitive regard for ethics, morality and Christian principles.

"The sound defeat of the Teamsters Union by our employees, we accept as their endorsement of the relationship, compensation, and other factors connected with their employment."

## Big Spring, Charlotte, Completes New Parsonage

The Big Spring Methodist Church, located on Old Dowd Road, Charlotte, has completed a modern, new parsonage. The house is Colonial in style, has seven rooms, with a floor area of slightly more than 2,000 square feet. In addition, there is a large basement that can be developed later if the need arises. The structure is valued at somewhat more than \$20,000.

The Woman's Society of Christain Service has furnished the house comfortably and adequately, at a cost of around \$2,800.



On Sunday morning, August 16, at the 9 o'clock service, the God and Country Award for Scouting was presented by the pastor, the Rev. C. Jerome Huneycutt, to Larry Scott Speer, son of Mr. and Mrs. Clarence Speer, and Arthur George Clough, son of Mr. and Mrs. George Clough.

The boys had completed, over a period of 24 months, the church-related projects which are required for the award. These included folding bulletins, stapling the church newspaper, keeping envelopes, visitors' cards, counter checks and pencils in the Sanctuary, directing traffic for special church occasions, attending Camp Tekoa, and singing in the choir.

## I. F. Craven, Prominent Methodist Layman, Dies

After five years of declining health and two weeks of critical illness, I. F. Craven, churchman, industrialist, and educational leader of Ramseur, who was honored in 1952 as one of the town's beloved citizens, died on August 18 in Randolph Memorial Hospital, Asheboro, at the age of 86 years.

Funeral services were held at Jordan Memorial Methodist Church, with the Rev. Worth Sweet, pastor, and the Rev. Ernest

Page, officiating. Interment was in Ramseur City Cemetery.

Surviving are his wife and one son, Alton W. Craven of Ramseur.

For many years, Mr. Craven was chairman and secretary of the Ramseur School Board. He was largely responsible for the erection of the school gymnasium and the development of the I. F. Craven Athletic Field. He loved people and rejoiced in the progress and prosperity of his community.

As a Methodist lay leader, Mr. Craven held numerous responsible places in the Western North Carolina Conference, with regular attendance for more than 50 years. He was for years Sunday school superintendent, teacher, and chairman of the board of stewards.

## Social Action Leaders to Meet at Junaluska

Lake Junaluska, N. C.—Some 150 Methodist social action leaders in nine southeastern states will come here Sept. 15, for a three-day regional briefing conference.

The meeting at the Methodist Summer Assembly here is one of five regional conferences being sponsored this year by three general agencies of the church—Board of Temperance, Washington, D. C., the Board of World Peace, and the Board of Social and Economic Relations, both of Chicago. General sessions and workshops will center on Christian social relations at the local church, regional and national level.

The Rev. Robert Wilcox of Maryville, Tenn., is chairman of the conference.

## New Marine Corps Head Is Bible-Carrying Methodist

A Bible-carrying Methodist is slated to become the new commandant of the U. S. Marine Corps on Jan. 1.

He is Maj. Gen. David Monroe Shoup, 54, who has been named to the high military post by President Eisenhower, subject to Congressional confirmation.

General Shoup, who won the nation's highest military decoration—the Congressional Medal of Honor—for heroism at Tarawa in World War II, is known as a general who takes his Bible into battle with him, and as a "church-going Methodist" who reads his Bible daily.

## Boys and Girls!

... How about a pair of binoculars, a radio, or a bicycle?

If you want to know more about how you can get these prizes, just write a postcard to

Circulation Manager  
Box 508  
Greensboro, N. C.

Say, "Please send information on the subscription campaign," and be sure to sign your name and address.

We will send you a big 18-page catalogue of valuable prizes which you can earn by a few hours of after-school work selling subscriptions to the N. C. CHRISTIAN ADVOCATE.



## The Peril of Pride

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Background Scripture: Obadiah

Lesson Scripture: Obadiah 1-4, 10-15

This is Labor Sunday and we would do well to relate the theme of our lesson to the industrial and technical progress we have made here in America. We have all heard many times how we have more automobiles, more telephones, more mechanical gadgets of every kind than the people of any other nation. If the reader has the International Lesson Annual available, it will pay him to read the article on Labor Sunday by Walter P. Reuther, pages 301-303. Here Reuther is not writing as a representative of organized labor, but rather as a concerned citizen who feels that our inventive genius in the area of technology should be dedicated, not only to making and keeping our own nation strong and free, but also to see that the backward nations of the world should be encouraged to improve their own standard of living by learning to share some of these skills. "Peace," he says, "can no longer be an interlude between wars; it has become the essential condition of our survival."

The reader may ask what all this has to do with the lesson. It has a great deal to do with it. Just as pride among individuals has often led to conflict, so it is among nations. The little book of Obadiah (the shortest in the Old Testament) charges the Edomites with pride. But we mustn't forget that there was a good deal of pride among the Israelites, too. The Edomites were the descendants of Esau; the Israelites were the descendants of Jacob. There had been a long history of hatred between them, a hatred that often exploded into warfare. Reference to this enmity between Israelite and Edomite is reflected in the writings of Jeremiah (49:7-22), Isaiah (ch. 34), Ezekiel (ch. 35), Psalms (137:7), Amos (1:11) and other places in the Old Testament. This feeling against the Edomites lasted on down to New Testament times, and is shown in the hatred of the Jews for Herod the Great, who was of Edomite descent.

Prejudices of groups other than our own can last for centuries. We can see it all over the world today: hatred of Arab for Jew and Jew for Arab; African for Dutch and Dutch for African; Korean for Japanese and Japanese for Korean, etc. In Obadiah's view, there was nothing good to be said for the Edomites. He rejoiced at what he considered the impending doom that was about to overtake the hated enemy. He never criticizes his own countrymen, though we know from Bible history that they were not above reproach. In unforgettable poetry, he describes Edom's coming fate: "Though you soar aloft like the eagle, though your nest is among the stars, thence will I bring thee down, saith the Lord." By "the nest among the stars" is meant Petra, the capitol of Edom, situated high in the hills and almost inaccessible. However, the alliance of small nations of that region finally defeated Edom. They had become tired of her repeated raids upon them; so the battle-cry went out; "Rise up! let us rise against her for battle."

Today we hear much of the threat of war. As a matter of fact, we do not have peace, but an uneasy truce. We call it a "cold war," and pray it does not erupt into a "shooting war." It is shocking to observe that there are people in their late teens and early twenties who have never known what it is to live in a peaceful world. Will the pride of nations finally destroy our world? Perhaps we need to learn again to "fear the day of the Lord," as Obadiah urged his people to do. This might bring us a new humility and reduce the

danger of conflict. Clifford Bax has written some lines that all the nations might heed at this time:

"Turn back, O man, forswear thy foolish ways.

Earth now is old and none may count her days,

Yet thou, her child, whose head is crowned with flame,

Still wilt not hear thine inner God proclaim,

"Turn back, O man, forswear thy foolish ways."

## District Appointments

### GOLDSBORO DISTRICT

H. M. McLamb, Dist. Supt.  
First Quarterly Conferences for 1959-60

September	
Seven Springs, 8	6
Woodland, 8	8
Centenary, 8	9
West Smithfield, 8	10
Freemont, 11	13
Providence, 8	13
District Preachers' Fellowship	14
Wallace, 8	16
Bethel (Beston), 8	17
St. Luke, 11	20
Airboro, 7:30	20
Subdistrict Seminar—St. Paul	21
Subdistrict Seminar—Rose Hill	22
Goshen, 7:30	23
Subdistrict Work Shop—First, Clinton	24
Snow Hill, 11	27
Hickory Grove, 7:30	27
Subdistrict Seminar—Centenary, Smithfield	28
Subdistrict Seminar—Snow Hill	29
October	
Tabernacle, 7:30	1
Pine Level, 11	4
Kenly, 7:30	4
Conference Evangelistic Rally	5
First, Mt. Olive, 7:30	7
Hookerton, 7:30	8
LaGrange, 11	11
Salem, 7:30	11

Pine Forest, 7:30	14
Centenary Harrells, 11	18
Salem (Garland), 7:30	18
Roseboro, 7:30	19
Pikeville, 7:30	21
Magnolia, 11	25
Rose Hill, 7:30	25
Selma, 7:30	28

November

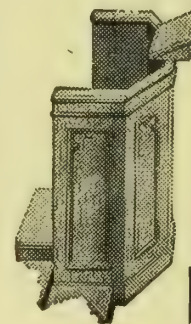
New Hope, 11	1
Raleigh Hwy., 7:30	1
District Preachers' Fellowship	2
Pastors' School—Duke University	2-4
St. Paul, 7:30	3
Grace, 11	8
First, Clinton, 7:30	8
McGee, 7:30	9

Bishops' Convocation on the Ministry for Goldsboro, Fayetteville and Wilmington, First, Clinton	14
Farmville, 11	15
Bethel (Mt. Olive), 7:30	15

District-wide Super Meeting—Methodist Home for Children—with key Laymen from each of our 104 churches—At St. Paul Church, 6:30	20
Stantonsburg, 11	22
Daniels, 7:30	22
Sarecta, 11	29
Beulah, 7:30	29
Friendship, 7:30	30

December

Princeton, 11	6
Jefferson, 7:30	6
Warsaw, 11	13
Jerusalem, 7:30	13



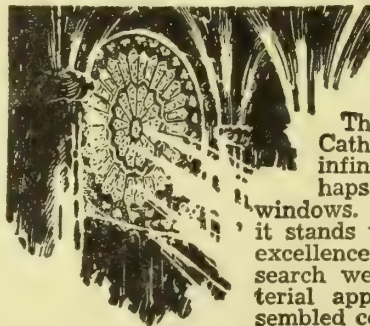
**Page**

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING  
INFORMATION ON OUR DESIGNS OF PEWS  
AND CHANCEL FURNITURE.

**Page** CHURCH FURNITURE CO.  
ALBEMARLE, N. C.



## A Masterpiece of Beauty and Color

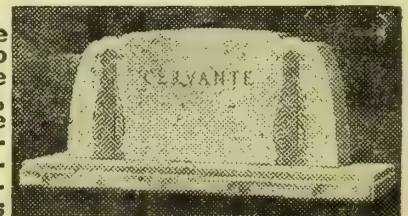
The beautiful rose window of the Cathedral of Notre Dame, a work of infinite beauty and splendor, is perhaps the masterpiece of all art glass windows. Built in the Thirteenth Century, it stands today unsurpassed in beauty and excellence of workmanship. If a world-wide search were made for a monumental material approaching the beauty of the assembled colors of the famous Rose Window, such material would be found in

## WINNSBORO BLUE GRANITE

"The Silk of the Trade"

It is found, also, that the beautiful colors of Winnsboro Blue Granite come from the various crystals it contains, which are identical in substance to many of the finest of precious stones and jewels of the order of the amethyst and moonstone. When the surface of this granite—which is a composite of these actual precious stone crystals—is highly polished, all the scintillating beauty and color of these jewels become visible.

Winnsboro Blue Granite is most lasting because it is com-



posed of the most durable minerals known.

Like other high quality materials there are many inferior substitutes which resemble this granite on first appearance, but do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

**Winnsboro Granite Corporation, Rion, S. C.**



## LETTERS TO THE EDITOR

### COMPARING W.N.C. CONFERENCE OF THE 1890'S WITH THE 1950'S

To the Editor:

Comparisons of things or people sometimes help; even comparing ourselves with ourselves sometimes helps us.

First, let us compare the number of pastoral charges and the amounts paid the preachers: In 1892, we had 159 pastoral charges and pastors. Assessed for pastors \$78,567, amount paid \$68,607, a shortage of \$9,960.

In 1958, we had 593 charges. Assessed for pastors \$2,134,653; paid the pastors \$2,136,177.00, overpaid \$2,134,653.00, paid the pastors \$2,136,177.00, overpaid \$1,524.00. A little figuring here will show difference in salaries.

Then the church building and equipment have made progress in the same way. This shows progress along material lines.

Now, let us compare our conference along spiritual lines, in a period of 66 years:

In 1892, we had 60,867 members, with 159 pastoral charges. They received 4,409 members on profession of faith, an average of about 28 members to the pastoral charge. In 1958, we had 254,080 full members; received on profession of faith, 7,615, an average of about 8 per pastoral charge, on profession of faith, while in 1892, there was an average of about 28 to each pastoral charge. There were only 7 in 1892 that reported no additions on profession of faith, while in 1958, there were 249 charges, with no additions on profession of faith. This is alarming to every one of us who cares.

The answer to this is our preachers are not having revivals and saving the people. Some of them have someone preach a week, or maybe stop Friday night and call it a revival; when no one is saved, the church is not revived, and nothing to answer for the word revival; it should not be called a revival.

See Acts 3:19, for the revival idea. I have felt the need of an article in our N. C. Advocate comparing the 1890's with the 1950's, and I suppose I am the most suitable person to do it. I joined the conference at Concord in 1890, the session in which it was organized being the first session. I had been preaching four years before, counting two years as an exhorter. I think my name will be at the head of our Chronological Roll this year. So, knowing both periods, I am endeavoring to make the comparison.

Now, I want to come down to the individual pastor; and I suppose I cannot do better than to take my own experience, for we were all very much the same. During my first six or eight years, my salary was set at \$250 a year, but was never paid in full. I had to keep up a horse and buggy, and we had a family; but I asked the Lord to make it enough, and He did it.

I noticed in the Conference minutes of about 1894, at Brevard, the salary was set at \$250 and paid \$235. I had six churches and held revivals in all of them. While there, I got the school started that was the fore-runner of Brevard College (wish I had space for that story). I see that Brevard Station paid last year \$6,000, so the pastor got more money in one month than I got in two years. . . . One of the most impressive services I have ever held was at the close of my first revival in the Brevard Church. Beside the children and older people, I had twenty of the young men of Brevard stand around that altar being received into the church.

In those days, we were saving the people, and building up a great Conference. Now, almost half of the charges had no additions on profession of faith last year. That speaks in thunderous tones to our preachers to get back to Methodist ways, and our Lord's command. Sad fact, we are not saving the people, awful crime waves and juvenile delinquency, issue a loud command to our preachers. Alcoholism and other evils increasing greatly.

Now in my 94th year, I cannot longer go out and conduct great soul-saving campaigns, but I can think

back on those days and rejoice. The Lord gave me more than 6,000 souls, an average of about 65 per year for my forty-seven years as pastor. I have given my little sketch; other pastors had similar ones. May our blessed Lord take charge and bring our pastors back into his great harvest field.

Sincerely,  
Ebenezer Myers

Lenoir, N. C.

### A Layman's Viewpoint

To the Editor:

I appreciate the splendid editorials you are printing in the Advocate, from time to time. I am glad you stressed the importance of the assignment plan for the ministry. So far as I have been able to observe, the Methodist plan of assignment is superior to any other plan now in operation. It is flexible enough to take care of special cases; and it provides an appointment for every licensed minister in the Conference.

Also, I thoroughly enjoy your observations titled, "In Passing."

Very sincerely yours,  
M. B. Andrews

Goldsboro, N. C.

### "As Meek as Moses"

To the Editor:

I greatly enjoyed your front cover feature, "As Meek as Moses," interpreting so vividly Michelangelo's great sculpture of Moses in St. Peter's in Chains. I was there just two years ago, and felt the tremendous emotional impact of this wonderful statue. Thank you very much. You have certainly caught the real Moses in words just as Michelangelo has in stone.

Having visited there also, the article on "Casa Materna," was interesting and delightful. It is a great place and the Santi family is doing a marvelous service.

Thank you for a fine issue. I always enjoy the North Carolina Advocate.

Cordially,

Francis C. Wilson  
Director, Information Services  
General Board of Education

Nashville, Tenn.

To the Editor:

This writer has found a reason for the lack of spiritual upheaval—yes, upheaval—in the preaching of Billy Graham. No A.B.C. stores being closed, no old debts, grocery and otherwise, being paid.

This is the answer:

The German Christian martyr, Dietrich Bonhoeffer, said: "The trouble with the church is that it has been merchandising a cheap kind of grace—forgiveness without repentance."

Just to walk up emotionally because a crowd goes up to meet Billy's challenge to accept Christ, is not "worth its salt" unless the heart-strings pull and hurt and the soul cries out, "I must be saved."

"I can but perish if I go—  
I am resolved to try—  
For if I stay away  
I know I shall forever die."

So-called propriety has held the people in check until they are as cold as a deep freeze concerning that most of all important issue of salvation.

Mrs. F. M. Felmet  
West Asheville, N. C.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

Religious libraries purchased. Baker Book House, Department NC, Grand Rapids 6, Michigan.

WANTED: Director of Christian Education. Trinity Methodist Church, Asheville, N. C. Contact: Rev. A. J. Cox, Minister.

Church Furniture Southern Desk Company

Write for information

Hickory, North Carolina

## Brevard College

Owned by Western North Carolina Conference offers

Business Music Liberal Arts Pre-professional Pre-engineering Co-educational Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

the completely remodeled  
HOTEL KNICKERBOCKER  
120 W. 45th St. • JUdson 2-4200

Everything new for your comfort and convenience. Completely new rooms — most modern furnishings including air-conditioning. Radio & Television in every room.

Rates from \$4 per person  
2 in room  
Special Group Rates —  
Write for Details



(under new management)  
DAVID MEITERMAN  
Mgn. Dir.

in the heart of Times Square  
NEW YORK

Allen organs

MOST RESPECTED NAME  
IN ELECTRONIC ORGANS

Richard Van Sciver

1909 E. 7th St. Charlotte 4, N. C.  
Phone EDison 4-0567

CARRIKER CHURCH FURNITURE CO.

Established 1898

Designers and  
Manufacturers of  
Fine

Church Furniture

PROMPT DELIVERY  
MONROE, N. C.



Phone 46741



## N. C. Caravan Story

(Continued from page 11)

tures nearby. We could hear the tinkling bells they were wearing around their necks. Once we saw mountain goats clamboring around on the rocks. We could hardly believe it was true that we were a part of all this. When we left the electric train station, we climbed a foot path to the very highest point where we could enjoy the breath-taking panorama to the fullest. It was a little hazy but we could see Lucerne and its beautiful lake, the surrounding Alps and even the Black Forest. After the climb, we decided to have our picnic up there on top of the world. Corned beef, potted ham and black bread have never tasted better, not to mention cookies and apples. The big black birds flying around looked hungry too, but there wasn't much left for them when we had finished. We wished that we might stay to see the sunset, but the cable car which was to take us down was due to return soon and we thought it best not to be left stranded on the mountain top. The descent was thrilling too, as we slipped down and down and down. At times we were near enough to the ground to wave to people and to see the lovely flowers blooming here and there. Too, we saw cabins and shelters made for the mountain climbers to use. There were piles of wood stacked beside them. There were many people on the trails. The weather was very mild—we didn't even need the jackets we had taken with us. We did see snow, but it was far away and we couldn't have that snowball fight that we had planned.

It was still early when we reached Lucerne and some of us decided to see a bit more of the city, since we would be leaving early on the morning. We walked through the Chapel Bridge and Water Tower. This old covered bridge was built in 1332 as a part of the town fortification. Inside the roof one can see the famous paintings by Wayman representing pictures of the town's history. We saw the Musegg Towers connected by walls. These are the largest of all the remaining old fortifications in Switzerland. Then it was time to go "home" to the hotel and get ready to travel in the morning.

*Sunday, July 26, Geneva, Switzerland—*

We had a delightful train ride from Lucerne to Geneva this morning. After our together time and meditation in Mom and Pop's room at 8:30 a.m., we left for the station. We said "goodbye" to Lucerne at 9:45 and arrived in Geneva at 1:30 p.m. We found our hotel just across the street from the station—got settled in our rooms, and went out to a nearby restaurant for lunch. We were to meet in the evening with a youth group from the Methodist Church, so decided to use the afternoon for resting and letter writing. These times are always welcome. Freddy Schmid, the MYF leader, and a group of the youth met us at the hotel at 7, and we visited for awhile, then went for a walk in the old part of the city. We saw the ancient city wall and drank water from an old, old fountain. The most impressive thing we saw was the monument of the Protestant Reformation built in the years of the 400th anniversary of Calvin's birth. It is in the form of a wall

340 ft. long with statues of Calvin, Farel, Beze and Knox in the center, and on either side are other great Protestant leaders of the world. We walked beside the beautiful Lake Geneva and stopped at a waterside cafe for refreshments. It was a lovely evening, the time flew by—we all walked back to the hotel where we said "goodnight" to our new Methodist friends.

*Monday, July 27—*We had our together time for meditations and planning in Mom and Pop's room at 8:30 a.m. This was the morning for our conference with the Rev. Alfred Honnegar, pastor of the Methodist Church in Geneva. We met with him in his study at 9:30 and had a most interesting discussion about Methodism in Europe and America. There are about 11,000 Methodists in Switzerland out of more than 30,000 in the Geneva Conference which includes several countries. There is an attempt in Geneva to create a closer unity between all Protestant churches through some joint meetings of youth. The percentages of Protestants and Catholics in Switzerland is about equal. We were interested in the fact that the Methodist ministers' salaries are all paid from a central fund. In Pastor Honnegar's church, the sermon is delivered in German, but the Sunday school session is conducted for the children in French. That is the common language of streets and shops and schools. The children are more accustomed to speaking in French, but most everyone in Switzerland speaks several languages. We appreciated the visit with Pastor Honnegar very much. He went with us to lunch at the La Rochelle, a restaurant which serves very good food at a modest price. This is one of the chief eating places used by Methodists when they have church conferences in Geneva.

After lunch we went back to the hotel for nap time, writing and Monday washing. In the evening Freddie Schmid took us to a cellar cafe to eat a special Swiss cheese dish. (He told us that the Swiss people eat this food in the family circle or only with very dear friends. It consists of hot boiled potatoes over which even hotter melted cheese is poured.) It is delicious and we are glad that Freddie includes us in his circle of friends.

*Tuesday, July 28—*This was an eventful day, as has every one been since we left home in June! On Sunday evening, Freddie had suggested that he might find enough bikes for everyone to go riding. Everyone liked the idea but Mom, who decided that perhaps she wouldn't try riding an English bike in the heavy Geneva traffic—so took advantage of a quiet day at home. At 9:30 a.m., Pop and the family went by the Methodist Church, picked up the bikes loaned by various church members and "took off" through Geneva and out to a nearby village where they found a spot to go swimming and have a picnic. Some found they were a little rusty on the art of bike riding—especially "Mousey" (Pat P.) who tried to ride her bike across a farmer's field.

After the picnic Pop and the girls decided to return to town, but since the French border was only a few kilometers away, the boys decided to cross over and explore, with Ronnie along as interpreter. His 5 years of French are "paying off" now. We couldn't get along in the restaurants and

shops without him!!! Seriously, he is doing well with his French. His teacher should know about this. The following is his account of that experience "across the border"

"We passed through several small villages and towns. Everywhere the farmers were getting up the hay. As we passed the folks along the way, we would shout friendly 'Bonjour', and usually would get the response 'Bonjour Messieurs.' Among the small villages and towns of the Savoy Province through which we passed were Dovaine, Chinilly, Nermier, Cheus and Vereire.

"Two of the highlights of this exciting afternoon were our contacts with the rural French folk. In one village we stopped at a water fountain where a lady was doing her washing. She told us that the water was drinkable and after filling up, we asked her to let us take her picture, which flattered her. But the most memorable event was stopping at a home of a lady about 20 kilometers from Geneva. We were all hot and thirsty, so we asked the lady if she would give us some water. Much to our happiness she brought out ice cubes and gave us plenty of ice water. She would not accept any payment, but we did take her picture, got her name and address and promised to send her a postcard from the U.S.A. In all, we rode over 30 miles and some of us, namely Tommy, were a little worse for the wear by evening time."

This was quite an afternoon. In fact when the boys returned to the hotel, they were practically starved, but as much as Tommy likes to eat, he couldn't make it to the restaurant with us. All that he wanted was a place to rest. But they all agreed that it was worth it. As we said above, Pop and the girls left after the picnic and came back to the hotel for an afternoon of relaxation.

At 7 p.m., a friend of Mary Eleanor's—Janice, who works for the U. S. Government here—met the four girls, Pat, Pat O., Sylvia and Mary E., to take them on a picnic. She arrived in her new French car "Dishfull," and it was just that with 6 girls and a picnic lunch crowded into it. When they reached the chosen lake spot, they were amazed to see that the seats could be removed and used for picnic chairs. They had a gay time and enjoyed the American peanut butter, cheez whiz, salad dressing and Pepsi. A sudden rain storm forced them to pile everything back into the car and return to the hotel for a time of fellowship. Heidi, Janice's Swiss-French roommate, commented on the fine, happy attitude of the girls and wished that she might visit them in America.

(Continued Next Week)

## Under the Influence

The story goes that many years ago a rich nobleman was passing through a small village in England, and sought in vain for a saloon.

"How is it that I cannot get a glass of liquor in your wretched village?" he asked an old man.

With a pleased look in his eye, the old man answered: "My lord, something more than a hundred years ago, a man named John Wesley came to these parts."



28

NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY  
LIBRARY  
DURHAM N.C.  
DEC 15 1959

September 10, 1959

Volume 104

Number 36

—Harold M. Lambert Photo



## The End of Summer

The words of Jeremiah come to mind now, as we see the first signs of autumn in the country landscape. It will not be long before the scarlet sumach will flame on the mountainside and the maple's golden leaves will begin to fall. It is easy to understand the words of the prophet when we realize the conditions under which they were written.

"The harvest is past, the summer is ended, and we are not saved . . .

Is there no balm in Gilead? Is there no physician there?

Why then has the health of the daughter of my people not been restored?"

The prophet's cry had in it the desperation of a man who sees his nation despoiled by the enemy, who had destroyed the crops and killed the herds. Now the harvest was past, the summer was ended, with nothing to keep them alive until the next season.

Traditionally, we have applied these words to spiritual matters, and they are certainly not inappropriate in this sense. Individually and as a nation we waste our substance during seasons of prosperity and come down to the end of the summer with nothing to keep us alive. Jeremiah had to contend with the enemy without; we often fall prey to the enemy within.





# Carolina Briefs

In the news item in the *Advocate* of September 3 regarding the God and Country award presented recently by the Rev. C. Jerome Huneycutt to two Boy Scouts, the name of the church was inadvertently omitted. The award was made in First Methodist Church, Marion, where Mr. Huneycutt is pastor.

Newlyn Street Methodist Church, Greensboro, will observe its annual homecoming on Sunday morning, September 13. Dr. J. Clay Madison, superintendent of the Greensboro District, will be the speaker at the 11 o'clock worship service. Lunch will be served in the fellowship hall at 12:30. Former pastors, former members and friends of the church are invited to join the congregation on this occasion.

Homecoming will be observed at Trinity Church, Asheville, on Sunday morning, September 13. Immediately following the 11 o'clock worship service, the cornerstone of the new building will be laid with appropriate ceremonies.

The Rev. and Mrs. Arnold Pope of Smith Methodist Church, Roanoke Rapids, announce the birth of a son, Patrick Aldon, on August 27.

Midway Church, Kannapolis, will hold a series of revival services on Sunday evenings during all of October and the first four Sundays in November. The following guest ministers will bring the messages during the series: W. C. Crummett, C. C. Washam, D. M. Cowart, C. D. White, F. S. Starnes, J. D. Harris and R. S. Cody, all of Kannapolis, and J. J. Powell of Boger City. The Rev. G. W. Bumgarner, Midway's pastor, will exchange pulpits with these pastors on the various Sunday evenings.

Governor Luther Hodges has accepted the invitation of the Edenton Street Methodist Church in Raleigh, to bring the Layman's Day message on Sunday morning, October 18.

The Methodist Church at Southern Pines will celebrate its fifth anniversary and homecoming on Sunday, September 13. The pastor, the Rev. R. C. Mooney, Jr., will bring the message at the morning worship service. A picnic dinner will be served at the noon hour. Former members and friends of the church are invited to join the congregation for this occasion.

Homecoming will be observed at the Coolmeed Methodist Church on Sunday, September 20. The Rev. Harold Austin, a former pastor, will be guest speaker at the morning worship hour. During the fellowship hour, an old fashioned picnic lunch will be shared. The church joins the pastor, the Rev. Philip Gibbs, in an invitation to all friends, former members, and former pastors to attend.

The annual homecoming was celebrated at the Fairgrove Methodist Church, Conover, on Sunday, August 9, with the pastor, the Rev. Zane Norton, bringing the message at the 11 o'clock worship service. A picnic dinner was shared in the fellowship hall during the noon hour.

Kilgo Methodist Church, Charlotte, will observe its annual homecoming on Sunday, September 13, at the morning worship hour. The Rev. John Hamilton, pastor of Haywood Street Church, Asheville, and former pastor of Kilgo, will be the guest speaker. A picnic lunch will be shared following the service.

The Rev. Daniel C. Arichea, Jr., a Methodist minister from Manila, Philippine Islands, was guest speaker at Mount Pleasant Church, Winston-Salem, on Sunday, August 30. Mr. Arichea is doing graduate study at Duke University.

Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, was guest preacher at Centenary Church, Winston-Salem, on Sunday, August 30.

Dr. A. J. Hobbs, superintendent of the New Bern District, will be guest speaker at Queen Street Church, Kinston, on Sunday morning, September 13.

Cole Memorial Church, Charlotte, will observe homecoming on Sunday, September 13, at the 8:45 and 11:00 o'clock services. The Rev. J. B. Fitzgerald, a former minister of the church, now retired and living in Mocksville, will be the guest preacher. All former members, friends and ministers are invited to attend.

St. Paul Methodist Church in Durham will celebrate its annual homecoming on Sunday, September 13. The Rev. B. B. Slaughter, retired minister who served the church for four years, and who now makes St. Paul his church home, will preach at the 11 o'clock

## WNC Journals Mailed

The first finished copies of the WNC Conference Journal came from the press and bindery of the Piedmont Press the third week in August, and were being mailed to pastors in record time.

The remarkable speed of the printing and binding job was made possible by the use of new binding equipment installed in the shop this year, according to Henry E. Gibat, manager. The Piedmont Press, printers of the *Advocate*, is one of the few printing firms in the South which is equipped to do this kind of binding.

Work is now in progress on the Journal of the N.C. Conference, which is expected to be finished in a few weeks.

worship service. Dinner will be served on the grounds at the noon hour. All members, former members, and friends of the church are invited.

The Rev. B. O. Merritt was guest preacher at both services of the Cary Methodist Church on Sunday, August 23. Mr. Merritt is a former pastor of the Cary church.

Dr. E. C. Few, superintendent of the Gastonia District, was guest preacher at Central Church, Shelby, on Sunday, August 30.

The Pisgah Methodist Church in the Gastonia District observed its annual homecoming on Sunday, September 6. The new pastor, the Rev. Wade R. Bustle, preached at the 11 o'clock service. Dinner was served on the grounds at the noon hour, followed by a session of special music in the afternoon. Additions and improvements have recently been made at the parsonage, and refinishing and redecorating on the interior of the church.

A capacity enrollment, which includes a class of more than 150 freshmen, was expected as Bennett College, Greensboro, opened its 87th academic year on September 3. Mrs. David D. Jones, director of admissions, revealed that this year's entering class covers a spread of 23 states and the District of Columbia and four foreign countries.

## Staff of Asheville Church Conducts Midday Prayer

The staff of Central Methodist Church, Asheville, recently began the practice of conducting a brief prayer service each Wednesday at the noon hour, on behalf of themselves and the membership of the church.

The membership is divided into a list of approximately forty persons for each week, and persons on the list are lifted in prayer by name. In addition to these, the names of those who are ill at home or in the hospital are mentioned by name. Shut-in members are asked to add their prayers to those being offered at the church.

The service is held in the chapel, and members are being urged to join in this period of prayer, either by coming to the chapel, or at home or in their place of business. Central Church believes that both the staff and the membership will be blest through this special prayer fellowship.

## WSCS Seminar Held at Rural Life Center, Hayesville

Jackson-Swain, Macon and Western sub-districts of the Waynesville District Woman's Society of Christian Service, held a joint educational seminar at the new Hinton Memorial Rural Life Center, east of Hayesville, on August 25.

Delegates from eleven churches were registered. The Rev. Claude Young, director of the Clay County Larger Parish, welcomed the group, and spoke briefly on the plans for the use of the Center. Mrs. W. B. Harrell led the opening worship service.

The mission studies for the year 1959-60 were introduced by Mrs. Clyde Hoey, Jr., Mrs. George Owl, and Mrs. R. T. Houts, Jr. Mrs. J. E. Barrett presented the program and worship booklets.

Mrs. C. A. Bales offered the closing prayer and blessing, after which lunch was served, with Bethel, Sylva and Andrews Societies serving as hostesses.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation  
Henry E. Gibat ..... Manager, Piedmont Press  
Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION  
C. E. Jordan, President; Wilson O. Weldon, Vice-President;  
O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Dr. Powell Discusses Prayer at Spiritual Life Retreat; WSCS and Guild Study Missions

"True prayer is God the Holy Spirit, talking to God the Father, in the name of God the Son, and the believer's heart is the prayer room." This significant definition of prayer given by Dr. Howard P. Powell marked the theme for the annual Spiritual Life Retreat held at Duke University August 16-17, immediately preceding the School of Missions and Christian Service. Dr. Powell, pastor of the Edenton Street Methodist Church in Raleigh, and the leader for the retreat, used as his theme: "Prayer in the Name of the Father, in the Name of the Son, and in the Name of the Holy Spirit."

"The Lord's Prayer is a prayer which only a disciple of Christ can pray," Dr. Powell declared. "We can repeat it, recite it, sing it, write a book about it; but to pray it effectively, we have to be a child of God spiritually. Prayer in the name of the Father takes the argument out of our relationship toward everyone else. To pray in the name of the Father brings a tie-in with Heaven. Jesus taught us to pray, 'Our Father which art in Heaven'."

"We cannot pray a selfish prayer in the name of Jesus. To pray in the name of Jesus, we must pray as His representatives. We might ask ourselves, 'Would Jesus pray this prayer?' Prayer in the name of the Son must be in harmony with and dependent upon the atoning merits of the cross. Not only must we pray in the name of the Son, but that God may be glorified. This creates an atmosphere in which we may feel the presence of God."

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," Dr. Powell cited as reasons for praying in the name of the Holy Spirit: "Because we know nothing of the future; because none of us are smart enough to know what is best for us; that we might do as Paul advises, 'If we live in the spirit, we must walk in the spirit.'"

It is both significant and encouraging that a number of the retreatants disciplined themselves to attend. Two examples: One woman who had arrived at her home from another trip at 1:00 a.m., Sunday, rose at 3:00 a.m., to come to the Retreat. Another left five children at home to attend. We are confident, however, that the children were provided with someone to care for them during their mother's absence. We are also confident that each of the 175 retreatants received an indescribable spiritual blessing which will also enrich the life of others along the way.

The Retreat was under the direction of Mrs. R. L. Jerome, conference secretary of Spiritual Life.

## Annual School of Missions Held

The 1959 School of Missions and Christian Service held at Duke University August 17-21, marked another milestone in the progress of the N. C. Conference Woman's Society of Christian Service.

Under the theme, "To Kindle . . . A Growing Light," the 422 women who attended the school were instructed in the

four current mission study courses, enriched by the Daily Hour of Bible Study, attended clinics for officers' training on ten lines of work, and gained further knowledge of the work of the Woman's Division of Christian Service in the evening assemblies.

### *The Daily Hour of Bible Study*

A new feature, presented at the school for the first time this year, the Daily Hour of Bible Study, added another spiritual tone to the school already set by the Spiritual Retreat. Under the theme, "The Idea of God as Revealed in the Scriptures," the study was under the leadership of Dr. Thomas A. Langford of the Department of Religion at Duke University. "The foundation of the Biblical idea of God is that God makes Himself known," Dr. Langford told the assemblage. He further developed



### NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St.  
RALEIGH, N. C.

the theme under the topics, "A God of Steadfast Love," "The Graciousness of God," and "The Total Omnipotence of God"—the idea of God as a Universal Sovereign.

### *The Evening Assemblies*

The evening assemblies featured addresses by Dr. and Mrs. E. L. Hillman, who have recently returned from an extended trip to a number of mission fields of the Methodist Church abroad; Mrs. Ralph Dodge, wife of Bishop Dodge, who, with her husband is a missionary in Rhodesia; and Miss Louise Nichols, of New York City, field worker with the Woman's Division of Christian Service. On each evening, slides and films were shown. These included highlights of Dr. and Mrs. Hillman's trip; Town and Country Work; the work in Africa, and a film on Public Relations, "Making It Work."

### *Other Highlights*

The vast amount of educational and promotional materials in the literature room, and the throngs of eager seekers after knowledge during its opening hours, gave further evidence of the growth in interest and enthusiasm shared by the women of the N. C. Conference. The book room was under the supervision of the conference secretary of literature and publications, Mrs. P. F. Newton.

The group singing on the steps in front of the chapel each evening, led by Mrs. P. F. Newton, was a stimulating interlude between the dinner hour and the evening assembly.

On Wednesday evening, members of the Woman's Society of Christian Service of the Asbury Methodist Church were hostesses at a social hour in the ballroom of the Union Building.

A second-time registrant at the school from a foreign country was Mrs. William Johnson, of Delhi, Ontario, Canada. Mrs. Johnson attended the School of Missions at Duke three years ago, planned to attend last year, but was prevented because of illness.

The 1960 School of Missions and Christian Service has been scheduled for August 8-12. The staff will include Mrs. Sam A. Dunn, Enfield, chairman; Mrs. E. G. Cothran, Raleigh, dean; Mrs. L. C. Vereen, Durham, business manager; and Mrs. Shelton Boyd, Mount Olive, registrar.

## Guilders Hold Weekend of Study

"The classes have helped me so much I feel better prepared." "The classes have kindled a growing interest in the missionary work of the Methodist Church." "The clinics were very good. The more the better." "Longer Saturday Sessions." "I believe this weekend could be used to bring closer together the Guild and the Woman's Society of Christian Service." These were among the numerous comments noted on the evaluation sheets for the first Annual Weekend of Study sponsored by the N. C. Conference Wesleyan Service Guild. They give ample proof of the success of this adventure in faith by the far-sighted leaders of the Conference Guild.

Under the general chairmanship of Miss Juanita Stott, of Raleigh, conference chairman of missionary education and service, the program for the Weekend of Study included classes on the four study courses for 1959-60, clinics for officers' training, and a social hour on Saturday evening. More than 100 were in attendance.

"We have to be a glowing ember before we can kindle a growing light," Mrs. Harriett Fralix told the Guilders at the opening orientation session on Saturday afternoon. Mrs. Fralix, conference secretary of the Wesleyan Service Guild, spoke on the Weekend of Study theme: "To Kindle . . . A Growing Light."

The courses and their instructors were: The Church's Mission in Town and Country, Miss Louise Nichols, New York City; The Role of the United Nations in World Affairs, Mrs. T. S. Newbold, Rocky Mount; The Christian Mission in Africa, Mrs. Ralph Dodge, Rhodesia; and The Gospel of Luke, Dr. R. H. Sales, Duke University.

The five clinics for officers' training and their leaders were: secretaries of promotion, and presidents, Miss Nichols; vice-presidents, and chairmen of literature and publications, Mrs. R. J. Whitehurst, Wilson; spiritual life, Mrs. R. L. Jerome; missionary education and service, Mrs. J. E. Sponenburg, Durham; and Christian social relations, Miss Camille Staton.

The Guilders attended the eleven o'clock worship service in the Duke Chapel on Sunday morning.



# This Is the Year of Enlistment in the North Carolina Conference

This is the year which our bishops have designated as "Methodism's Year of Enlistment." But we do not contemplate a campaign with pressures on our local churches nor a drive to reach some big national goal. We do propose to help each local church as it attempts to do our Master's work.

"We believe that the local church is vital to God's plan for salvation. For His plan to work, we must find the people in our communities who are not Christian and who are not in the church and those in our churches who are not fully participating. Then we must win them to Him and to a place in the fellowship which is the church. Then we must find and train people to lead in the work of the church, so all this can take place, and quite evidently we must keep them all in Christ's service." (The Year of Enlistment Program, Dallas-Fort Worth Area.)

## Four Great Emphases

In the North Carolina Conference we will seek to do four things: 1. Reach more people with Christian teaching through the church school; 2. Win more people to Christ and church membership; 3. Develop more leaders for the work of the church; and 4. Enlist more young men and young women for full-time church vocations.

## Subdistrict Commission Workshops on Enlistment

To launch this program, each district superintendent and his district leaders will conduct a series of one-evening workshops during the last week in September and the first week in October. Each of these workshops will begin at 7:00 p.m., and following a brief worship and orientation period led by the district superintendent, will separate into the following workshop groups: 1. The Commission on Membership and Evangelism; 2. The Commission on Stewardship and Finance; 3. The Commission on Missions; 4. The Commission on Education and Administrative officers of the Church School; 5. The Commission on Social Concerns; 6. The Committee on Christian Vocations; 7. Adult Division Superintendents, teachers, and class presidents; 8. Workers with young people; and 9. Workers with children. The schedule of these workshops follows:

### BURLINGTON DISTRICT

Sept. 21—Caswell Subdistrict at Prospect Church  
Sept. 22—North Alamance Subdistrict at Front St. Church, Burlington  
Sept. 24—South Alamance Subdistrict at Mebane  
Sept. 28—Lee Subdistrict at Steele St. Church, Sanford  
Sept. 29—Siler City Subdistrict at Siler City  
Oct. 1—Upper Moore Subdistrict at Carthage

### DURHAM DISTRICT

Sept. 21—Chatham-Orange Subdistrict at University Church, Chapel Hill  
Sept. 22—Durham District at Asbury Church, Durham  
Sept. 28—Granville Subdistrict at First Church, Oxford  
Sept. 29—Person Subdistrict at Long Memorial Church, Roxboro

### ELIZABETH CITY DISTRICT

Sept. 21—Manteo Area at Manteo  
Sept. 23—Elizabeth City Area at First Church, Elizabeth City  
Sept. 24—Edenton Area at Edenton  
Sept. 29—Ahoskie Area at Ahoskie  
Oct. 1—Washington Area at Washington

### FAYETTEVILLE DISTRICT

Sept. 22—Cumberland County at Hay St. Church, Fayetteville  
Sept. 24—Richmond County at First Church, Rockingham  
Sept. 29—Moore-Montgomery at West End  
Oct. 1—Peele Subdistrict at Raeford

### GOLDSBORO DISTRICT

Sept. 21—Goldsboro Area at St. Paul Church, Goldsboro  
Sept. 22—Kenansville Subdistrict at Rose Hill  
Sept. 24—Clinton Subdistrict at First Church, Clinton  
Sept. 28—Smithfield Subdistrict at Centenary Church, Smithfield  
Sept. 29—Snow Hill Subdistrict at Calvary Church, Snow Hill

### NEW BERN DISTRICT

Sept. 21—Kinston Area at Queen St. Church, Kinston  
Sept. 22—New Bern Area at Centenary Church, New Bern  
Sept. 24—Morehead Area at Ann St. Church, Beaufort  
Sept. 28—Greenville Area at Jarvis Memorial Church, Greenville  
Sept. 29—Jacksonville Area at Trinity Church, Jacksonville

### RALEIGH DISTRICT

Sept. 21—Raleigh Area at Trinity Church, Raleigh  
Sept. 22—Louisburg, Area A, at Wendell  
Sept. 24—Louisburg, Area B, at Louisburg  
Sept. 28—Vance Area, at First Church, Henderson  
Sept. 30—Warren Area at Warrenton  
Oct. 1—Cape Fear Subdistrict at Lillington



## North Carolina Conference Board of Education

REV. C. P. MORRIS, Executive Secretary  
Box 6667, College Station, Durham, N. C.

### ROCKY MOUNT DISTRICT

Sept. 28—Crusading-Nash Subdistricts, First Church, Rocky Mount  
Sept. 29—Northampton-Roanoke Subdistricts, at Weldon  
Sept. 30—Wilson-Williamson Subdistricts at Bethel  
WILMINGTON DISTRICT  
Oct. 19—Lumberton Area at Chestnut St. Church, Lumberton  
Oct. 20—Chadbourn Area at Chadbourn  
Oct. 21—Wilmington Area at Grace Church, Wilmington

## Phase One: Reach More People with Christian Teaching through the Church School

This is obviously the place we must begin if the church is to fulfill its mission. "The church must teach or die . . . . . Christian education is essential to the church. It is a 'basic means whereby the church's purpose is fulfilled.' . . . . . We must be aware of our need to be taught . . . . . We must also realize our responsibility to share the teachings of our church with others." (From The Methodist Story, July-August)

Here are some startling facts: Only one American in five is a member of a church school; only one American in ten is in church school on any given Sunday (average attendance of the church school in the N. C. Conference is only 57% of church school membership); our population is increasing more rapidly than our Methodist church school membership—more than three million babies are born in the United States each year. Any church school can increase its membership and attendance if it really wants to and is willing to work.

## A Suggested Plan of Procedure

Let the Commission on Education adopt a carefully worked out plan of procedure.

It is better to establish one procedure than to attempt a number of plans haphazardly. Any good plan should include the following steps.

1. Set membership and attendance goals, class by class, based on a careful estimate of prospects.
2. Secure and train an enthusiastic Membership Cultivation Superintendent to be the leader of a Committee of Membership Workers representing all departments and classes of the church school.
3. Enlist the wholehearted concern and co-operation of the entire church and church school.
4. Adopt a plan for finding prospects. Record the name, address and pertinent facts of each prospect in the "Prospect Book."
5. Adopt a plan for winning prospects. Visit each prospect and spread an atmosphere of hospitality throughout the whole church.
6. Start one or more new classes or groups—A Methodist Sunday Evening Fellowship. Enlarge your activities to meet the spiritual needs of all persons in your community.
7. Consider the possibility of sponsoring and "Out-post Sunday School," in a thickly populated or neglected area of your city or county.
8. Set up a complete "Home Membership Plan," to reach those who cannot come to the church or who are temporarily away from home.
9. Improve the leadership, program, and facilities of your church school.
10. Follow up every absentee, so that each absentee will be contacted and no one lost to the church school.

## Church School Rally Day and Christian Education Week

Launch this emphasis in your church with an effective observance of church school Rally Day, September 27, and Christian Education Week, September 27-October 4. Make church school Rally Day a significant event in the life of your church. Strive for one hundred per cent attendance. Make it a great spiritual kick-off for Christian Education Week and the new church school year. Make it a family festival day in the morning worship service.

The church school Rally Day offering, all of which comes back to the local church in one way or another, is vital to the program of Christian education in the churches of our conference. In this offering, the local church makes available training opportunities for its leaders which otherwise would not be possible. The goal set for this offering in our conference this year is \$20,000 slightly more than double the 1958-1959 offering of \$9,192. This goal is based on careful study of need. Each district and each local church has been given a goal. It is our sincere hope that each church will accept this goal and strive to raise it in a free will offering. Should a local church insist on placing this item in its budget, the suggested offering goal for the local church should be the amount budgeted. Offering envelopes and an attractive four-page brochure interpreting the offering have been sent to each pastor along with copies of the church school Rally Day program.

The theme for Christian Education Week this year is, "The Christian and His Church." A proper observance should help each of us see that we have a responsibility. Helpful suggestions for planning Christian Education Week will be found in the August issue of "Church School" and "Newsletter," (available free from Service Department, Box 871, Nashville 2, Tennessee.)



# New Council Takes Over; Youth Publications Featured; News From the Conference

There is something distinctly different about the new Conference Council. Each member is a high school student. The fact that the Council is younger does not effect the splendid standard set by previous Councils, nor does it imply that this council will not be capable of upholding this standard. Instead, the Council may be able to better serve and represent the entire Conference because of similar ages and interests. Among those chosen to serve you this year lies much talent and ability.

The officers were elected by the representatives to the Eighth Annual Conference Session of the North Carolina Conference Methodist Youth Fellowship on Thursday, August 13. Jack Edwards, of Goldsboro, was elected to succeed Francis Bradshaw, of Durham, as president. Other officers elected to serve with Jack were Harry Harper, of Rocky Mount, vice-president; Susan Hill Blount, of Raleigh, secretary; Bill Graham, of Chapel Hill, treasurer; and Glenda Pittman, of Halifax, publicity-superintendent.

Five area chairmen for the five program areas and a representative to the United Christian Youth Movement were elected by the new council. The area chairmen are Diana Bess Montgomery, of Smithfield, chairman of Christian Faith; Betsy Burnette, of Durham, chairman of Christian Witness; Harold Goodyear, of Lumberton, chairman of Christian Outreach; Graham Rouse, of Havelock, chairman of Christian Citizenship; and Linda Pearson, of Fayetteville, chairman of Christian Fellowship. Charles Taft, of Greenville, is the representative to the United Christian Youth Movement.

These are the eleven young people who make up your Conference Youth Council. *Their job is to serve you and your interests!*

## It's MY Fund—No One Else's

The Methodist Youth Fund is not someone else's. It's mine. As a professor to the beliefs of Jesus Christ, I cannot stand to one side and let others carry out my responsibility. As a Christian youth in the Methodist Church, I cannot stand aside and let someone else give to the MY Fund. I must give all that I possibly can to help alleviate the suffering of others throughout the world or I am not living my life as Christ taught that I should.

"Even as ye did it unto one of these, the least of my brethren, ye did it unto me." These words bring the challenge directly to us. Christ does not confront us with some spectral and glorious heavenly image. He confronts us with other people in need. Are we going to answer His challenge? Are we going to take this chance the MY Fund gives us to clothe the "naked," to feed the "hungering," or to minister to the least of these our brethren?

It's my decision. It's my chance. It's my responsibility. It's my joy. It's my fund; my Methodist Youth Fund. I shall not stand to one side and leave it to someone else.

—BILL GRAHAM  
NCCMYF Treasurer

## "Power" Is Needed by Every Young Christian

Each of us likes to feel as though something were created especially for us. *Power* is compiled and published just for us—Christian youth and students.

*Power* is a daily devotional guide used by more than 200,000 youth and youth leaders in the United States and in thirty-eight other countries. The United Christian Youth Movement has approved *Power* for interdenominational use. Through their contributions to *Power*, the Christian youth of the world participate in the fellowship of sharing enriching experiences.

Published quarterly, *Power* costs ten cents a copy, forty cents a year, and seventy-five cents for a two-year subscription. Publicity superintendents and faith chairmen should promote the use of *Power* in



## NORTH CAROLINA CONFERENCE

President: Jack Edwards  
Box 5010, Duke Sta., Durham  
Publicity Superintendent: Glenda Pittman  
Halifax, N. C.  
Director of Youth Work: Robert McKenzie, Jr.  
Box 6667, College Sta., Durham

the local MYF's, subdistricts, and districts. Every MYF'er should subscribe to, or be supplied with, copies of *Power*.

For further information or to secure subscriptions, contact this address: POWER, P. O. Box 871, Nashville 2, Tennessee.

## "Concern"—for Discriminating Readers

*Concern* is a bi-weekly news magazine for youth and students who want a critical probing into news issues. Written especially for those who believe that Christian principles should be applied to all of life, *Concern* examines happenings in national and international affairs, developments in social issues, and news in the life of the church from a Christian viewpoint.

*Concern* subscriptions cost \$1.50 a year. This news magazine appeals to the discriminating reader, and it is believed by the publishers that there are many Methodist youth and students who will enjoy *Concern's* treatment of the news.

The promotion of *Concern* is the job of publicity superintendents and faith chairmen. Send your subscription or request for further information to: CONCERN, P. O. Box 871, Nashville 2, Tennessee.

## Subscriptions Sold

During the week of ACS, August 10-14, *Power* and *Concern* representatives made encouraging subscription sales to the dele-

gates. Congratulations go to Betsy Burnette, of Durham, for selling the most subscriptions, and to Diana Bess Montgomery, of Smithfield, whose sales totaled second highest.

## Queen Street Holds Youth Activities Week

Queen Street Methodist Church in Kinston, held their Youth Activities Week August 30-September 3. Copies of the schedule and post cards requesting attendance information were sent to all members the week prior. The week's schedule is below.

THEME: *Here Am I—Use Me*

Sunday night, August 30, 6:15, at the church: Filmstrip entitled, *The Promise*.

Monday night, August 31, 7:30, Sally Pierce's home: Topic: "My Faith and My Morality."

Tuesday night, September 1, left church at 5:30: Picnic at the Cliffs of the Neuse.

Wednesday night, September 2, 7:30, Mary and Nell Harris's home: Topic: "Christian Standards for Success."

Thursday night, September 3, 7:30, Mary Louise and Joyce Tyndall's home: Topic: "Marriage in Modern America."

Queen Street is to be congratulated on their selection of a theme and topics for the week and is to be commended for their demonstration of hard work and concentrated thought.

## Roanoke Subdistrict Plans Retreat

September 20th is the date set aside by the Roanoke Subdistrict Council as Planning Retreat Day. This is the first retreat ever held by the Subdistrict Council in the history of the subdistrict, but the Council has every reason to believe that the retreat will be successful. The group plans to leave by 8:30 a.m. for Bugs Island where the retreat will be held. Because much planning and evaluating will have to go into the short time of one day, the day's schedule has been carefully planned. Members of the Council have made careful arrangements for transportation, securing a cabin, and food.

Mrs. Francis Edwards, counselor, and the Rev. H. N. Ward, pastoral advisor, will accompany the Council and aid in the planning and evaluation. Several other counselors and pastors from various churches in the subdistrict will also accompany the group.

## Attention, Publicity Superintendents!!

This page in the *ADVOCATE*, Youth in Action, is for the purpose of publicizing and sharing the "doings" of the Methodist Youth Fellowships throughout the Conference on the local, subdistrict, and district levels. This page is for you! Take advantage of this fact, and send your news to: Miss Glenda Pittman, Box 238, Route 1, Halifax, North Carolina.

◆ ◆ ◆

Suppose the merchants in our town were no more interested in new customers than our church is in new converts.



# Case Worker Makes Preadmission Study; Youth Dedicate Lives; Youngsters See Circus

It has been the policy of your Home for Children, since its early beginning, to offer better services to children. Consequently, with the addition of a Case Worker to the staff of the Institution, this is in the area of his responsibilities. One of the many facets in case work include the pre-admission study, which we would like to share with you at this time.

Children are referred to the Methodist Home for Children in many different ways. The referral may come from the local minister because of a need that he has observed in his congregation. The referral may come from the Department of Public Welfare, as they have been working co-operatively with the local community in attempting to deal with a family situation in which children are involved. In some instances, the parents or relatives will contact the Institution directly and request information regarding the placement of their children. These are the three main sources of the referrals that we get. A few referrals come to us from the schools and interested individuals. We strive to relate all referrals closely with the local Methodist Church and the local minister of the community from which the children come.

After the referral is made, the situation is discussed, information is shared by the institutional staff, and after correspondence has been had to obtain more information, then is the actual contact made. The initial contact is a most important part, because it is at this time that the Institution is interpreted to the family and to the children. It gives the Case Worker an opportunity to observe and evaluate the need which is presented, and also, the need which actually exists. It is the policy to make contact with the referral source first. This is for the purpose of discussing the situation in more detail to evaluate the situation and to begin thinking in terms of a plan which would best meet the needs of the children involved. The actual contacts that are made during the pre-admission study are with local minister for the purpose of acquainting him with the plan of the family, and to attempt to tie the family in more closely with the local Methodist church.

Contact is also made with the Department of Public Welfare so that they will have a working knowledge of the placement plan, and the Institution requests them to arrange for the psychological evaluations, and in some cases, also plan for the physical examinations. Many times the Department of Public Welfare also has knowledge of the familial situation, and they can be of service in planning for the placement as well as plan for the ultimate return of the children to their families. Occasionally it is necessary to have court action regarding the custody of the children, and in this case, the Department of Public Welfare is most helpful.

After much preparation, evaluation, and fore-thought, contact is made with the family which includes the adults keeping the children. These persons could be parents,

one parent, relatives, distant relatives, or friends. By permitting the family to talk about their situation gives them an opportunity to look at it more objectively, and in instances, assist them in reliving the situation so that they may have a closer awareness of the influencing factors which prompted them to seek placement of the children. The family is supported and reassured by the Case Worker as an interpretation of group placement is given and as the Institution is interpreted to the family.

Climactic of the pre-admission study is the actual getting to know the children involved. Here the Case Worker meets with anxiety, tension, frustration, confusion, and ambivalence on the part of the children. Many times the adults involved attempt to elicit sympathy and pity because of their many problems. But in actuality, the children are the ones most affected by the separation from their families for the purpose of group placement. The children receive due consideration, and they, along



## METHODIST HOME FOR CHILDREN RALEIGH, N. C.

Owned and maintained by the North Carolina  
Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

with the other members of the family, have part in this momentous decision of coming to live at the Methodist Home for Children. Here one gets the feeling and sees very plainly how much the children need love, affection and a feeling of belonging. Often times the rejection, the insecurity, and instability that they have experienced have left them emotionally disturbed, and their anxiety has heightened and the frustrations have increased sometimes to the point of their being incapable of handling their feelings.

After the Case Worker has made the pre-admission study, information is compiled in a manner to be presented to the Admissions Committee for their final decision regarding the actual admission. The entire study may include a few weeks or several months, depending on the rapidity of getting information together from the doctor, psychologist, the collateral, and the contacts necessary with the family. This information is then presented to the superintendent and the Admissions Committee for further study and consideration before

it is actually decided that group placement is indicated.

## We Have Reason to Give Thanks Again

Methodist Home for Children has again been remembered in a very real and tangible way of expressing one's concern for the care of children.

The Home received ten thousand dollars from the estate of J. Bruce Thompson Goldsboro, North Carolina, and two thousand six hundred and ninety-four dollars and seventy-five cents from the estate of Mrs. Julia Elliott Hurdle of Milton, North Carolina.

## Youth Activities Week

The week of August 16-21 found the young men and women of Cole, Garrison, McGee and Burwell Cottages participating in a Youth Activities Week under the leadership of Mr. William Will.

Theme for the week was "On the Alert." A meeting was held at 7:15 each evening in the Vann Building. Lynn Eubank led the group singing, and after a rousing session of song, a short meditation was given on the theme. Following the religious service, Mrs. Margrette Stone took charge with a recreation program, and Miss Evelyn Hooks served refreshments. The fellowship circle and the benediction completed each meeting.

On Friday night, a special dedication service and Holy Communion were conducted by the Rev. Robert L. Nicks, assisted by Mr. Will. When all the dedication cards were tabulated, it was discovered that thirty-eight of these young men and women had dedicated or re-dedicated their lives to Christ, and that ten expressed a desire to follow in some kind of full-time Christian service.

## Our Craftsmen

Our children at the Methodist Home now go to Raleigh city schools, but they relived some pleasant campus school days when some of the old classrooms were reopened to be used for craft work, together with materials still there.

They found much to be used, such as crayons, colored paper, pastel chalk; and some of the projects the boys and girls had made in school they decided to display in the rooms for all to enjoy. They found a relief map of our state, mounted ducks and a deer head from the old chemistry lab, and some interesting artistic approaches to drawing and cartooning.

## Circus Fun

One hundred and fifty performers! Three herds of elephants; one hundred and fifty wild and domestic animals and six hundred people! All of these entertained our boys and girls at the Clyde Beatty-Cole Bros. Circus, under the auspices of the Optimist Clubs of Raleigh, North Carolina, on Friday, August 28.

The show was a grand finale to a wonderful summer vacation, and our young people and staff had a happy time watching the three rings. We are grateful to all our friends who gave us tickets so that our Home family might attend.



## Disciplined Order of Christ Holds Annual Retreat

By ELIZABETH WHISNER

The Southeastern Regional Retreat of the Disciplined Order of Christ was held at Brevard College, Brevard, N. C., July 27-August 1, with approximately 110 members and friends in attendance, from twelve states and the District of Columbia. These included visitors from other regions.

Dr. Howard P. Powell, of Raleigh, N. C., president of the Southeastern Region, presided.

Outstanding Christian leaders brought deep spiritual insight through their inspirational messages. Dr. Frank Laubach, world missionary and expert in the field of literacy, drew the poor, the underprivileged, and the illiterate portions of the world close to the hearts of the retreatants, and emphasized the vast need for dedication of more workers to the task of helping to teach these people to read and write so that the Word of God may be theirs, and their standards of living raised.

Dr. William H. Fullerton of Dublin, Ireland, brought the evangelistic messages of the week. Dr. Fullerton's chief interest in Ireland is in open-air evangelism, and he has preached on most of the famous open-air stands in England, Scotland and Ireland. He led the retreatants in periods of spiritual heart-searching, which led to fuller commitment to Christ. The high point of his week's ministry came on Thursday night when the power of the Holy Spirit brought about something akin to a Penecostal experience.

The Rev. Lester Griffith, missionary to Algeria, who had spent 40 days as a prisoner of the Algerian Rebels before returning to the States last summer, led the Morning Watch meditations. During these periods, he told the story of the miraculous power of God which enabled him to witness for Christ among his captors.

These leaders rendered further service through personal fellowship and counseling with individuals.

The Rev. C. Wade Goldston of the faculty of Louisburg College, Louisburg, N. C., acted as moderator for the panel discussion periods. Those comprising the panel were Dr. Laubach, Dr. Fullerton, Mr. Griffith, and two persons selected each day from the audience. Questions of vital interest and concern to Christians in general and to the cause of Christ in the world were set before the panel, and in most instances answers were found through the discussion that followed.

The Rev. Willis (Link) Stafford, pastor of Hansberger Methodist Church, Columbus, Ohio, gave leadership in the prayer group phase of the Retreat program.

The Prayer Room, which through the years has been planned and dedicated to the spiritual strengthening of the retreatants, drew individuals and groups for prayer and meditation at all hours.

The music was in charge of song leader Jack Hunter, Minister of Youth and Music at Epworth Methodist Church in Lexington, Kentucky, and organist and pianist Larry Lowder, Minister of Music at First Methodist Church, Hickory, N. C. These two



*Matthews Church, Charlotte District*

young men contributed much in making the music an inspiring part of the Retreat.

Joseph T. Jenkins of Kingsport, Tenn., directed the recreation periods each afternoon and early evening. These included hiking, swimming, tennis and croquet.

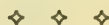
Mrs. Robert Foster, wife of Chaplain Foster of Fort Benning, Georgia, devoted an hour each afternoon to reviews of outstanding religious and inspirational books.

On the closing evening a service of Holy Communion was held in the Brevard Methodist Church. At this time 7 new members were received into the Order, and 51 members renew their vows. A love offering was laid on the altar for use in furthering the work of the Order.

A tribute of appreciation to Dr. Howard P. Powell, retiring president of the Southeastern Region of the Disciplined Order of Christ, was read by the Rev. Robert A. Foster. Dr. Powell has given 13 years of dedicated and untiring leadership to the spiritual growth and work of the Order.

The following new officers were elected: the Rev. Fred W. Paschall of Cherryville, N. C., president, and Miss Fay Jackson of Raleigh, N. C., treasurer. Newly elected directors were the Rev. C. Wade Goldston of Louisburg, N. C., Joseph T. Jenkins of Kingsport, Tenn., Frank J. Timberlake and Mrs. George Terry of Charlotte, N. C., and Miss Sarah Richardson of Clayton, N. C.

As always, a spirit of happiness and Christian fellowship and outreach was shared throughout the week by the members and friends of this "beloved community."



Pay as little attention to discouragement as possible. Plow ahead as a steamer does, rough or smooth, rain or shine. To carry our cargo and make the port is the point.

—Maltie Babcock

## Matthews Church Opens New Sanctuary

The Matthews Methodist Church in the Charlotte District held the first service in its recently completed new sanctuary on Sunday, August 9. Dr. Walter J. Miller, superintendent of the Charlotte District, was guest preacher at the 11 o'clock hour, using as his topic, "My Church and I." The litany of the Methodist Discipline for the Opening of a Church for Worship was used.

During the noon hour, lunch was shared by a large number of friends and members of the church.

Matthews Church began around 1877, with a small one-room structure. The Rev. M. H. Hoyle came as its first pastor. During the pastorate of the Rev. J. J. Havener in 1903, the old building was torn down and a new frame structure costing between \$8,000 and \$10,000 was erected on the same lot. This building was brick veneered in 1926, and more Sunday school rooms added. A fellowship hall was added in 1946. In 1948, a Wurlitzer organ and chimes were presented to the church by Dr. T. C. Bost of Charlotte, in memory of his parents, Mr. and Mrs. Carl M. Bost.

In September 1952, ground was broken for a brick education building. In October 1957, a groundbreaking ceremony was held for the new sanctuary, construction began in March 1958, and was completed on August 7, of this year. The total cost of the building and furnishings was \$120,000. The windows were installed by the High Point Glass & Decorative Company, High Point, N. C.

H. A. Kirkpatrick served as chairman of the building committee. The Rev. P. T. Dixon is pastor.



## Eisenhower's Comeback

A year ago, the press of the nation and the world pictured President Eisenhower as an old man who had lost his influence and was interested only in playing golf. They saw him as a lame duck president, without power in his country and lacking influence in the world.

In the short space of a week, all that was changed.

Flying over to Bonn, Germany, the President met with Adenauer and was greeted with a tremendous ovation by the German people. Influenced, perhaps, by the popular reaction, Adenauer seems to have gone along with Eisenhower's plans for a meeting with Khrushchev and expressed willingness to co-operate.

It was in England, however, that the President found a people who were ready to accept him as a hero and a savior. Nothing like that reception has ever been seen in staid old England.

Will all this bring about the hoped-for easing of tension? Will it help the President to make these next few months count in adding to his stature at home and abroad? It is almost certain that it will do the latter, if not the former. One conclusion is inescapable; the President is a new man, a powerful world-figure, so different from his former self as to be almost unrecognizable.

Except for the law prohibiting a president from serving a third term, there would be no doubt as to the outcome of an election, if held at this time. What will happen to the Republican party next year is not so certain.

## Morning Prayer in Jazz Setting

Somehow we can't get very enthusiastic over the recent experiment conducted at the National Convocation of Methodist Youth, when, on three mornings, the *Wesley Order for Morning Prayer* was conducted in a modern jazz setting, with special music composed by Ed Summerlin, a teacher in North Texas State College. (See story on page 13)

Perhaps we are getting old and crusty, or perhaps we have too much appreciation for the majestic phrases of the ancient prayers and responses of this service (which Wesley took over almost bodily from the Anglican Prayer Book and recommended for use by American Methodists.) But we definitely are of the opinion that Morning Prayer and the service of Holy Communion should be out of bounds for musical tinkers.

There is something to be said for utilizing new art forms in religious services,

just as we are adapting modern architecture to church building. It would seem that there is nothing inherently irreligious about jazz music, and often the cold and precise, though somewhat weird, harmony and counterpoint is much more worshipful than the saccharine and lachrymose wails which are often used in church on Sunday morning.

But our objection is not on the grounds of irreligion, but of psychological effect. Jazz is not Rock and Roll; indeed modern jazz is more akin to the mathematical perfection of Bach than to the wild gyrations of campmeeting songs and the mournful melodies of the hill-billy music which sometimes creeps into the choir and congregation.

Our point is this, that Morning Prayer (which is the normal service of our church on Sunday morning) must provide a worshipful atmosphere. It cannot be merely an innovation or an attention-getting stunt. Perhaps there is nothing greatly wrong in using jazz as a musical vehicle for a worship service—if it contributes anything to the service outside of novelty. When, and if, jazz becomes the musical idiom of the day; when, and if, it is so well-known and understood that hearing "Holy Holy Holy" sung to the accompaniment of a nine-man jazz combo causes the congregation to bow the head instead of patting the feet, it may be permissible to use it in that fashion.

But until the day comes when Mozart, Bach and Handel have been forgotten, we will hope that we shall never suffer in such manner in the service of the Lord.

It is interesting to note that those who sponsored the "jazz prayer" were not the young people themselves, but older persons who seem to have a preference for the unusual and bizarre.

## Twenty Years After

In 1939, the Rev. E. E. Snow was pastor of the Pleasant Garden Circuit which included the Pleasant Garden, Bethlehem and Rehobeth Churches.

On the closing Sunday of a revival meeting held in conjunction with a vacation Bible school, led by Mrs. Edith Crouse Williams, 102 persons were received into church membership on profession of faith.

The third week in August of this year, Mr. Snow came back to Rehobeth for the first time in 19 years and preached for a week. At the close of the last Sunday morning service, he asked all those present who had joined the church during his pastorate, and especially those who had been in the group on Sunday 20 years ago,

to come and stand around the altar. The entire space and more was quickly filled.

There was a sprinkling of grandparents, but the vast majority were young adults from 24 to 35 or 36 years of age, having been from 4 years of age up to the early teens when they joined the church.

If there's a moral to this story, it would seem to be that work with children and an early acceptance by them of Christ as Savior, is one of the most rewarding activities of the church.—O.D.P.

## Numerous Memorials Honor Mrs. Garber

In addition to the large crowd that attended the funeral service of Mrs. Orina Kidd Garber, late wife of our beloved bishop, and in addition to the thousands of messages and floral designs sent, there has come another tribute to this lady which further bespeaks the love and high esteem in which she was held by all who knew her.

Bishop Garber is receiving in virtually every mail announcements of *memorials* to Mrs. Garber which have been sent to various church institutions. The amounts naturally vary from a few dollars to hundreds and even thousands of dollars. While the bishop has probably not been notified of some that have been sent, he had been told of one or more memorials to each of the following institutions:

Centenary Church, Richmond, to which Mrs. Garber belonged; Hermitage Home for the Aged, the Methodist Children's Home, Ferrum Junior College, Randolph-Macon College and First Church, Hampton, all in the Virginia Conference.

In the North Carolina Conference, memorials have been sent to both new colleges for scholarships—the North Carolina Wesleyan College at Rocky Mount and The Methodist College at Fayetteville; to Duke Divinity School, the North Carolina Home for the Aged and the North Carolina Children's Home, and Garber Methodist Church at New Bern.

Memorial gifts have come from individual ministers and laymen, from local churches and from at least one district (Richmond). In all probability there will be many more to follow.

Surely, the giving of a memorial to a worthy cause is a splendid way to honor a loved one who has gone to be with God! —Editorial, *Virginia Methodist Advocate*

Editor's Note: Checks for memorials for the Garber Methodist Church should be sent to M. J. Cowell, Conference Treasurer, Box 10344, Raleigh, N. C., directed to the Garber Church, or to Dr. A. J. Hobbs, superintendent of the New Bern District, or to the Rev. L. A. Dillman, Pastor, Garber Methodist Church, Route 3, New Bern, N. C.



## The Eternal Now

By RICHARD BRAUNSTEIN

A recent writer said: "In the reign of the great Napoleon, there lived a woman within twenty miles of Paris who had never heard of the great French emperor. Possibly she was much happier because of this. At the same time, she allowed much of life to escape her. She could have had little of the feeling in which she lived. She did not sense her times."

Not all history is in the books. Leaders everywhere should stress the eternal now, for too many of us live in the past. We are history readers instead of history makers. We see values through the eyes of others. We read biographies and pause before shrines. We take off our hats to yesterday when we should take off our coats for tomorrow. If God had a revelation for those of yesterday, He surely has a revelation for those of today. Moses was not the only one who saw a burning bush; neither was he the last to ponder the phenomenon, but he was the kind of man to hesitate before the fire and inquire into its origin and cause.

The author of *The Art of Thinking* advises: "Read a page of the *Times* as you would history." While he selects the *Times*, he knows that most newspapers are a source of information when read as history.

No one really grasps the significance of one's own epoch. One is too near to it. "The ancients knew not that they were ancients." He is a wise man who realizes that we do not merchandise in finalities, but progressions. The world is not only in process, but in transit. *Today* is what, *yesterday*, we called *tomorrow*. The glory, for instance, of the Christian enterprise, in all departments, lies in the future. Location may be a matter of the moment, perhaps uncontrollable, but outlook is the thing of an undaunted spirit. It is not so much where we are for the moment, but the direction in which we are looking. "They shall ask the way to Zion with their faces thitherward." They shall ask the way because they mean to get there, their faces, purpose, intent being thitherward. They are beginning now, at the particular Jerusalem in which they find themselves.

What the future shall yield in dividends depends on our present investments. We—not all of us—may live to see the fruit of intelligent planning and sacrificial living. That does not make the challenge less imperative. We must live today at our highest and best. The results will justify such endeavor.

Of two men one is chosen, one is left. Barring the interference of circumstance or preferment, you will note that there was something in the man who arrived that was not in the man who tarried. That is the law of development, power, progress.

A classic illustration is the Parable of the Wise and Foolish Virgins. They all seemed alike, but they were as different as east is from west. Five were ready and five were not ready. "And they that were ready went in." Five had attended to the things necessary and five had faltered. We



hear of "crisis" men and women. Who are they? What are they? They are the men and women who have readied themselves for the crisis before it comes.

The ready person has oil in his lamp. The lighting of that vessel is a thing of the moment; but there is nothing that can compensate for the lack of oil.

## The Subtle Power of Temptation

By ROBERT F. TUTTLE

Jesus taught us to pray, "Lead us not into temptation." Why should God be in the business of tempting human beings? The truth of the matter is, God allows temptation, but never tempts anyone to evil. God is in the business of saving us from evil, of lifting us, of strengthening us, of leading us forward.

Yet, when God limited himself in order to give each one of us the right of choice, at that moment he made temptation possible. With every possible choice, there is the built-in temptation to choose the bad rather than the good, the easy rather than the difficult, the less good rather than the better good.

Stanley Jones suggests that it takes only one disease to kill you. "The sin that doth beset us" is the one we ought to be concerned about. This is the sin that we need to pray that we be delivered from. Elizabeth Barrett Browning understood God's concern for each of us when she wrote: "God came to me, marked the place, and said . . . henceforth keep within this line . . ." God does this in order to help us; He is not tempting us.

We have what we might call a "tempting civilization." The forces of evil are quick to employ all modern advances: literature, movies, television, advertising. It has been said, "There is nothing worse than the devil, except an educated devil." So easy it is to fall for sophisticated evil.

A young man in my study seeking advice and guidance, revealed to me the secret of his moral surrender: "I knew this thing was wrong, yet I wanted to push God back for just five minutes." That five minutes was his undoing.

In *The Sanctuary*, Charles Crowe quotes a conversation between God and the devil, related by Anatole France. A beautiful, young girl had fallen and her life had been destroyed. God asked, "How did you dare to tempt so lovely a creature as that?" And the devil replied, "She came onto my grounds!" It is so easy for us to do this. "It is," says Charles Gore, "precisely like walking into an enemy country in time of war, unarmed and unprepared." The devil's reputation for cleverness is the reflection of our own cleverness as the lower self seeks to fool the better self.

How do you face up to temptation? It takes some backbone and it takes some faith. The forces of darkness are clever and subtle in their power. Jesus suggested that

we ought to be as "wise as serpents." We need to know what the score is: what is happening to us, how far along the road we are; what is this job doing to me, these associates, my thinking, my reading, my habits. With a sly wink, Screwtape suggests to Wormwood, a junior devil:

The safest road to Hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signposts.

Be wise as serpents—Be as persistent as temptation.

Once I read of a group of college students who were taken by their geology professor down into a coal mine. One girl insisted upon wearing a white dress. The others insisted that this was foolish. She asked the old guide who was to lead them, "Is there any reason why I can't wear a white dress into the mine?" He replied, "Now there ain't, mam. There's nothing to keep you from wearing a white frock down there, but there's a whole lot down there that'll keep you from wearing one back." And that's it. There are some situations into which we cannot go and return as the same persons.

Bishop Hazen Werner in his book, *And We Are Whole Again*, speaks of the importance of "nailing up the back door." He tells of a gambler who had been converted, but who kept his dice and his cards—just in case. Clovis Chappell writes of a man who had been converted from drink, but still hitched his horse every day in front of the saloon. Be as wise as serpents—Nail up the back door!

Sometimes when we have more money, we think subconsciously that we can afford to do certain things which were out of the question when we were not so well off. We begin to give in a little here and a little there, because "we can afford it." We might ask ourselves the question, "Can I ever afford that which is wrong? Will life stand up to it? Will the welfare of my family stand up to it?" As Bishop Werner suggests, it is a matter of becoming the sort of person to whom the good tastes better than the bad.

Too great a concentration upon temptation may strengthen the temptation. We need help. It is Stanley Jones who tells the quaint story of the little girl who thus described her conversion: "I heard a knock at the door. I said, 'Come in.' And who do you think was there? It was Jesus. I heard another knock at the door, and said to Jesus, 'Please, you answer the door.' It was Satan, and he said, 'Excuse me, I must have the wrong house.' It is almost as simple as that.

Temptation is a reality, but the acceptance of God in our lives is a greater reality. Christ himself was tempted. He understands our temptation. He will never forsake us. He is able "to keep us from falling."

Whenever I want God more than I want the half-life I am now living, I can have Him.

"Lead us not into temptation"—"Let us not fall when tempted."

Let me not yield when I am tempted,  
Lord, Amen.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Just a Piece of Colored Glass!

The studio was on the top floor of a great building. The floor was littered with bits of glass, putty and lead. All seemed to be disorder and confusion.

One morning a boy entered the studio carrying a basket containing bits of glass. Carefully he laid them on the table, but as he turned the basket caught a tiny fragment of glass and swept it to the floor. He tried to find it; then the ringing of a bell caused him to leave the room, and the glass was forgotten.

It was only a piece of glass, so what did it matter? It had little beauty, for it was jagged and rough. It was small and not bright in color, so no one noticed it all through the day. It was kicked by the messenger; brushed aside by the maid; and finally, several days later, it found itself in a pile of rubbish, ready to be carried to the street.

Now the tiny piece of glass had had dreams of greatness when it had been chosen by the master artist. It had dreams of some day being a part of a great window in a beautiful church. So, as it was being pushed farther and farther into the corner, it said to itself, "Oh dear, I had hoped to be of use somewhere. How dreadful it will be to be thrown out into the street with old bottles and ugly bits of glass. I am sure the master meant me for some good use, for he was so careful in choosing me. I wonder if there isn't some way for me to be found. If the sunshine comes into the corner, I shall shine, and maybe the master will see me. I shall try anyway, for I do not want to be thrown away."

After some days, the master came to the studio and began to work. He drew aside a curtain that was pulled across the rear of the room, and the sunshine streamed through a wonderful window upon which he was working. In the lower part of the window, there were many little children, looking up and smiling. All about them were flowers. Above the children was the figure of a man, not yet completed.

With a happy smile, the artist seated himself before the picture. He looked long at the work he had already done. Then he began to put in the pieces of glass which he had laid on the table. There was a red piece that finished the robe of the man. Other bits of glass made his hand.

The tiny piece of glass in the corner heard him talking to himself as he worked. "This is to be my very best," he said. "So many, many months I have worked to make this window. I must tell to the world how much I love the Christ. It must be beautiful to show his beauty. If I can only make it express what I feel, how happy I shall be!" And he sang as he worked.

The days went by, and as friends stood beside the artist and talked to him, the bit of glass in the corner knew that the window

was almost complete. And because it knew this, more and more plainly came the thought, "I was mistaken. There is no place for me in the window; I shall never be missed. I cannot help to show the beauty of the Christ to the world. There is no place for me in the plan of the artist."

Suddenly there was a commotion in the studio. The artist went from one place to another looking for something. The boy was sent for and questioned. Then he was sent to the factory to see if he could find what had been lost. The table was moved; the books were moved; the floor was swept. In distress the artist said, "I cannot finish without it. It was such a wonderful piece, and I had spent so much time and thought on it. Where can it be? I just must have it to finish the window. I must have it! I must!"

The piece of glass in the corner heard his words, and began to dream again: "Can it be I? Could I be an important part of the window? Will the picture be spoiled if I am not there? Did he make

## LITTLE BEAU

*Here comes my beau in shorty pants,  
feet so brown and bare;  
Dirty smudges on his cheeks, tousled,  
sun-burned hair.  
He holds a weird collection of grass  
and weeds and fern,  
And the proffered sunny smile, it  
gives my heart a turn.  
For happy smile, and smudges, too, and  
small boy's heart so fine,  
Go with this lovely, dear bouquet, tied  
with dingy twine.*

—ELIZABETH F. CAVINESS

me carefully for a special place? Oh, I hope so! I hope someone will find me. All I can do is to shine. I will catch the beam of sunshine that is stealing across the floor, and perhaps someone will see me shine."

So the glass did its best, and the sunshine helped it to sparkle and gleam.

Then there was a cry of delight, and the bit of glass was pulled from the rubbish pile where it had lain with the other useless things. It was laid in the hand of the master, and turned over and over to see if it had been harmed by its contact with common things. Then it was polished and carried to the window.

The small piece of glass that had thought itself useless and not beautiful, was the eye of the Christ in the window. Carefully the artist put it into its place. Eagerly he watched to see what story it would tell. And when he stepped away and looked into the face of the Christ, the eye was full of tenderness, love, and compassion. It told to the world the love of the artist for the Christ.

And the bit of glass? Ah, it went out into the world, into the niche of a great and beautiful church. It was one of the smallest and most unattractive bits of glass in the whole window when left by itself but when used in the way the master meant it to be, it became the heart of the window.

To those who looked into the window when they were sad, it brought comfort; to those who were lonely, it brought a message of friendship; to the children, it told the love of the Master. To all who looked into the window, there came a message of love and beauty.

The piece of glass had found its place!

—Author Unknown

## A LITTLE GIRL'S PRAYER

Thank you, dear God, for furry things like pussy willows and real live kittens. Thank you for other things that are fun to touch, too—like snow and icicles, and soft clay, and Daddy's whiskers. It was nice of you to make things that feel so good.—Amen.

—Selected

## CHUCKLES

A precocious youngster who loves to fill in blanks in newspapers responded as follows to a quiz entitled, "Which Side?":

On which side do you mount a horse? TOP SIDE.

On which side do you button a man's coat? OUTSIDE.

On which side does a United States driver sit when he drives a car? INSIDE.

On which side do you milk a cow? BACK SIDE.

• • •

Little Susie came home from school one day with the big announcement that she had learned a new word.

"What is it, my dear?" asked her mother. Slowly she spelled out the word "e-x-c-i-t-e-d."

Then mother asked, "And what does the word mean, Susie?"

Without hesitation she replied, "Why, it's being in a hurry all over."

## Bible Quiz

- Which of these was *not* a king: Ahab, Ahaz, Ahijah, Asa? .....
- Which of these was *not* a queen: Jezebel, Esther, Ruth, Athaliah? .....
- Which of these was *not* a prophet: Jeremiah, Solomon, Micah, Ezekiel? .....
- Which of these was *not* an apostle: Matthew, Mark, Peter, John? .....
- Which of these was *not* a Hebrew: Miriam, Hannah, Ruth, Dinah? .....

## Answers to Last Week's Quiz

- Son—Matthew 3:17.
- Vine—John 15:1.
- Redeemer—Job 19:25.
- Light, world—John 8:12.
- Door—John 10:9.



# After Paris and Rotterdam, N. C. Caravan Members Head for Home

*Wednesday, July 29*—This was the day that Pastor Honnigar had planned to take us mountain climbing, but when we arose at 6:00 o'clock, it was cloudy and rainy, so he decided that it would be best to make other plans. We regretted that we couldn't climb the mountain, but there are still many interesting things in Geneva which we have not seen. Since it was so early, everyone undressed and crawled back into bed for another hour or two of sleep. We decided to meet later in Mom and Pop's room for our morning meditations and planning time. Pop led the meditation, and we found the editorial on the inside cover of the *Upper Room*, by J. Maning Potts, most meaningful to us when he said of his travels in Pakistan: "We travel far from home and yet we find friends—we visit the homes and enter into family devotions—what a fellowship!"

We spent a part of the day browsing in the fascinating shops which are unique in their combination of French elegance and Swiss quality. We also visited the European Headquarters for United Nations, the International Red Cross, the National Cathedral, and Calvin's Chapel. Geneva truly is an interesting, beautiful city where people come to meet, to exchange ideas and try to learn to understand each other.

We ate lunch and dinner at our favorite restaurant, the Rochelle. At lunch we met Mr. Georges H. Jaceslin, a journalist and member of the Publicity Corporation of Switzerland. He was most interested in our Caravan program and wondered how we happened to choose a restaurant five floors up off the street. When we told him that the Methodist minister had directed us there, he seemed very pleased. In his work he is responsible for helping to secure accommodations for visiting dignitaries from all over the world. Recently one of the officials and his 16 wives went to a jewel shop to make some purchases. He bought several million francs worth of jewels and took such a liking to the clerk that had waited on him that he wanted to buy her too. He couldn't understand why she was not for sale. He insisted, and finally the manager had to call the police to get him out. We wondered what that little clerk had to tell her family that night.

Geneva is a fascinating city, but we say goodbye in the morning and go on to Paris.

*Thursday, July 30, Paris, France*—

We arrived in Paris at 9:15 tonight. Though it has been a rather long trip by train, it has been a pleasant one—over mountains, through deep gorges and out on to the level countryside of France, just outside of Paris. We left Geneva, Switzerland, after an early lunch at 11:30 this morning. The American Express—a lady representative this time—came to the hotel for us at 1:00 o'clock, and walked with us to the station—just across the street. Everyone looks at us with amazement—ten people—each one weighted down with bags. They seem to wonder why we don't call for the porter! We passed through customs there without having to show a single passport or open a bag. We are glad the bags weren't opened. It would have

been a task to repack them. Sylvia has had to get an extra strap for hers. Others are getting heavier by degrees. The picnic supper that Mom, Mary E. and Pat P. had packed surely was tasty at 6:00 o'clock. The rolls, cold meat, cheese, fruit and cookies vanished in no time. The only difficulty was the lack of something to drink. Usually we find something at the station or on the train, but not this time. However, we managed fine. The apples were juicy and quenched our thirst.

A comfortable American Express bus met us at Lyons Station in Paris and took us to our hotel, the Lutetia. It was good to find a nice, clean bed and a hot bath waiting. We said "goodnight," and planned to meet for our together time at 10 a.m. in Mom and Pop's room on Friday morning.

*Friday, July 31*—We had our together time at 10 a.m., with Corbin leading our meditation on "ways to overcome discouragement," from *The Upper Room*. Our hotel rooms have become sacred spots for us on many occasions, as we have had fellowship together in our Father's name. After our devotions, we all walked to the American Express office to get money changed, checks cashed and get our bearings in the city. It was quite a distance to American Express, and after transacting our business, it was time to eat lunch. We went to a cafe—La Ralleye, which had been suggested to us by a gentleman in Geneva. We found the food tasty and not so expensive in comparison to what we had expected from reports we had heard of prices in Paris. During lunch time, some members of the group including Mom, Pop, Mary E., Pat O., Pat P. and Ronnie, decided to take a bus tour around historic Paris. Sylvia decided to spend the afternoon at the beauty parlor. Tommy, Robert and Corbin preferred to take the walking tour of the city. When we met at the Ralleye for supper at 7 o'clock, we discovered that we had seen much of Paris on foot or by Cityrama bus. Spots visited included Place de la Concorde, Tuileries Gardens, Notre Dame Cathedral, Pantheon, Eiffel Tower, Arc de Triomphe, Champs Elysees and many other historic spots. It was interesting to watch this great teeming city come alive at night. Though this is vacation time in Paris and many of the regular inhabitants are away, still the streets are crowded with people from all over the world. Paris does seem to be a gay, restless city with glittering shop windows, strange smells and stranger hair styles and colors. It is fascinating.

*Saturday, August 1, Paris*—We had our together time at 8 a.m. Pat O. led our meditations, centering around *The Upper Room* meditation for the day. In our planning time, we discovered that there were those of us who wished to go in different sections of the city. Mary E., Sylvia, Tommy, Ronnie and Bob wanted to go by train out to Versailles. Mom, Pop, Pat O., Pat P. and Corbin decided to do some things at "home," meet at the Ralleye for lunch, then go to the Cathedral of Notre Dame, and a stroll along the River Seine.

In the meantime, the two Pats found time to slip away and get glamorous French "hair-do's." We had an exciting time, admiring them when we all met for dinner at 7 p.m. They did look quite chic and Frenchy. After dinner, we all walked back to the hotel, weary from our day's adventures. We had our goodnight prayers together in Mom and Pop's room.

*Sunday, August 2, Paris*—We have been blessed this summer by being able to find our way to a sanctuary for worship every Sunday, excepting one where it was necessary that we travel. These times of drawing apart to God's House for meditation and fellowship have meant much to us. Though we are far from home and loved ones, we always find that genuine welcome—that kindred spirit that makes us one in our Father's House—no matter where the place.

While we were in Geneva, Switzerland, we had read in an American paper that the Rev. C. C. Herbert would be preaching in the American Church in Paris during July, or at least on July 26th. Since many of us in the group know him personally, we hoped that he would still be in Paris. He was not. However, we did find out that Bishop Dana Dawson of the Kan. Area would be preaching at the American Church, and went to hear him. His message, simple but profound, stirred our hearts as he gave a personal testimony of his faith in God, Jesus, the Bible, Immortality and love as a rule for living. He had entitled his sermon, "My Symphony." After the service, we went to a special coffee hour which is held every Sunday immediately following church, for students and young people of college age. This offers an opportunity to meet friends, make new ones, and enjoy a fellowship which has great meaning when one is away from home. There we met Annie Pruitt and a friend from North Carolina, as well as many other interesting people.

From the church bulletin, we learned that the American Church in Paris was the first American Church founded on foreign soil, and is the oldest American institution in Europe. The congregation was first formed in 1814, and the first church built in 1857. Three presidents of the U. S. have worshipped here, and it is the one church in the war zone which remained open every Sunday throughout the war period.

After church, we walked along the Seine and to the Ralleye Cafe for lunch. We learned earlier that there is no charge to visit the Louvre on Sunday afternoons, so we took advantage of that opportunity to feast our eyes and our souls on the great treasures of art that are housed in this famous museum which became such during the Revolution in 1793. Prior to that time, it had served as a Royal Castle. It was an inspiration to see the originals of the great masters—the "Mona Lisa," by deVinci, and others by Raphael, Rubens, Rembrandt. We saw the "Victory of Samothrace," the celebrated sculpture masterpiece of the Hellenistic period—done in original Greek marble, and also "Venus de Milo," of that same period.

It was five o'clock before we knew it, and the guards were telling us that it was time to leave.

Pop had made previous contacts with  
(Continued on page 16)





## West Nash Church in Wilson Off to Good Start

Work on the temporary home of the new West Nash Methodist Church in Wilson has begun on the church site on West Nash Street extension. The sign on the church grounds was prepared and donated by the Men's Fellowship Class of First Methodist Church, Wilson, the Rev. R. Grady Dawson, pastor, and A. D. Bradley, class president. Norman Nutall was chairman of the sign committee. Shown in picture are the house and sign, with (left to right) the Rev. Lester P. Jackson, pastor of the new church; Mr. Dawson, Mr. Nuttall, and Mr. Bradley.

The site for the new church, 2.6 acres of land, and the frame dwelling situated on the property, were provided by the First Methodist Church at a cost of \$14,000.

Members of the new congregation, together with members of the Men's Fellowship Class of First Church, are donating their labor on week nights for renovating and repairing the building, and Jefferson Dilby of West Nash is donating paint and other materials. The house will include a chapel, three large classrooms (which may be partitioned later), a large glassed-in fellowship room, and two rest rooms. Renovation of the kitchen will come later on.

Sunday school and worship services will begin when the work is completed. September 27 has been set as the formal opening date. At that time the pastor plans to receive the first membership class, and to organize the official board, committees and commissions, under the supervision of Dr. Walter C. Ball, superintendent of the Rocky Mount District.

On the first Sunday of September, the pastor held Sunday school classes and worship services in his home, and these will continue until the congregation moves into the meeting house.

There are now twenty-two members of West Nash Church, and several others plan to join soon.

The pastor, the Rev. Lester P. Jackson, wishes to take this occasion to express publicly his deep appreciation to the pastor and members of First Methodist Church, Wilson, for the magnificent contribution which they have made and are making toward the new church, in providing one of the most beautiful locations in Wilson for the church site, with the meeting house as an added blessing. Also, for the donation of many hours of hard work, of chairs and other material assistance; for every form of encouragement that could be rendered, even to encouraging her members to join the new church and help it get off to a good start. And finally, through the efforts of Billy Lamm and his committee in the Fellowship Class, the locating beforehand of a beautiful new rented home for the pastor and his family, after their appointment at the last Annual Conference session. The men of First Church are now raising funds to buy a piano for the new church for their formal opening service.

With the fine spirit and help given by First Church, and that being demonstrated by the new members of West Nash Church, the pastor feels that the church is off to a good start, with a bright future ahead.

### "Talk-Back" Films to Be Available to Churches

Films from the religious television series, "Talk Back," became available for use by churches September 1.

The announcement was made by the Rev. Dr. Harry C. Spencer, Nashville, general secretary of the Methodist Television, Radio and Film Commission (TRAFICO), producer of the programs.

"We believe churches that use the films will find that they will stimulate thinking and discussion on vital issues," said Dr. Spencer.

Each "Talk Back" program begins with a filmed human situation drama about 13 minutes in length. The drama presents a problem, but no solution. In television broadcasts, the last part of the program consists of a live local panel which discusses the problem of possible Christian solutions to it.

The first series of 13 films deals with pressures of modern living, guilt, knowing God's will, life's good and bad breaks, prayer, Christian principles in business, suffering, civic responsibility, anxieties and fears, life's meaning, belonging and acceptance, insecurity and rearing children.

A second series of "Talk Back" programs will be available for television stations November 1, and it, like the first series, also will be available for local-church use.

"We think that many churches will want to use the films during the same period they are appearing on television," said Dr. Spencer. "The dual use should result in more interest in both the church's program and the TV series."

The films may be used either as a series or singly, said Dr. Spencer.

The films are in black and white and will be available from Methodist Publishing House film depositories for rent or purchase.

### The UNICEF Story

#### New Hope for a Hungry World

Adequate nutrition can have a tremendous influence not only on the health of a small child, but on the development and progress of whole populations in underdeveloped countries. Most people are either hungry, eat foods that give little nourishment, or follow faulty food customs stemming from ignorance or superstitions.

This lack of dietary knowledge is particularly tragic in the case of children. Malnutrition is a major cause of infant and child mortality, stunted growth, mental apathy and weakened resistance.

The most immediate way to help is through feeding programs. UNICEF, the United Nations Children's Fund, ships powdered milk and vitamins which are then distributed through schools or maternal and child welfare centers. The milk has been donated by the U. S. Government and Canada from their surplus stock, and UNICEF has paid the shipping charges which average about 2½¢ per pound. It is in this way that for only one penny per child, UNICEF can give 5 large glasses of milk to millions of the world's needy children.

When mothers understand the need and possibilities for better nourishment, half the battle against malnutrition is won. UNICEF is helping village programs to teach mothers through simple and practical measures, which include garden cultivation, fish culture, small animal or poultry raising, home food storage and preservation.

The hunger problem cannot be solved quickly on a global scale, but the field of nutrition provides a bright prospect for helping children build healthier, happier, more productive lives.—U. S. Committee for UNICEF, United Nations, N. Y.



## Widow of Late M. F. Moores Dies in Spartanburg

Mrs. Ada Buttrick Moores, widow of the Rev. M. F. Moores, a minister in Kentucky and North Carolina for over fifty years, died in Spartanburg, S. C., on August 17. Her father was the late James Buttrick, a native of Epworth, England, and a pioneer of Methodism in western North Carolina.

Surviving are a sister, Mrs. Archie Nichols of Asheville, one brother, James W. Buttrick of Miami, Fla., three daughters, Mrs. Ralph Mitchell of Spartanburg, S. C., Mrs. Robert T. Pitts of Glen Alpine, N. C., and Mrs. C. W. Stuart, Jr., of Charlotte, N. C., one adopted daughter, Mrs. Jerry Acton, of Midway, Ohio, and twelve grandchildren.

In North Carolina, Mr. Moores served pastorates at West Asheville, Franklin, Waynesville, Concord, Hendersonville, Reidsville, Statesville, Forest City, Winston-Salem, Charlotte, Glen Alpine, New London, and Black Mountain.

Mrs. Moores loved the church, was proud of her Methodist heritage, and was a constant help-mate to her husband. Even after his death, she continued to attend Annual Conference as long as she was able.

She was a member of the Glen Alpine Methodist Church, where she was a former member of the Board of Stewards, and a former teacher of the Sarah Pitts Bible Class. She was instrumental in organizing the Wesleyan Service Guilds, one of which was later named the Ada Moores Guild in her honor. She was presented a life membership in the Woman's Society of Christian Service. She was an affiliate member of the First Methodist Church of Charlotte, N. C., and of Trinity Methodist Church, her honor. She was an affiliate member of

## Methodist Youth Hold Jazz Service

*West Lafayette, Ind.*—The 6,000 delegates to the National Convocation of Methodist Youth, held at Purdue University here August 24-28, had the option of attending a service in which *John Wesley's Order for Morning Prayer* was presented in a jazz setting.

The same program was offered at 6:30 a.m. Tuesday, Wednesday, and Thursday of the convocation. Tuesday and Wednesday mornings, it was in Purdue's Loeb Playhouse, which seats a little over 1,000. And each of the two mornings, the playhouse was filled to capacity and an estimated 1,000 or more were turned away or stood outside.

So, Thursday morning, the service was held in the Purdue music hall, where the general sessions of the convocation were held. And an estimated 4,000 or more attended.

What was the reaction to the prayer service set to jazz? It was extremely varied.

Pat Redmond of *The Indianapolis News*, interviewed several youth and adults who attended the first morning, and comments he got ranged from, "It really gets you," and "It fits," to "Old John Wesley must be whirling in his grave."

The jazz setting for the service consisted of a prelude, anthem, background music, and a postlude played by a nine-man jazz combo of North Texas State College students.

Composer of the jazz setting was Ed Summerlin, who teaches music at North Texas State College, and is a member of First Methodist Church, Denton, Texas.

Minister for the service was the Rev. Dr. Roger Ortmyer, professor of Christianity and the Arts, Perkins School of Theology, Southern Methodist University, Dallas.

The minister and youths read the service. It includes a call to worship, hymns, a service of confession, a prayer of absolution, the Lord's Prayer, Scripture lessons from both the Old and New Testaments, the Apostles' Creed, a sermonette, and benediction.

No music was played during the Lord's Prayer, the Apostles' Creed or the Scripture readings from the Old and New Testament.

In his sermonette, Mr. Ortmyer said in part:

"The Master pointed out that nobody lights a lamp and then covers it with a sack or stuffs it under the bed. Rather, a lamp is placed where its light can be seen and used.

"We must always remember this. When reading Scripture, when on our knees in prayer, when listening to the service of the word, and when singing praises, let not the remembrance of things past turn our attention from present light.

"The authentic, be it music, or words, is not to be hidden. New music may not be as the old music. Why should it be? God's love is to be celebrated in today's sounds."

This was the national premiere of *John Wesley's Order of Morning Prayer* set to jazz. However, it had been presented previously at the Southern Methodist University chapel and at First Methodist Church, Denton, Texas. It has been filmed by NBC for showing on television this fall.

## Louisburg College to Reach 400 Mark

A record enrollment of 400 students is expected for the 1959-60 session at Louisburg College, according to President Cecil W. Robbins.

New students arrived on September 8 to begin the orientation program. Second year students will register on September 10, and freshmen on September 11. Classes will begin on September 12.

The first event for the academic year was the Faculty-Staff Workshop held September 4 and 5. The leader for this occasion was Dr. Thomas E. Jones, former president of Earlham College, and also former president of Fisk University. Dr. Jones is now consultant for the American Association of Colleges.

New faculty members include Wayne Benton, director of athletics and basketball coach; Russell Frazier, head of the Department of Physical Education and baseball coach; Umphrey Lee, Jr., associate professor of English; and Mrs. Gordan Zealand, assistant librarian. Roland Horne is the new director of public relations.

## DEDICATION



Bishop Paul N. Garber, presiding over the dedication ceremony at the Methodist Retirement Home in Durham on August 23.



Snapped by the *ADVOCATE* camera as they posed for other pictures were (left to right) Broadus Foushee, of Sanford, first vice-president; Rev. Joseph Coble, superintendent; Bishop Paul N. Garber; Dr. C. D. Barclift.



Nestled behind the new wing of the present building is an attractive cottage for housekeeping residents.



## God's Concern for All People

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

**Background Scripture:** Jonah

**Lesson Scripture:** Jonah 3:1-2, 10 through 4:11

The interest of the reader in this lesson can probably be determined by the way he feels when he reads the title. Judging from some of the letters written to newspapers, there are many people who appear quite unhappy about the concern shown by our church and our government for the underprivileged nations of the world. This debate extends to Congress, where bitter debates are held on foreign aid. So this lesson should have a great deal of relevance for thoughtful citizens in this hour of history.

First, a word about the book of Jonah. Despite the fact that the book is the great missionary message of the Old Testament, many have missed its real message on account of the acrimonious arguments that have raged about the size of the fish that swallowed the unhappy prophet. However, when we recognize the story as a parable, this problem disappears. A parable, it will be remembered, is a story which has one main point. Unlike an allegory, the details of a parable are relatively unimportant. What, then, is the main point of the book of Jonah? It is that God so loved the world (even the inhabitants of Ninevah, hated enemies of the chosen people), that he sent his prophet to preach to them that they might be saved.

It was possibly this point that Jesus was making when He referred to Jonah in Matthew 12:38f. In answer to the request of the Pharisees for a sign, Jesus answered: "There shall be no sign given, but the sign of the prophet Jonah . . . the men of Ninevah repented at the preaching of Jonah, but a greater than Jonah is here." This seems to suggest that just as God sent his prophet to save the Ninevites, so he has sent His Son to save the world.

It has been said that "you are never any closer to God than you are to the person for whom you care least." If this statement is true, then religion means unlimited concern for all people—not just those of our own family, race or nation. We've all heard things like this said many times, but evidently a large per cent of us do not believe it is true; otherwise why does "man's inhumanity to man still make countless thousands mourn?" The answer may be found in the fact that we find it so very hard to stand up and be counted when we have different opinions and attitudes from those of the crowd. So, the intentions of good men are seldom realized because they lack the courage to stand up and fight for what they believe to be right. Jonah had a good many weaknesses in his character, but he had the courage to admit that he believed his conduct was responsible for the storm that threatened the lives of the people on the ship. Accordingly, he was willing to be pitched out into the angry sea. Cowards do not behave like that.

Jonah's trouble was that he could not grasp the idea that God loved the people of Nineveh. He just didn't seem to be able to understand how God would really care for such people—the people who had done so much to make his nation suffer. It is easy for us to criticize Jonah from this long distance in time, but are we sure that we are entirely free from a similar attitude? We tend to make God in our own image. Jonah was sure that God had the same feeling about the Ninevites that he himself had. We like to believe that God speaks our language, and no other. There is a story about an old Scotch woman who told some one she was praying for the victory of the British at the

battle of Waterloo. Someone reminded her that the French, too, would be praying for the victory of Napoleon at the same time. Said the old lady: "Oh, yes, I know; but who could understand them gibbering bodies?" We have to learn that God hears the prayers of all his children. Also, that he speaks to them, not in any of the languages of the world, but in the events of history. He speaks in love; but also, he speaks in judgment. He seems to be saying to the world today: "Unite or perish." Are we, by our attitudes, building for unity or disunity?

## Letters to the Editor

### Tribute to I. F. Craven

To the Editor:

It was our fortune to know Isaac Fletcher Craven, one of God's Princes, from childhood, and not being separated many days until he reached the age of almost 87.

He was a good boy and never knew anything but to live a good life. Godly parents had pointed out the straight and narrow way, and he never forgot their precepts. While he gave his many business interests his close attention and faithful service, he remembered that this was a stewardship and made it all to glorify his God.

Serving in many capacities in the Methodist Conference as lay leader, district steward, on various conference commissions, and filling all the offices in the local church, he became the pillar in the church upon which we all depended. It was Fletcher Craven who always carried through any improvement in church property that arose from time to time. A generous contributor and wise builder, he advanced the cause of Methodism in his community and conference, and always got the full joy of this service.

His family history has been given in several published accounts, and the record of his great life is made in "The Lamb's Book of Life." May his spirit be always with us and lead us to continue the service he gave throughout a long life.

V. C. Marley

Jordan Memorial Church  
Ramseur, N. C.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**FOR RENT,** 2800 Guess Road, Durham. 2-bedroom house, partly furnished. Furnace heat, washer-dryer. Write: Rev. Ralph Jacks, Fallston, N. C. Telephone: JE 8-5211.

**WANTED:** Director of Christian Education. Trinity Methodist Church, Asheville, N. C. Contact: Rev. A. J. Cox, Minister.

**WANTED** full-time Minister of Music position. Graduate, University of North Carolina, extensive training and experience in choir directing and voice. Present Tenor soloist, Centenary Methodist Church, Winston-Salem. Contact Edwin Easter, 6 Woodcrest Drive, Lexington, North Carolina, immediately. Phone CHestnut 6-4179.

## Church Offering Envelopes

Stock form—Can be used by any church

\$5.75 for 1000

Advocate Office, Box 508, Greensboro

## CHURCH FURNITURE

CONSULTATION  
DESIGNING  
ESTIMATES  
CATALOG

WRITE FOR *free*

**Ossit**  
CORP. OF VIRGINIA  
BLUEFIELD, VA.

the completely remodeled  
**HOTEL KNICKERBOCKER**  
120 W. 45th St. • JUdson 2-4200

Everything new for your comfort and convenience. Completely new rooms — most modern furnishings including air-conditioning. Radio & Television in every room.

Rates from \$4 per person  
2 in room  
Special Group Rates —  
Write for Details

(under new management)  
**DAVID MEITERMAN**  
Mgn. Dir.



in the heart of Times Square  
**NEW YORK**

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



**SILER CITY, NORTH CAROLINA**

## CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

**SCHOOL EQUIPMENT, INC.**

P. O. Box 586 Siler City, N. C.

## Brevard College

Owned by Western North Carolina Conference  
offers

Business	Pre-professional
Music	Pre-engineering
Liberal Arts	Co-educational

Fully accredited

**EMMETT K. McLARTY, President**  
Brevard, N. C.



## Committee Appointed to Study Pfeiffer College Proposal

Bishop Nolan B. Harmon has announced the appointment of a committee of 17 ministers and laymen to study the proposal made by the trustees of Pfeiffer College at the last annual conference to turn over the college to the Western North Carolina Conference.

This committee will meet in Broad Street Church, Statesville, at 12:30, September 10, for a luncheon and organization meeting.

Committee members are as follows:

Clergy: Embree Blackard, Central Church, Asheville, president of the Conference Board of Education; M. Teague Hipps, First Church, Newton; J. G. Huggin, First Church, Gastonia; Mark Q. Tuttle, First Church, Reidsville; A. Glenn Lackey, St. Timothy, Charlotte, executive secretary, Board of Church Extension; John H. Carper, superintendent, Thomasville District; Herman Nicholson, First Church, Waynesville; Kenneth Goodson, First Church, Charlotte, president, Conference Board of Missions.

Laymen: Ben L. Smith, Sr., Greensboro, educator and former city school superintendent; Judge J. B. Craven, Morganton, circuit judge; Ralph M. Stockton, Winston-Salem, member of Conference Commission on World Service; Mrs. G. W. Harbison, Shelby, past president, WSCS; Charles W. Phillips, Greensboro, educator; Herbert Wayne, Charlotte, president, Conference World Service Commission; Richard Thigpen, Sr., Spindale, lawyer; Ivey Cowan, Spindale, industrialist; Professor J. H. Osterwalt, Davidson, department of education, Davidson College.

## R. H. Love Joins Staff of Pastoral Counseling Center

The Rev. Robert H. Love has joined the staff of the Pastoral Counseling Center, 519 W. Washington St., Greensboro, N. C., as a counselor and associate director to work with Dr. Russell Dick, the director.

The Rev. Mr. Love is a member of the North Carolina Methodist Conference, and studied at the Duke University Medical Center for the past two years under the direction of Dr. Leslie B. Hohman, senior member of the Duke psychiatric staff.

A graduate of Marshall College, Huntington, W. Va., he received his bachelor of divinity degree from Duke. He has been a clergyman for the past six years.

## HIGH POINT GLASS & DECORATIVE COMPANY

*Church Windows Since 1906*

A. W. Klemme, President and Manager  
Box 101, High Point, North Carolina

Windows Furnished for Matthews  
Methodist Church  
Matthews, North Carolina

## What Will You Settle For?

Charged with killing three persons, a young man discussed his crimes with police. Blaming his criminal tendencies on society and cold-bloodedly admitting his guilt, he told of his childhood in a slum district, his life in a reform school. Seemingly lacking in remorse for his deeds, he tried to justify his actions by explaining that all he wanted from the world was a chance. It hadn't been given to him, he said, and then he added:

"I would have settled for so little."

In those words he gave the clue to his disordered life, a clue which may hold an explanation of his whole career of crime and the careers of thousands of young criminals.

The trouble is, he did settle for very little. He asked for the wrong things and got what he asked for.

This young man asked for excitement. Like millions of youths today, he found his only pleasure in inflicting pain. He began as a small child by killing animals and torturing smaller children. He thought of life only in terms of his own pleasure, which, being a horribly perverted type of enjoyment, must of necessity bring him into conflict with the law and society.

But this undoubtedly maladjusted individual is a type of many a man or woman who has settled for so little in life.

Here is a fine young man, just starting out in business. What does he ask for? He asks, first, for a nice car, one which will give him prestige. Not for him the old bus which will take him there and back; he must have the latest, although he knows that he cannot afford it. He asks for a pretty wife, who will enjoy life with him and not tie him down too much. He wants success in his profession, no matter how that success comes, or whom it hurts. He is climbing the ladder, learning the ropes, finding out how to cut corners of honesty, how to get ahead.

He wants so many things, and yet he settles for very little.

The bookstores are filled with novels about the "organization man," the gray-flannel-suit executive who lives on cigarettes and tranquilizers, who takes a sleeping pill at night and a pep pill before breakfast, who suffers a heart attack at forty and a nervous breakdown at fifty.

What is his trouble? He asked for so much, but he settled for so little.

Here is a young wife who starts out by repeating the marriage vows with mental reservations. "To love and to cherish," she says, but not until death parts. Rather, until someone else comes along, or until the going gets tough and the bills pile up, and the children are sick, and the hoped-for big salary is not forthcoming. She asked for security, for wealth, for excitement, but she settled for boredom and misery.

Or take the case of a father and mother who think that they are asking so much when they hope and pray for a successful life for their sons, and "good" marriages for their daughters. This is all we ask for, they say, and imply that they really are expecting a lot. But they settle for so little, if they are willing to see those sons and daughters become successful or "well settled" by means which are neither moral nor sensible.

## What Will You Settle For?



# IN PASSING

## *The Lewisburg Concert Band*

This morning my brother in Kentucky sent me a postcard which he had received from an old friend of ours who is 90 years of age and, evidently, still going strong.

Homer Felts never heard of juvenile delinquency, back in those days, but he did more to keep Coonrange kids in line than anyone else. Homer was the director of the Lewisburg Concert Band, a tall, spare man who played a trumpet and patted his foot with abandon. He had several sons who followed in his footsteps, all tall, good-looking, and full of music, and I envied them the privilege of being related to such a great man. I was about eleven years old at the time the band started, and my brother, who was five years older, got in the band and tooted a baritone horn (which Mr. Felts informed us was called a Euphonium). When I was twelve, I was allowed to join the celestial society and march up and down the one paved street of the village, playing the rattle-drum.

What a day that was when I buckled it on and marched beside Harvey Hargroeder, the village undertaker, plumber, electrician and general genius. Harvey played the big bass drum. He was a young man, and not above having a little fun when he had the time.

One night we met down at the foot of the hill and prepared to enliven the summer night by practicing on the street under the one street-light which, of course, was in front of the funeral parlor. Harvey and I made it up to play a trick on the boys, and, in the absence of Mr. Felts, we got away with it.

As we headed up the crushed-limestone road toward Edgefield (our suburb of eight houses), Harvey began to beat the drum a little faster. "Boom, boom, boom-boom-boom," he went, and I rattled like a snake in the grass. Faster and faster we went, as we played our favorite march-tune, "Our Director." By the time we were half-way up the hill, the bass-horn player, plump and jolly Alben Day, was missing the mouthpiece more than he hit it, and the "peck-horn" (alto trombone) boys were a total loss.

Harvey and I kept them going, though, and we finally straggled to a stop under the moth-infested radiance of the gas lamp. When we got our breath, we started over again in proper fashion, and I can hear that music now and almost feel the swish of the energetic slide trombone as it slid past my ear while the justifiably irritated player sought to pay me back for rushing him up the hill.

Of course, nothing like that ever happened when Homer Felts was around. One glance of his eye, two pats of his foot, a final twist of his mobile lips and he would settle his trumpet in place and off we would go. When he was with us, and especially on the rare occasions when he would bring all his big boys, the town would go wild as we all played, "Lassus Trombone." I

can't remember which of the boys played the solo part, but I do remember that he was my hero, next to Homer.

As I think back on those days, I wonder if the boys of today get as much fun out of their bands as we did. Now they have their uniforms given to them, their instruments donated or furnished by the school, their transportation arranged, and things must be pretty monotonous. We had to buy our own instruments; we had no uniforms, and our transportation was effected by means of Model T's and plough horses. But what fun it was!

Thanks, Homer, for bringing back memories of the happy days of youth, and more thanks for being a man that a boy could look up to.

\* \* \*

## *A Fine Disregard for Spelling*

Some weeks ago, the editor chided another newspaper for calling Khrushchev "Khrush." But he left himself wide-open to a good-natured jab from Chaplain William B. Starnes, who remarks, in a letter,

"The dailies, it seems, are not the only newspapers with 'a fine disregard for spelling.' Our distinguished editor of the NORTH CAROLINA CHRISTIAN ADVOCATE proceeds to spell the name 'Kruschev' throughout the remainder of the article. The correct transliteration of the name, according to all authorities, is Khrushchev."

How true, alas, how true!

And the pitiful part of it, Brother, is that the editor went over the proofs himself and caught another mis-spelling in the paragraph and congratulated himself on having saved his face—then went ahead and let the other two slip by.

But newspapers and magazines wouldn't be half as interesting if they never made mistakes.

## *N. C. Caravan Letter*

*(Continued from page 11)*

the pastor of the British Methodist Church in Paris. So, after eating supper at the Votel Cafe near the Paris Opera House, we all walked to church at 4 Rue Ropuepine. The Rev. J. E. P. Edwards is the pastor there now, but will be returning to England in September. He has served the British church for 5 years, and the people regret to see him leave—but that is the Methodist system. Mr. Edwards recognized the Caravan during the service, and asked that the congregation sing "The Travelers Hymn" for us and other visitors. It gave us a warm, grateful feeling. After the service, we were invited to the social hall for tea and fellowship. We met more interesting people, among them a Mr. and Mrs. Ashe of England, whose son is to be a student at Yale in September. Mr. Ashe is connected with NATO. We also met a Hungarian refugee who at one time was connected with the Ministry of Industry of Budapest, and a professor at the university there.

*Monday, August 3*—Our last day in Paris! We had our together time and meditations at 8 a.m. Tommy led our devotions, using portions of Scripture from the letter to the Romans. He also shared some thoughts from the book, "The Apostle," which he is reading. He summed it up with

these words—"The Christian way is the only way."

During our planning time, we discovered there were many things in Paris that we would like to do and see, but time and money would not permit. Pop, Mom, Pat O. and Corbin were to take the train, a half-hour ride, out to Versailles and spend the morning. Mary E. and Sylvia had things to do at our "hotel home." Bob, Tommy and Ronald wanted to spend some more time at the Louvre. So, the day went by. Everyone was to meet at "our cafe" for dinner at 7 p.m., but Ronald didn't show up. We wondered what had happened to him, and later discovered that he had gone to the hotel to rest a bit and had slept through our meeting time. We all walked back to the hotel as Paris was taking on her night-time glitter. It was time to pack and get ready to leave on the morrow.

*Tuesday, August 4, Rotterdam, Holland*—This has been our moving day. We arose early this morning in Paris. Had our breakfast by 6:30 a.m., and were ready to leave the hotel at 7 when American Express called for us. On the way, we had a five-hour stop-over in Brussels. We were met by our faithful friend, the American Express representative. He went with us by train to the heart of the city, and directed us to some of the leading lace shops for which Brussels is famous. We had only a short time, and it was hard to resist a few "little samples" of the exquisite handiwork of those skilled artists. We walked back through the town Square and admired the quaint, old buildings and lovely flower beds. We made good time and arrived in Rotterdam about 8:30 p.m. We had enjoyed the picnic lunch that Mary E. and Sylvia had packed for us, but most of us decided that we wanted a bit more food before going to bed. We found a place near the hotel, and a kind waiter who helped us with the menu and the money. It was not too difficult, but when one has handled three different types of money in one day, it does get a bit complicated. However, Pop is quite competent when it comes to checking up on those bills, and we have always managed fine. We enjoyed our meal, and went back to the hotel to unpack and get a good night's rest.

*Wednesday, August 5*—Yes, we are in Rotterdam, and the thought that is uppermost in our minds now is—we sail for home tomorrow. So many memories of a happy summer come back to us as we spend this, our last day in Europe. There is a bit of sadness as we realize that our time of catching trains, repacking those bags, trying to find a tiny bit of space to tuck a new purchase, washing clothes late at night, getting up early, eating strange foods and meeting new people, will soon be over for the 1959 North Carolina Methodist Youth Caravan. But "Sailing for home tomorrow" is sweet music to our ears, and though we know we'll have many wonderful experiences going home on the boat—the *Groote Beer*—we are still anxious for these days to pass, then home and loved ones.

We are all grateful for this never-to-be-forgotten experience together as the N. C. Caravan.

With love to all,  
THE STEVENS AND CARAVAN FAMILY



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.  
DEC 1 1959

September 17, 1959

Volume 104

Number 37



## *A Message from Our Presiding Bishop*

The General Conference of 1956 issued a "Call to Evangelism." In the Call are found these noble and inspiring truths:

"Evangelism is the heart of the Church. If it is sound, all that is the Body of Christ is athrob with vital power. If it is strong, every concern and activity which belongs to the Body of Christ is carried forward with competence."

The General Conference of 1956 in a statesmanlike and prophetic manner also declared:

"We believe the Church has arrived at an hour of supreme opportunity. This is true in terms of unprecedented population growth, especially in the United States of America. Present trends indicate there will be a net gain of more than 63,000,000 in this country in the next twenty years. This of itself calls for an intensive and extensive program in evangelism which will result in the establishment of thousands of new churches, the recruiting and training of thousands of new ministers, and the reaching of millions of unchurched persons for Christ and His Church."

We North Carolina Methodists know that there are more than one million people in our state of North Carolina who have never accepted Christ as their Saviour. Believing as we do in evangelism, we North Carolina Methodists resolved to offer Christ to these people during this Conference Year.

The high point of our Conference-wide evangelistic program will be on Monday, October 5th, when 12,000 Methodist preachers, laymen, laywomen and young people from eastern North Carolina will meet in the William Neal Reynolds Coliseum at North Carolina State College in Raleigh for the largest evangelistic rally ever held in North Carolina. A wonderful program for that day has been prepared.

I am looking forward with much anticipation to our EVANGELISTIC RALLY, and I sincerely hope there will be a large delegation from every local church.

Paul N. Garber

N. C. Conference

Evangelistic Rally

Reynolds Coliseum

Raleigh

Monday, Oct. 5

10:30 a.m. to 3 p.m.



# Carolina Briefs

Kilgo Methodist Church, Charlotte, will conduct its fall revival during the week beginning Sunday, October 11. The Rev. Charles Reichard, pastor of First Church, Lincolnton, will be the evangelist.

The Rev. Robert McKenzie, youth director with the N. C. Conference Board of Education, was guest speaker at Jarvis Memorial Church, Greenville, on Sunday, September 6. Mr. McKenzie was formerly associate minister at Jarvis Memorial.

Trinity Methodist Church, Charlotte, will observe homecoming on Sunday, September 20. The Rev. J. B. Fitzgerald, a former pastor, will preach at the 11 o'clock worship service. A picnic lunch will be shared during the noon hour. The pastor and the people extend a cordial invitation to their friends, as well as to former ministers and friends, to worship at Trinity on this occasion.

Bethlehem Methodist Church of Claremont will celebrate its annual homecoming on Sunday, September 27. The Rev. David Yount, a former pastor, will bring the message. Former members, pastors and friends of Bethlehem are invited to the services and the dinner on the grounds which will follow the morning worship service.

The Rev. and Mrs. Robert Regan, Jr., of Washington, D. C., announce the birth of their second son, Robert Steven, on September 1. Mr. Regan is Director of Youth Work, General Board of Temperance of the Methodist Church.

At Central Church, Shelby, on Sunday morning, August 30, the God and Country Award for Scouting was presented to Oscar Patterson III.

The Rev. and Mrs. Carl Judy, missionaries to Korea, have returned home for a year's furlough. They and their four children are living at 308 Silver Avenue, Asheboro, N. C.

The annual homecoming at Kilgo Methodist Church, Charlotte, was held on Sunday, September 13, at the 11 o'clock hour. The Rev. John Hamilton, pastor of Haywood Street Church, Asheville, and former pastor of Kilgo, was guest speaker. Picnic lunch was served following the service.

The Rev. H. R. Porter, a member of the Florida Conference, was transferred to the N. C. Conference in July of this year to serve the Devon Park Methodist Church in Wilmington. Mr. Porter is a graduate of Florida Southern College, and is enrolled for graduate study at Duke Divinity School.

Dr. Howard P. Powell, minister of Edenton Street Methodist Church in Raleigh, will be guest preacher in revival services at First Church, Thomasville, during the week beginning Sunday, September 20, and continuing through Friday, September 25, at 7:30 p.m. He will speak on radio station WTNC (790 on the dial) each morning at 9:30 Monday through Saturday.

Mr. Murrell K. Glover, who for 13 years was an industrial chemist with Celanese Corporation and Hercules Powder Company, has been appointed head of the Department of Chemistry of Presbyterian Junior College at Maxton, N. C. In 1950, he received the Bachelor of Divinity degree from Duke University, and as an ordained clergyman has served in the chaplaincy of the North Carolina

National Guard. He has also served civilian pastorates in the N. C. Conference. In June of this year, he received his M.A. degree in science from East Carolina College, Greenville, N. C. Mail should be addressed to Mr. Glover in care of Presbyterian Junior College, Maxton, N. C.

A Spiritual Life Retreat will be held for the ministers and their wives of the Thomasville District at First Methodist Church in Thomasville on Monday, September 21, from 10:30 a.m. to 2:00 p.m. Dr. Howard P. Powell of Raleigh will be resource leader.

Christian Education Week will be observed in the Statesville District during the week beginning September 28, with an adult rally in each of the subdistricts. The rallies are scheduled as follows: North Iredell at Broad Street Church, Statesville, on September 28; South Iredell at Centenary Church, Mount Ulla, on September 29; Caldwell County at First Church, Lenoir, on October 1; Catawba County at First Church, Newton, on October 2. Each rally will begin at 7:30. Competent instructors will discuss means and motivations to correlate the role of the adult class in Evangelism, Missions, Recreation and Worship with the program of the church.

## Attention North Carolina Pastors!

The Pastors' School-Convocation will be held on the West Campus at Duke University beginning Monday, November 2nd, and continuing until Wednesday afternoon, November 4th. A grand program has been arranged. Watch for further notices. Please reserve these dates and let us join in a fine Pastors' School at Duke.

—WILSON O. WELDON, *Chairman*  
Board of Managers

The annual homecoming of Mills River Methodist Church will be held on Sunday, September 20. The message at 11 o'clock will be delivered by a former pastor, the Rev. R. W. Walters. Lunch will be served at the noon hour in the fellowship hall of the new education building. All former pastors, members and friends are cordially invited to attend.

The Leet-McCullar Stewardship Evangelism Team concluded its crusade in the Hebron Methodist Church, Durham District, on September 6. The closing service on Sunday morning broke all records, with 251 present. Of this number, 200 were old enough to be challenged to tithe, and of the 200, 116 signed pledges to tithe their income regularly.

The Rev. Charles Reichard, pastor of First Methodist Church, Lincolnton, will be the preacher for the revival at the Catawba Methodist Church, September 28-October 2. Services will begin each evening at 7:30.

The Rev. Paul Carruth, executive secretary of the N. C. Conference Commission on Christian Higher Education, was guest minister at St. Mark's Church, Raleigh, on Sunday, September 13.

Davis Street Church, Burlington, is holding its fall revival this week, September 13-18. The Rev. William Garrison, missionary to Brazil, is bringing the messages. Services begin each evening at 7:30.

Ministers and wives of the Thomasville District presented the Rev. and Mrs. John H. Carper with a pair of sterling silver candelabra in honor of their 25th wedding anniversary

which the couple celebrated September 7. The gift was presented by the president of the Thomasville District Minister's Wives Association, Mrs. John K. Miller, on the occasion of the District Evangelistic Rally August 21 at First Church, Thomasville. Mr. Carper is superintendent of the Thomasville District.

## News Notes

Two planes of the Naval Air Reserve Training Command last week delivered 5,000 pounds of dried beans, cases of vitamins, and clothing to destitute thousands in Cuba as gifts from U.S. churches. Taking off from St. Louis, Mo., July 28, the planes delivered the emergency supplies to the Guantanamo Naval Base where they were received by leaders of the Cuba Council of Churches.

Announcing the unique airlift, a spokesman for Church World Service said that more than 200,000 pounds of relief supplies are on their way by other routes to Cuba in response to a recent survey of the situation there by the Rev. Frank L. Hutchison, Associate director of the overseas program of Church World Service. Supplies will go to some of the 52,000 Cubans who lost homes and crops at the hands of the Batista forces during the recent revolution.

Are Sunday night church services a thing of the past? Not at Grace Methodist Church in Atlanta, Ga., where for 11 years attendance has averaged 1,000 on Sunday night. Informality is the answer, explained the pastor, the Rev. Charles L. Allen. The Sunday night service should feature plenty of congregational singing of favorite hymns, he said, and a sermon centered on basic Christian convictions.

The General Board of Evangelism received a letter recently which began as follows: "Dear Board: I would like to have information concerning Mr. John Wesley's schedule and date of arrival in the States. When he was here three years ago, we had him for our guest three days, and we would like to have him visit with us again. Also, if his schedule is not filled, would like to suggest that he speak at . . ." Since John Wesley, English founder of Methodism, died in 1791, staff members of the board were at a loss as to how to fill the request. They later determined that their correspondent was referring to the Rev. John Wesley Shungu, who will come from the Central Congo to the United States to be a leader in the Methodist "Mission to America" October 4 to December 4.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	News Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# As the Body of Christ

by  
*Bishop Marshall R. Reed*

Among the many phrases used by New Testament writers to describe the fellowship of the early Christians, there is none more significant than that of St. Paul when he called the Church the body of Christ. This definition of the Church we believe to be both biblically sound and spiritually unlimited.

One of our contemporary Christian leaders has lifted the question as to whether this phrase is merely a metaphor or really a fact. To say that it is a metaphor does not discredit its validity nor discount its importance. It is interesting to note that when Professor John Knox discusses the Church as the body of Christ, he underscores the word. He is thereby insisting that it is the body of Christ as much as it has ever been.

In order to adequately appreciate what the phrase means, it is necessary to recall what Christ did when he was in the body 1900 years ago. One writer who wanted to describe his ministry in a single sentence, said that he went about doing good. Evidently he gave himself to helping those who were in need. He looked with compassion upon a crowd of frustrated people. He fed a multitude of the hungry and restored strength to the infirm. He spoke words of hope to the discouraged and words of life to the defeated. After his ascension, his disciples carried on his service.

If the Church is his body today, its members will continue to do what he did in the days of his flesh.

This conception places the Church under the ethical imperative of the Gospel. There may be many spiritual directives that Jesus left for us, but there is only one ethical imperative. This it is: "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another." His disciples knew the Ten Commandments which Jesus did not destroy, but they had not heard the eleventh commandment which he gave them and which became the ethical imperative for them and for us.

It is this Christian ethic that makes the Church what Matthew Arnold defined as "A society for the promotion of goodness." During his ministry, Jesus went about doing good, and since then the members of his body, his Church, have continued to do the same. They have become his hands to do his work, they have become his feet to lead men and women in the way everlasting, and they have become his voice to speak his words of life.

If Jesus were here today, when he could fly from country to country and from continent to continent

in a few hours, where do you think we would find him? I am sure we would find him in refugee camps; at least he said he had come to proclaim release to captives and to set at liberty the oppressed. We thought of him when we saw one of the worst camps in his own country. Nor can we forget the one at Hanover, Germany, and Sue Ryder from Great Britain who is giving her life with marvelous devotion to these disinherited thousands. She talked of our responsibility and finally said: "We must not forget that we were a part of the society that created this terrible mess, and we have no right to neglect those who have been hurt."

Also, I am sure he would be found at the camps where thousands of young men are in military training. One of his biographers relates how he looked upon one fine young man and loved him. We believe he would be concerned about our boys who are not there because they want to be, but because they are compelled to be. They are subjected to new temptations and are frustrated about their own futures. They have come out of our own homes and our own churches, and we wonder who will care for them now.

What can we who are the body of Christ now do to carry on his work in this generation? Here is one specific and important thing we can do. The Church has put at our disposal one helpful instrument with which we may share in his mission, and for this we should be grateful.

On October fourth, we shall join the Christians everywhere in the observance of World-wide Communion. On that day when we figuratively partake of the broken body of our Lord, we, his living body, may present an offering for the Fellowship of Suffering and Service. Part of it will go to the Committee on Overseas Relief to minister to those in refugee camps, disaster areas, and to others in need. Part of it will go to our Commission on Chaplains who supervise the service of more than six hundred Methodist Chaplains who look after the spiritual welfare of our boys while they are in service. Part of it will go to the Commission on Camp Activities to assist the many churches located near camps with attractive and helpful programs for the men in training near by.

We like St. Paul's definition of the Church as the body of Christ. We rejoice that we can share in his continued mission in the world. We are thankful that our Church gives us an opportunity to carry out that mission. In this spirit, we would come to World-wide Communion Sunday.



# Conference Rally to Launch Great Evangelistic Program

By DALLAS MALLISON

A clarion call to mass evangelism, constituting what may be a real return to original Wesleyan Methodism, is challenging the N. C. Annual Conference as it prepares for the most ambitious program for the gathering of souls in its long and noted history.

A year-long intensive evangelistic effort, planned and aimed at including every church and every member in the N. C. Conference, will formally get under way in a day-long and unprecedented mass Evangelistic Rally set for Reynolds Coliseum on the N. C. State College campus in Raleigh on October 5.

## A Momentous Event

"This mammoth Evangelistic Rally, planned for 10,000 to 12,000 people, can be, and undoubtedly will be, a most momentous event in the history of the N. C. Annual Conference," declared Dr. Hiram K. King, Conference Director of Evangelism.

Dr. King strongly appealed to every minister, every local commission of membership and evangelism, and every church member to make a maximum effort to see that each church has its full representation at the Rally, pointing out that the success of the event will depend upon local response and enthusiasm.

Among the chief speakers who will headline the great gathering of eastern Carolina Methodists will be Governor Luther Hodges (a Methodist himself), Bishop Paul N. Garber, Bishop W. Angie Smith of the Oklahoma Area, Dr. Thomas A. Carruth of the Methodist Church's Prayer Life Movement, Dr. Harry Denman of the Methodist

General Board of Evangelism, and Walter F. Anderson of the N. C. Conference Board of Evangelism.

The program will also include a parade of witnesses who will give five-minute messages of inspiration. Among these will be J. Nelson Gibson, N. C. Conference lay leader; Mrs. Pierce Johnson, president of the N. C. Conference Woman's Society of Christian Service; and Francis Bradshaw, immediate past president of the N. C. Conference Methodist Youth Fellowship.

A 2,000-voice choir, to be directed by Prof. Glenn Draper of Pfeiffer College, will



MR. ANDERSON

provide music. Musical groups from the churches of Raleigh and other cities will participate.

## "Greatest Assembly of Its Kind"

Presiding will be Anderson, who is president of the N. C. Conference Board of Evangelism. He and Dr. King will outline in full the history-making program of evangelism which has at its goal, the conversion of an additional 100,000 members to Methodism.

Set for the first Monday in October, the program will begin at 10:30 in the morning and will conclude promptly at 3:00 p.m., Dr. King said. The entire cost of the day's program, including lunch, will be only \$1.00, the Conference director stated.

Dr. King named specific persons and groups who should attend from every one of the N. C. Conference's 850 churches. Besides the local pastor, these include, he said, the local church lay leader, the president of the local Methodist Men's Club, members of the local Fishermen's Club, the superintendent of the Sunday school,

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city . . ."—Isaiah 52:1

"Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word of my mouth, and give them warning from me."—Ezekiel 3:17

"Go ye, therefore, and preach to all nations . . . teaching them to observe all things whatsoever I have commanded you . . ."—Matthew 28:19-20

officers of the local Methodist Youth Fellowship, president of the local Woman's Society of Christian Service, members of each local commission on membership and evangelism, and other members of each local church official board.

Urging that each local church strive most earnestly to reach and if possible even to exceed its quota of representatives, Dr. King said that those attending the giant Rally will not be limited to specific officials or groups in the local church. Every member of every local church, the Conference Evangelism official said, is cordially invited and urged to be present.

Observers pointed out that nothing like the Rally has ever been staged in the 125-year-history of the N. C. Conference. In its issue of July 16, the *ADVOCATE* described the approaching Rally as the "largest assembly of this kind" in N. C. Methodism.

## "Playing with Evangelism Long Enough"

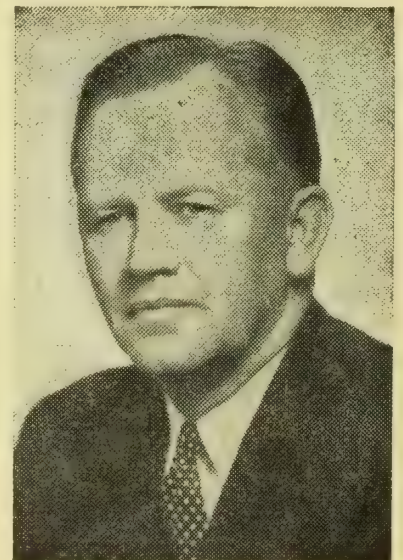
That "the fields are ripe unto the harvest," in eastern North Carolina is dramatically shown by the fact that at this moment, there are over 800,000 unchurched persons in the eastern half of the state, which is the area covered by the N. C. Conference, according to Anderson.

"We Methodists have been playing with evangelism long enough," Anderson declared at the recent annual session of the N. C. Conference, when he outlined the giant mass evangelism program.

As promising and encouraging as have been recent gains in the membership of



BISHOP SMITH



DR. CARRUTH





DR. DENMAN

the N. C. Conference, and the number of new members has been increasing annually during the past few years, the effort has fallen short and been inadequate in view of the great and pressing need, the Conference Evangelism Board president asserted.

He said that the goal of 100,000 new recruits is not a too ambitious or unattainable goal if the nearly 200,000 members of the N. C. Conference utilize to the fullest, and with dedication and enthusiasm, the great and abundant resources available. The time limit can be extended beyond one year if necessary, he said.

Official statistics reveal both encouraging gains and the enormity of the task before the N. C. Conference. During the year just closed (1958-59), there were 5,310 new members received into the Conference on profession of faith, according to the Rev. D. D. Traynham, Conference statistician. He also reported a net gain for the same year of 3,146 new members, making a total membership of 189,484 for all the churches at the end of the conference year.

#### *Eastern Methodists Growing*

In 1939, the year of Unification, there were 143,724 members of the N. C. Annual Conference. In the 20 years since Unification, there has been a net gain of 45,760 in membership. This represents a net gain of one-third in total membership, or an average annual increase of 2,288 members.

The largest annual net gain since Unification was during 1945-46, when the net gain in new members was 5,318. The second largest annual net gain was in 1957-58, when this gain was 4,646. The percentage of net gain for the latter year was 2.6 per cent.

For the same years (1957-58), in the Southeastern Jurisdiction, there was a 1.5 per cent net gain in membership while, during the same year, all Methodism registered a per cent net gain of only 1.3. During the same year, the per cent of net gain in the population of the United States was 1.7.

During the years 1957-58 (the latest year for which complete figures are available), the number of Fishermen's Clubs in the N. C. Conference increased over three times, or from 41 to 123 such groups. During the same year, the number of barren churches decreased by sixty-five per

cent, or from 103 to 39 churches. In that year, 25 per cent more persons were received on profession of faith than in the previous year.

During the same period, 122 pastoral charges reached the Conference goal of a net growth of 5 per cent or more in membership. Received from other Methodist churches was 6 per cent more than was lost to other Methodist churches. Received from other denominations was 55 per cent more than was lost to other denominations. Removed from church rolls by Quarterly Conference action was 9 per cent less than in the previous year.

#### *Wesley Set Precedent*

Dr. Clovis G. Chappell, noted Methodist minister and author, most appropriately set the tone for the mass evangelistic drive now getting under way, when he addressed the recent annual session of the N. C. Conference at Wilmington. He was the featured speaker on the annual Evangelism program at that time.

Expressing delight at seeing the renewed emphasis on Evangelism in the N. C. Annual Conference, Dr. Chappell observed that this emphasis was in true Methodist tradition.

Early Methodism was noted for its great evangelistic spirit and fervor, he declared. Such a precedent was set by no less a Methodist than the founder of Methodism, John Wesley, he said.

Dr. Chappell warned Methodist ministers and laymen against "shying away from mass evangelism." Mass evangelism is truly Methodist in spirit and tradition, he declared in calling for a return to it.

"Evangelism," he said, "is simply telling the good news about God." "All ministers," he said, "must be evangelistic." "Any minister," he said, "who loses contact with the people also loses contact with God."

#### *Jurisdictional Emphasis*

A special emphasis on evangelism in the Southeastern Jurisdictional area formally began September 1, and will continue until December 6. The program is being sponsored by the Committee on Evangelism of the SEJ Council in co-operation with the General Board of Evangelism and the boards of evangelism of the 16 annual conferences in the nine states of the Jurisdiction.

#### *A New Major Emphasis*

The new Evangelism program marks the beginning of a new major emphasis in the N. C. Conference, which may very well carry over into the next Quadrennium. The new evangelistic emphasis could rank in importance with the recent major emphases carried on by this Conference.

The great emphasis during the past conference year was that of Christian Higher Education. The entire first half of the past year was given over to raising over 4 million dollars for the construction of the two new senior Methodist colleges at Rocky Mount and Fayetteville. The program included also considerable assistance to Louisburg College and the Wesley Foundation.

Since 1952, the N. C. Conference has been pursuing with great success the Quadrennial Emphasis upon Church Extension. With 70 new congregations formed since

that time, the N. C. Conference stands at the very top of the 103 conferences in new churches organized.

The N. C. Conference has also effectively carried out the Quadrennial Emphasis on the Local Church. The local church has been strengthened and its role better understood as a result of much sustained thought and effort which has been given to the subject since 1956.

Another new program to be carried out during the present year, or at least gotten under way and well established, is that of Christian Life Service Recruitment. Closely connected with the evangelistic emphasis, this new enlistment program could also rank in importance with other recent emphases so successfully executed.

Sponsored by the Commission on Christian Vocations, the goal is to secure the enlistment of at least one young person from every local church in some phase of full-time Christian service this year.

#### *Evangelism Program, 1959-60*

During July and August, all pastors were urged to study the new program carefully and earnestly, and to prepare their own hearts and minds to carry out the program. From August 31 through September 3, the Annual Pastors' Retreat and School was held at Louisburg College. The Retreat and School helped lay the foundation for the evangelism program.

On September 3 and 4 came the annual Orientation Workshop for New Pastors, also at Louisburg. On September 21 will come district and subdistrict workshops throughout the N. C. Conference for all members of the Commissions on Membership and Evangelism, members of the Fishermen's Club, and others. Definite instruction in the workshops was given in visitation evangelism, personal evangelism, and membership class procedures.

In November will come Local Church Convocations on Evangelism throughout the Conference. Set for December are Membership Classes for Christ in each local church. At this time, preparation for the Conference Evangelistic Mission will begin.

During January, Prayer Vigils for Evangelism will be held, each district using its own plan. Preparations will be continued for the Conference Evangelistic Mission. The main work in February will be to complete these preparations. Fishermen's Clubs are to be prepared for more effective work, with new clubs being formed where none are now.

In March and April will come the Conference Evangelistic Mission on a tridistrict basis. March 6-11 will come the Mission for the Elizabeth City, New Bern, and Wilmington districts. From March 20-25 comes the Mission for the Fayetteville, Goldsboro, and Rocky Mount Districts. April 3-8 comes the Mission for the Burlington, Durham and Raleigh Districts.

#### *Results Sought*

The results sought through the Conference Evangelistic Mission are many and of the utmost significance. Among these are thousands to be won for Christ, Personal Evangelism strengthened, creating new Win-One Fellowships, vitalizing local

(Continued on page 16)



# The Methodist Conference on Human Relations

By ROBERT G. TUTTLE

In my opinion, Methodism has shown real statesmanship in holding this great conference on Human Relations. Here, representatives, both Lay and Clergy, from every corner of the United States and from other nations, were brought together to consider interracial problems on an interracial basis. The issue before the conference was to determine what is the Christian witness relative to race, and what are the steps by which our church may take its part in the Christian solution of this national and world problem.

This five-day Conference confronted the problem from four major points of view: (1) "The Major Issues in Housing." (2) "The Issues in Public Education." (3) "The Major Issues in Employment." (4) "The Issues Confronting the Church in Human Relations."

The panels handling each of these questions were made up in many instances of nationally known individuals. For example, it was interesting to see, seated side by side, on the panel discussing the problem of Public Education, Thurgood Marshall, legal counsel for the NAACP; Oliver Emerich, outstanding publisher from Mississippi; Dr. Omer Carmichael, superintendent of schools, Louisville, Kentucky; and Mr. James Mackay, lawyer and member of the State Legislature of Georgia.

It is needless to say that the publisher from Mississippi and the counsel for the NAACP did not come to a complete meeting of the mind. However, they did discuss, openly and frankly, their honest points of view. It was rather clearly established in the mind of the Conference that we have a long way to go and much time will be involved in bringing our educational system to complete justice for both races.

On the panel discussing the problem of housing, moderated by Dr. Dan W. Dodson of New York University, were such outstanding persons as Mrs. Clifford A. Bender, assistant secretary of the Department of Christian Social Relations of the Woman's Division of the Methodist Church; Theodore Berry, a lawyer from Cincinnati, Ohio; Mrs. Marie McGuire, director of the Housing Authority of San Antonio, Texas; and the Honorable Sidney Redmond, executive assistant to the mayor of St. Louis.

From the give and take on this panel, it was made clear that a Negro family of education and financial means has great difficulty in purchasing a suitable home in a suitable location, at a fair price. This brings to bear the problem of Christian conscience on the part of those of us responsible.

Some outstanding persons on the panel discussing racial justice in employment were George Butler, staff executive of the President's Committee on Government Contracts; A. Boyd Campbell, a leading banker from Mississippi; Mrs. Ivy Baker Priest, treasurer of the United States; Jackie Robinson, formerly of the Brooklyn Dodgers; and the Rev. Charles C. Weber, AFL-CIO representative for Religious Relations.

The discussion at this point revealed that improvement has been made in expanding opportunities for the employment of skilled and capable Negro individuals. Yet, the facts revealed made it quite clear that many capable and skilled Negroes still find it impossible, because of race, to find employment in keeping with their capacity, training and ability. Christian conscience was probed once more.

There were two panels on the Church's Responsibility—one with such leaders as Dr. Harry Komuro, superintendent of the Hawaiian Mission of the Methodist Church; Ray Nichols, president, General Board of Lay Activities of

the Methodist Church; Dr. D. W. Poole, district superintendent from Louisiana; and Dr. Hugh B. Sherlock, chairman of the Methodist Church, British West Indies. The concluding panel on, "What shall we do as Methodists?" was made up of Bishops Nolan B. Harmon, William C. Martin, Matthew W. Clair, and Lloyd C. Wicke. This panel was moderated by Dr. Willis Tate, president of SMU.

These panels brought to focus the fact that the church has a great responsibility in its witness relative to the recognition of the full rights, under God, of individuals of other races. The problem was discussed all the way from the local congregation up through Methodist colleges, universities and theological seminaries. Questions from the floor kept asking why more had not been done at these points. The Bishops' panel was confronted particularly with the problem of the Central Jurisdiction. Bishop Harmon made it clear that the Central Jurisdiction was not the cause of the separate Negro Conferences, but rather the organizational result of the fact that these Conferences existed before Unification.

It was made clear that the church is a voluntary institution. Therefore, these matters of racial progress come not so much as a result of church legislation and powers imposed from above, as from an increasingly enlightened membership of the local church, which, as people are led to grow in a Christlike understanding of these issues, results in increasing racial justice as its natural fruitage.

The 1,000 delegates were divided, and sat in small discussion groups of ten to twelve each. These groups were across sectional and racial lines, allowing vital problems to be faced in person to person discussion.

The tone of the Conference was constantly illuminated by such interspersed activities as the preaching of Dr. Abdul Haqq of India, the Old Testament Meditations by Charles F. Kraft of Garrett Biblical Institute, the contributions of the native Negro Quartet from Rhodesia, who performed African dances and folk songs in African dress, and by several appearances of Miss Rhoda Jordan, Negro TV and Motion Picture actress.

The Conference was concluded by the stirring address of Ambassador Carlos Y. Romulo from the Philippines, who gave a heart-searching revelation of the race problem as it appears to the millions in Asia who are looking to America for spiritual leadership in this time of world crisis. The balance of driving the East to Communism or of drawing it to America might pivot on this issue.

The race problem confronting the Methodist Church was not solved at Dallas; yet Methodism here faced a mountain of bewildering issues with candid approach, listening to points of view which were widely separated. The Conference maintained a spirit of high spiritual responsibility. In many cases a new sense of understanding and mutual respect was created between groups and individuals not seeing eye to eye on the issues before them. It seemed clear to all that the ultimate Christian witness relative to race, as exemplified in Christ, is unmistakable. The specific problem is how best to achieve the Christian ideal in a world which is so far from the ideal, not only in this area of life, but in many other areas, too.

The consensus of the Conference was that the working-out of the problem will take time, that some of the areas of our nation and our church face a far more difficult problem of adjustment than do others, that there are no easy answers, that there is no simple formula which will fit every locality tomorrow, but that

our church has made progress, is continuing to make progress, and must, in a spirit of humility, move forward by the guidance of God and in the spirit of Christ, toward total Christian justice, mutual understanding, and brotherhood.

The Dallas Conference, in my opinion, marks an historical step in the facing of the problem of Christian race relations. The answer does not come in divorcing the North from the South, in deepening the chasm between the Negro church and the white church, but in North and South, Negro and white, kneeling at the foot of the cross of Christ and seeking His guidance in solving a bewildering riddle of individual and group adjustments which will bring a progressive solution.

The Western North Carolina Conference was represented by the following official and alternate delegates, who are available now for reporting on the Dallas Conference: Bishop Nolan B. Harmon, Clifford H. Peace, Chairman, Conference Board of Social and Economic Relations, the Rev. and Mrs. John Carper, Ed Cochran, Harley Cecil, Julian Lindsey, W. T. Medlin, Jr., Bryan Moore (lay delegate), Leroy Scott, the Rev. and Mrs. Robert Stamey, and Robert Tuttle.

## "The New Christian Advocate" Undergoing Changes

The Methodist Publishing House has announced several changes in *The New Christian Advocate*, effective October 1.

The announcement was made by Lovick Pierce, Nashville, president of the publishing house and publisher of *The Methodist Church*.

"The New" will be dropped from the title, and the publication will be called *Christian Advocate*.

It will be published every other Thursday rather than once a month, as is now the case.

The format will be new, 8 5/8 by 11 inches in size, 24 pages in length, produced in two colors. It is currently a digest-size publication.

"The present type of content will be included," said Mr. Pierce, "and in addition, improvements will be made in the publication through editorials, news, and discussion."

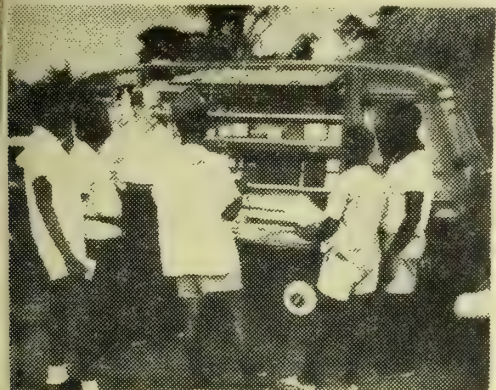
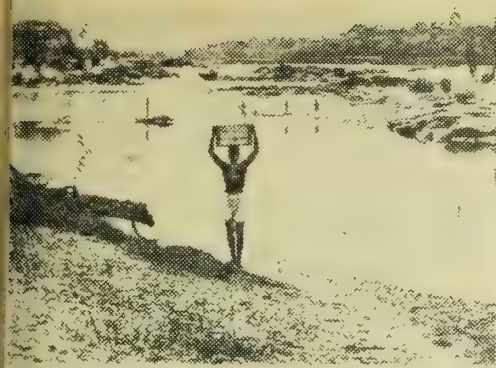
The publication will be directed primarily to the Methodist minister, as it is now, but should have great appeal to the layman interested in the work of the church, said Mr. Pierce.

"Editorial content will include editorials dealing with issues currently before *The Methodist Church*," said Mr. Pierce. "There will be an objective review of news that develops between periods of issue, and it will be selected and presented in such a way as to bring out the trends and meanings in Christian thought, social and economic activity, current history, and the mission of the church."

Other features will be shop talk, and techniques and methods in such fields as preaching, church administration, worship, pastoral care, finance and stewardship, music, evangelism, and counseling.

"Although the current digest-size publication has met with widespread approval," said Mr. Pierce, "the present format is not, in the minds of the editors, conducive to editorials and general discussion type articles, and there is need for more frequent issue."





## FOOTSTEPS OF LIVINGSTONE

Dramatic New Film on Africa

By porter and word-of-mouth, by truck and by airplane, the Bible comes to restless, searching peoples of Africa. These scenes, from the newest American Bible Society film, "Footsteps of Livingstone," show the sharp contrasts of modern Africa.

Upper left: A porter totes a case of Bibles toward waiting river transport in the Congo basin where this primitive type of shipping has remained unchanged for centuries. Upper right: Bible stories are transmitted by word-of-mouth where few can read yet need the Scriptures. Lower left: Equipped as a mobile library, this Bible Van, as it is called, takes the Scriptures to those villages and towns reached by roads. Lower right: A medical missionary arrives in his "ndeka" ("Big Bird") on a landing strip cut out of the forests

by natives who await not only his treatment for their ills, but the Bibles he brings them to nourish their faith. The people built the landing strip with crude tools and danced on the level earth to pack it down.

To these people hovering on the perimeter of the modern world and caught up in the surge toward nationalism, the need for literacy and the value of association with the Christian culture are strikingly apparent in the documentary picture. The American Bible Society seeks to make the Bible the key to this culture, as well as the instrument of faith and knowledge.

The color film, with narration, is available for church bookings, for a service fee of \$4.00, from the Audio-Visual Department of the American Bible Society, 440 Park Avenue South, New York 16, N. Y.

## Industry Promotes Efforts to Rehabilitate Alcoholics

Industry's two million "problem drinkers" cause a loss of 36,000,000 man-days and \$1,000,000,000 annually.

This fact was reported recently by the Methodist Board of Temperance in a survey of the drinking problem in industry.

Alcoholism, the board estimated, caused twice as many lost pay-days in 1957 as did strikes.

Noting progress in the attitude of management toward alcoholics, the board said that many companies have set up rehabilitation programs to help alcoholics recover from the sickness.

For example, the board cited the Allis-Chalmers rehabilitation program, established 11 years ago. Since that time, the absentee rate has dropped from eight per cent to three, saving the company about \$80,000 annually.

## Hominy Valley Men Planning Program for Local Churches

By RAYMOND H. SMITH

Methodist Men of the Hominy Valley area of the Asheville District are off to a harmonious start for the year 1959-1960.

The theme for each monthly meeting will be geared to providing instruction and spiritual help to each of the fifteen local church groups co-operating in this Methodist Men's organization.

"Prayer Life in the Local Church" is to be the theme of the meeting slated for October 16 at Pleasant Hill Church. The Rev. W. S. Smith is the host pastor.

On November 20, the Hominy Valley group will join in the Asheville District Men's meeting at Trinity Church in West Asheville.

On December 18, they will stage a "Father and Son Night" program, when a prominent sport's figure will be in attendance, as well as a prominent religious leader in youth activities.

Beginning the new year of 1960, the men will assemble January 15 at Acton Church, where the Rev. Glen McCulley is pastor.

On February 19, the Asheville District men will meet under the leadership of their district president, William Pearson of West Asheville. Time and program will be announced later.

On March 18, the Hominy Valley men will observe "Ladies' Night" at Oak Hill Church, where the Rev. C. V. Hall is pastor.

April 3-9 a series of united evangelistic services will be held. This is an annual event in which community churches co-operate prior to the Easter season. A Good Friday service will be held at Montmorenci Church, preceded by a sacrificial meal from which funds will be raised for one of the mission field causes.

Concluding the year's activities will be the following events: May 20, Asheville District meeting; June 17 at Davis Chapel, nomination and election of new officers; July 15, Piney Mountain, installation of new officers; August 19, Asheville District meeting.

## Laymen Told to Fight for God

Methodist Bishop Arthur J. Moore of Atlanta declared that America is in danger of becoming "a nation that forgot God."

"If we lose our overmastering consciousness of the God of our salvation and forget our obligations to Him—if our democracy loses its grip on God—then we lose everything," he told the annual Laymen's Conference of the church's Southeastern Jurisdiction meeting at Lake Junaluska.

"Atheism will be followed by anarchy," he warned. Listing "atheistic communism, narrow nationalism, insidious racialism and subtle secularism" as four great evils of our day, he urged laymen to "roll up your sleeves and fight for God."

"Sin may be an old-fashioned word, but we need more plain talk about God, the Bible and Christian conviction," he said.

## Protestants, Jews Join In Erecting Chapel

Stones contributed by Protestant and Jewish congregations and lay leaders are being fashioned into an intercreedal outdoor chapel.

About 100 pieces will be used for the altar, including two pink granite stones sent by Governor Luther H. Hodges, a rock from Billy Graham's Montreat, N. C., home, and one from the Jewish Institute Center near Little Switzerland, N. C. Another comes from an Evangelical and Reformed Church missionary in Hong Kong.

The worship center is being built on the edge of First Evangelical and Reformed Church grounds in Greensboro, N. C. Among denominations participating are the Methodist, Presbyterian, Lutheran, Quaker and holiness groups.



# EDITORIALS

## Bones Versus Letters

In the foreword to his most recent book, "Preaching Values in the Epistles of Paul," Dr. Halford Luccock tells the story of the Protestant historian, Merle D'Aubigne, who visited a prominent Roman Catholic ecclesiastic. The dignitary spoke to him of the advantages the Roman Church enjoyed in possessing the bones of St. Paul, and the Protestant writer answered modestly, "We, too, have some relics of St. Paul."

"Indeed," said the priest. "What are they?"

"We have some letters," replied D'Aubigne.

A few days ago we stood in a Catholic church in Rome and looked at the glass case where lay what tradition says are the very chains which bound St. Paul during his imprisonment. That these are the chains we very much doubt, but if they are, they are powerless to help men to God.

"The word of God is not bound," wrote Paul one day from a prison cell, and the Protestant Reformation has proved how true those words were. We would not minimize the contribution of the Roman Catholic Church, nor would we suggest that it does not have the Gospel or that the modern Church discourages the reading of the Bible. But it is true, as anyone may see for himself in Europe, that the emphasis upon relics and the glorification of man and his works has hindered the progress of Christianity.

Day after day the touring parties visit the great churches of Europe, gaping in awe at the work of artisans in gold and marble. But there are few reminders of the Christ who died to save men from sin. The Roman Catholic Church is still a great political power; it often speaks out bravely against injustice and oppression; it stands for a good family life and a high type of morality. But the people who have been under its sway for centuries have not seemed to profit too much by its teaching. Could it be that the average European Catholic has so little contact with religious training that the Church becomes a monument instead of a movement?

But when we say this we say more than we would like to admit, for we, too, are guilty of making religion a popular thing, a matter of good form. We, too, are guilty of erecting churches, not to the glory of God, but for the amazement of man.

A guidebook bought in an English cathedral throws light upon the question so often asked by tourists: "Why are there no seats in so many of the great cathedrals?" The answer is that cathedrals were not built as houses of worship for the people; they were erected by kings or bishops as their headquarters, as a place for the transaction of church business and the site of great ceremonial gatherings. The people did



## PRAYER

*O God, who hast folded back the mantle of the night to clothe us in golden glory of the day, chase from our hearts all gloomy thoughts, and make us glad with the brightness of hope, that we may effectively aspire to unwon virtues; through Jesus Christ our Lord. Amen.*

—An ancient collect, A.D. 590



not worship in these buildings; they went to pray in the parish church and left the great cathedral to the officials. There was no need for seats, but much need for plenty of space for marching men and waving banners.

The visitor to Europe who seeks religious comfort and inspiration will need to look further than the great ecclesiastical monuments. He must go to the small parish church where humble people kneel to pray in an atmosphere of reverence. He may search out, with great difficulty, the very few Protestant chapels in Italy and France where he may hear earnest prayers addressed, not to the saints or to the Blessed Virgin, but to God through Jesus Christ, and listen to sermons by scholarly, yet fervent, preachers of the Gospel.

## Shortage of Trained Pastors for Negro Churches

The critical shortage of educated Negro ministers is one of the most distressing needs in American Protestantism today.

There are about 50,000 Negro churches in America, with perhaps 40,000 Negro ministers. To staff these churches adequately, it would take at least 1,500 trained pastors a year as replacements. How many are graduating annually from seminaries and Bible schools? Scarcely more than 100. These figures are startling enough, but consider this: One denomination (presumably Baptist, although it was not identified) claims 90 per cent of all Negro Protestants in America, and yet 91 per cent of its ministry has less than a high school education.

With financial resources limited in most cases, it is difficult for a promising young Negro to get through college, not to mention seminary. One encouraging sign of betterment lies in the Atlanta Theological Center which will group four different denominational seminaries in a single area. They will maintain separate schools, but will co-operate in raising academic standards.

It is not surprising that Roman Catholics are continuing to make gains among Negroes in America when the pathetic shortage of pulpit leadership in Negro churches is considered.—*Charity and Children*

## Christians, Watch Your Language!

Much is being said through the press from the pulpits, and by the parents of the land regarding the alarming distribution of pornographic literature, pictures and films through the mail and by agents, to our children and young people. And the "newsstand smut" is also coming in for well-deserved criticism. Certainly too much cannot be said against this vicious evil that is debasing the morals of youth (and many adults), and increasing the rising tide of sex crimes. And every effort should be made by the postal authorities and other agencies, and by local communities, to stamp out this insidious business..

But that is not all. What about some of the lewd and indecent language and conversations in many an average "respectable" home, and the risque jokes and stories that pass the lips of members of the church? How much indoctrination in obscenity are our youth getting from their own families and from men and women of the church who, of all people, should be upholding the standards of purity?

On one occasion we went to the home of some well respected church people on a matter of business, and waited in the living room for the father to make his appearance. There were no newsstand vulgarities in evidence, but the conversation heard from an adjoining room made our face burn. We recognized the mother's voice, and the children chiming in with details of what they considered to be a very funny incident. It was indecent, and anything but funny!

Some time ago we had been enjoying a dinner party with a group of friends, including some young people, all of whom were members in good standing of one of the city's larger churches. The conversation had followed along general lines, until the meal was over. As we were about to leave, one of the mature members of the group said, "By the way, I heard a cute story the other day that I just must tell you." And she proceeded to tell one that caused the color to rise in the faces of the young people and some of the others (in an age when blushing is quite out of style). There was a snicker or two, and then silence. Finally, one of the Christian women said, in a tone of keen disappointment, "Seems that the party is getting rough. Guess we'd better go home."

While the Government, social agencies and community groups are attempting to break up the traffic in obscenity, might it not be a good idea to do some cleaning up around our own personal doorsteps? We recall that the apostle Paul said one day to the Christians at Philippi, "Let your conversation be as it becometh the gospel of Christ."—E.W.



## Deliverance from Evil

By ROBERT G. TUTTLE

O Love, that wilt not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depth its flow  
May richer, fuller be.

In our lives and in the lives of those whom we know, sickness, suffering, loneliness, heartbreak, accident, and death are a part of the daily scene of life. In the ancient words of Job: "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me."

When Jesus prayed, "Deliver us from evil," he was saying that these terrifying things are not God's doing. He was saying that God seeks to deliver us from evil and the devastating effects of evil, that God is against evil. God is fighting in us, in the mind of the scientist, through the hands of doctors, through spiritual leaders, through every possible approach, seeking to help man overcome evil, its destruction and its heartbreak. God is on our side, God is against evil. We are not to accept it placidly.

It is true that God has allowed a world in which evil is possible. In such a world the soul can grow and find itself; but the soul does not grow in yielding to evil, but in resisting evil. And the soul grows especially as it discovers partnership with God in this struggle against evil.

Deliver us, O God, from evil, but most of all from the evil effects of evil. What is the difference between evil and the effects of evil? An example might be: An accident has happened to my child, her body is broken, and our hearts are broken. The accident cannot be undone; this evil has already come to pass. But the future is still an open door—We pray, "O God, help thou in the processes of healing. Father, if this cannot be, let not this accident embitter us as parents and separate us from thee, and from a future life of fullness and service. Let us know that thou wilt take care of this loved one, and that thou wilt take care of us."

The consequences of evil are sometimes more dangerous than the first incident of evil. At times we refuse to let God deliver us. We hold on to our problem, our sense of guilt, our temptation. We will not allow him to separate us from our fear and our uncertainty. We keep on resenting and envying. If we could only let down the barriers, let God in—if we would only stop nursing the evil!

As civilization becomes more complex, as we release the power of the atom, as we begin to play around on the fringes of space, immediately the problems confronting human life are increased. It is easy for us to get lost in this sort of living. Many become lonely, confused; nervous strain and neuroses develop. We need increasingly the guidance of the greater God who is being revealed in man's widening conception of the immensity of life.

We never solve the problem of evil by refusing to face up to it, by closing our

eyes to it. That is not being delivered from evil, but unconditional surrender to it. We overcome evil by looking it in the face, by realizing its power and its subtlety, by seeing how it's all intertwined with the good, by understanding ourselves and our own intricate attitudes, by understanding God and His own deep concern for our problems.

There are evils that afflict us; there are other evils that possess us. The evils that possess us make us a part of the evil which afflicts the lives of others. Our prayer then is not only that we be protected from the hurt of evil, but also that we be delivered from our own contribution to the on-going forces of evil.

Sometimes the surface sin is the result of an inner sin not known to the public, which in turn may be the result of a deeper sin hidden in the subconscious mind of the individual. Christ would not be afraid to tackle this. He always moved to the heart of the trouble, and so must we.

"No evil ever goes unpunished," says Canon Streeter. "The punishment is always exactly proportioned to the offense." This does not mean that external punishment or social consequences will always be meted out justly in proportion to the evil. It does mean that the internal punishment, the consequences effective in the soul of the individual who has willfully participated in evil, are exactly proportioned to the offense. The human soul lives or dies, grows or withers, in proportion to its yielding to or resistance to evil. It is a scientific fact that life is not mocked. Whatsoever you sow, you reap.

"I have germs," writes Simone Weil, "of all possible crimes, or nearly all, within me." Not one of us should feel too self-confident about the problem of evil. "For," says Bishop Hazen Werner, "sometimes sin breaks out, sometimes it doesn't—it just stays inside and poisons your soul."

Deliver us from evil, O God—inward and outward evil, but most of all, deliver us from the ultimate evil which is separation from Thee!

God delivered his Son, not from a cross, but on a cross—Not from the grave, but through the grave—Not from death, but beyond death. Something new arose in Christ on that cross. Something new can come into existence in our lives as we are confronted by our own crosses—And God delivers us.

"Deliver us from evil."

*Deliver me, Father, from the evil that crushes, from the evil that poisons, from the evil that embitters. Amen.*

## Where Love Is

By DWIGHT B. MULLIS

Nobody believes more than I in the importance of a good material standard for the family. Poverty is no virtue in itself. In fact, it has caused a great deal of suffering.

It is obvious, however, that an abund-

ance of this world's goods is no guarantee of marital bliss and happy family relations.

The spiritual foundations are the only solid foundations for good homes. But in our rush and hurry to provide the physical comforts and adornments, we neglect the spiritual fundamentals. Many people find that they have plenty to live on, but little to live for in the home. This is a sad and tragic situation.

Pierce Harris, pastor of the First Methodist Church in Atlanta, Georgia, rings the bell for us in the following testimony:

"I have lived in a Methodist parsonage all my life. I have lived in all sorts. The first parsonage I moved my wife into, it rained through the roof faster than we could sweep it out of both doors. And when it rained very hard—though some of my friends think I exaggerate it—my wife had to carry an umbrella from the kitchen to the dining room to keep the biscuits from getting wet, before she put the biscuits on the dining room table. I have ridden all across Georgia to get back to that little place. It was home. Where love is, there God is also. That's where home is too."

What about the spiritual foundations of your home? Have you given much time to this matter? There is no substitute for divine love in human hearts.

## Steeple Echoes

By T. R. JENKINS

Each of us is a salesman for his church. And, for his faith, too.

A small-town tradesman, habitually a non-church-goer, came to church one Sunday. The minister was delighted.

"Who brought you, Mr. Doe?" he asked. "Reckon I just brought myself, Preacher," was the reply.

"I hope you like us well enough to come regularly," added the minister.

"Reckon I might," was the reply.

"Was there some special reason why you came?" the minister inquired.

"Well, Preacher," answered the tradesman, "I'll tell you. I've been doing business in this town for ten years, and five or six families have always been so pleasant and cheerful and happy-seeming, no matter how things were going, that sometimes I'd sort of tip the scales in their favor; I'd say the extra was a free sample and was one of my ways of advertising. In time I found they were members of your church, all of them. I reckon they'd been handing out free samples, too, because I finally had sense enough to figure if their religion could keep them so pleasant and happy, it ought to be worth my while to give it a try. So I reckon I will."

As Dr. Roy L. Smith says: "The best evangelist is not the one who can put up a good argument, but the one who can offer a convincing life." More than anything else, the Lord is waiting for each of us to put into His hands the ingredients of another miracle.

"A MIND through which He can express His thoughts; a HEART through which He can express His love; a LIFE through which He can express His purpose."





# Boys and Girls

ELIZABETH WHISNER, Editor



## Ned's Excuses

By ALICE WETHERELL

"It wasn't my fault, Mother," said Ned. "Meg left her glass so near the edge of the table that it fell off with the slightest touch."

His mother sighed. Then Ned protested, "But Mother, it's true. Meg did leave it near the edge."

"Perhaps she did. But she did not knock it off," and Mother sighed again.

Then Ned went out to join Meg at her play, knowing that he had worried Mother again.

Mother was always worrying over things, he said. Just yesterday he had come in with a poor report from school. When he saw how disappointed his mother looked, he had said, "Well, Mother, it wasn't my fault. I couldn't get my lessons up with the baby crying almost every night."

"Every night?" his mother questioned. And Ned had stammered, "Well, some nights, anyway."

"If I remember rightly, dear, that happened only once. You are just trying to excuse yourself."

"Well, you know I had a cold for a week. So it really wasn't my fault that I did so badly."

"Does that account for your low marks the whole term?" asked his mother.

Ned had no answer ready. It was always hard to find an excuse to satisfy his mother. She always seemed to know they were excuses. And it had been just like her to see through his excuse about Meg's glass today. And yet it had been so much easier to put the blame on Meg than to admit that he was careless.

Ned's conscience pricked him for a few minutes, as it always did when Mother looked so disappointed. But as he and Meg played throw and catch in the front yard, he soon became his careless self again.

"Not my fault, Your bad throw, Meg," he called as he missed a catch.

"A good catcher should catch bad throws, too," retorted Meg.

"Not with a sore finger," answered Ned.

As a matter of fact, Ned had twisted a finger at school that day, but it had hurt for only a few minutes. Ned knew quite well that he was merely making an excuse.

"I'm sorry, Ned," said Meg. "I didn't know your finger was sore."

And Ned felt quite ashamed.

Meg and Ned played back and forth with the ball for some time in silence. Then suddenly Meg began to miss many of Ned's throws.

"I'm stupid," she would say each time. And Ned would not deny it, though he knew well that it was his bad throw that made her miss.

Then it began to grow dark, and the players went inside.

"Mummy, I'm a stupid player," Ned

heard his sister say. "Ned caught all but two of mine, and with a sore finger, too. I missed heaps of his."

Ned said nothing. He hurried off to get his books to study. But he found that he could not think of his lessons. Meg's words kept troubling him. So did his mother's worried look.

Finally he pushed his books away and went to where Meg sat.

"Meg," he said, "my finger isn't sore at all. I played ball badly. Every time you missed, my throw was bad. You're not a stupid player, Meg."

At last Ned had summoned up the courage to break his excuse habit. He rushed back to his books with a blush of shyness. But before he began to study, he saw his mother's face light up with joy, and heard Meg's happy reply:

"That's awfully decent of you, Ned."

"It was certainly worth admitting it," was what Ned thought as he settled down to work in earnest. "It makes a fellow feel more like a man."

## Boys and Girls!

Would you like to have a new watch, an electric train, a camera?

If you would, please turn to page 15.

## A MOTHER'S PRAYER

*Lord, bless two dirty little hands,  
A shiny button nose,  
And keep them safely through the night  
As day comes to a close.*

*Set watch before two big, blue eyes  
That sparkle through the day;  
Two eyes that twinkle, "I love you,"  
In their own childish way.*

*Bless two dimples that pop in  
And out with healthful joy;  
Dear Father, please to spare Thy time  
To watch my little boy.*

*Bless a sweet and childish mouth  
That speaks the truth each day.  
Bless a heart that's filled with love  
For Dad, a pup, and play.*

*Bless two loving, plumpy arms  
That help at home, sometimes.  
Bless two sturdy, boyish legs  
That fulfill deeds of kinds.*

*Bless a child's devotion, Lord,  
For Dad and Mom and Sis.  
Bless two rosy, healthy cheeks  
That every day we kiss.*

*Father, put clean, wholesome thoughts  
Into his heart each day,  
And may he help in childish play  
Some child along the way.*

*And for myself, Dear Lord, I pray  
To thank Thee for this task;  
For wisdom, strength, and love today  
To fill my place, I ask.*

*May I, as wife and mother, be  
The very best I can;  
And like his father, Lord, I pray  
Then, make my son a man.*

—By BETTY STRICKLAND

## TEAM WORK

One of the debts to others which many of us fail to pay is the debt of "team work." Very little is accomplished by anyone working alone.

Sir John Lubbock, a great student of ants, one day noticed that all the ants were in a certain ant-hill except one. The lone ant was some six feet from the nest. Sir John attached a blue-bottle fly to a piece of cork and placed it right in front of the ant. Instantly she seized it and attempted to carry it off, but her efforts were in vain.

Then she went straight home, entered the nest, and returned in less than half a minute with twelve helpers. Working together, they tore up the fly and carried it away to their nest in triumph.

—Selected

## WORTH THINKING ABOUT

A 13-year-old boy summed up his answer to the question, "What do you think makes a happy family?" in these words:

"A happy family reminds me of a baseball team, with Mom pitching, Dad catching, and the kids fielding, with everyone taking a turn at the bat."

—Clipped

## Bible Quiz

1. Who said, "In my Father's house are many mansions"? .....
2. What famous woman in the Old Testament had her house on the town wall? .....
3. What king burned his palace, and died in the fire? .....
4. Who was indignant because His Father's house was beign made a house of merchandise? .....
5. Which commandment says, "Thou shalt not covet thy neighbor's house"? .....

## Answers to Last Week's Quiz

1. Ahijah.
2. Ruth.
3. Solomon.
4. Mark.
5. Ruth.



# N. C. Conference Ministers Become Foreign Missionaries

By DALLAS MALLISON

## "The Anointed Ones"

In the year 1959, four young ministers and their wives from the N. C. Conference have been named to serve as foreign missionaries. They and their children will soon take leave of their homeland to proclaim the good news to people in other lands.

These are the "anointed ones." These are those who have heard and answered the call of Christ to preach the gospel throughout the world. These are those who are being set apart and commissioned for the high calling of spreading the Christian faith. Theirs, indeed, is the great commission of our Lord!

Since the need is not only pressing, but increasing and tragically urgent, only four persons from a vast Conference brotherhood of nearly 600 ministers and almost 200,000 members may appear to be only "a drop in the bucket." This is not so. It is never so when anyone hears and answers the eternal call of our Christ to "feed my sheep."

The consecration of these young men to go and preach the gospel of our Lord anywhere they may be sent, is the very best of news. It is Good News!

Their example is proof positive that the Great Commission is still being heard and answered even in our own midst. It is clear proof that the young generation is not wholly preoccupied with transitory, material, and selfish things. It proves that there are still young people who hear and answer the clarion call of Christ even in materialistic, confused, and fast-moving America.

## A Many-Sided Commission

These four young ministers have a many-sided and varied commission. It is a commission that has at least five major manifestations. Above all, it is a call to "preach the gospel"—in short, to spread the faith, or to tell the eternal news that is always new and good.

Specifically, it is a call to preach the gospel to the "poor"—and the poor are not merely those without material goods, but primarily those poor in mind and spirit. These latter poor are the real poverty-stricken of this world. These include all men in their native or original state. Men become rich only as they hear and heed the message of Christian brotherhood!

Their commission is not only to bring the abundant life to those of other lands, but it is also to bring comfort to the lonely, confused, and miserable ones—"to heal the brokenhearted." It is also a commission to lead men to repent and seek forgiveness for their sins to which they are chained in the mortal state—"to preach deliverance to the captives."

The commission is also to bring understanding and insight and to increase the wisdom of men, or, as the writer of Luke says, "to restore sight to the blind." Finally, the commission is to bring real freedom and liberty to the enslaved and oppressed—"to set at liberty them that are bruised," as the Biblical writer so beautifully puts it.

## Bunns to the Belgian Congo

The Rev. and Mrs. Paul Grayson Bunn are due to arrive in the Belgian Congo in September 1961. Preceding their arrival,

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; and because he hath sent me to heal the broken-hearted, to preach deliverance to the captives, to restore sight to the blind, and to set at liberty them that are bruised."—Luke 4:16-18 (See also Isaiah 61:1-3)

they will have spent over two years in preparation for their work in Africa.

Leaving the Carvers Creek Charge near Council in Bladen County in early June, they went to Greencastle, Indiana, for the 10-day Furloughed Missionary Conference held annually at DePauw University by the General Board of Missions. Then they went to Meadville, Pa., where they attended the six-weeks' school for foreign missions conducted annually at Alleghany College by the National Council of Churches.

In September they went to Hartford, Conn., where they will be until next May doing linguistic and area studies at the Kennedy School of Missions. In January, they will be commissioned missionaries at Buck Hill Falls, Pa. In May, they will

leave for Brussels, Belgium, where they will be studying for 16 months.

Mr. Bunn, 26, was born at Haw River, while Mrs. Bunn, 25, and the former Dorothy Beryl Thompson, comes from near Graham. They have two girls. Dorothea Beryl will soon be three, and Hazel Denise is nearly one.

## Bideauxs to Latin America

In late December, the Rev. and Mrs. René Orville Bideaux will fly to their assigned work in Costa Rica. The first eight months will be spent in attending language school, after which they will assume their full work load.

The Bideauxs left their work on the Sandhills Charge in Moore County in early June, going to Greencastle for the missionary conference there. Later they studied at the foreign missions school in Meadville. From September until late December, they will be studying at Scarritt College in Nashville, Tennessee.

On October 4, the Bideauxs will be commissioned missionaries at Fairmont Methodist Church in Raleigh, this being the church from which the minister accepted his call under the Rev. G. S. Eubank. In September, Fairmont is conducting a special campaign for their support.

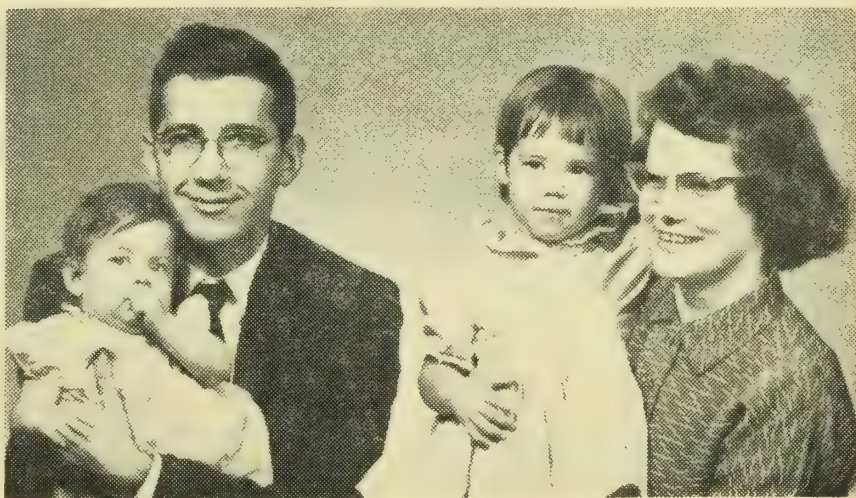
There are four members of the Bideaux family. Mr. Bideaux, 28, is a native of Meadville, Pa. Mrs. Bideaux, 28, and the former Rebecca Edge, was born at Aberdeen in Moore County. They have one boy and one girl. Rebecca Elise is six, and Charles Huber is three.

## Stones to Indonesia

The Rev. and Mrs. William Denver Stone are scheduled to sail in February for Medan, Sumatra, Indonesia. The exact sailing date is yet to be set. They will work as educational missionaries.

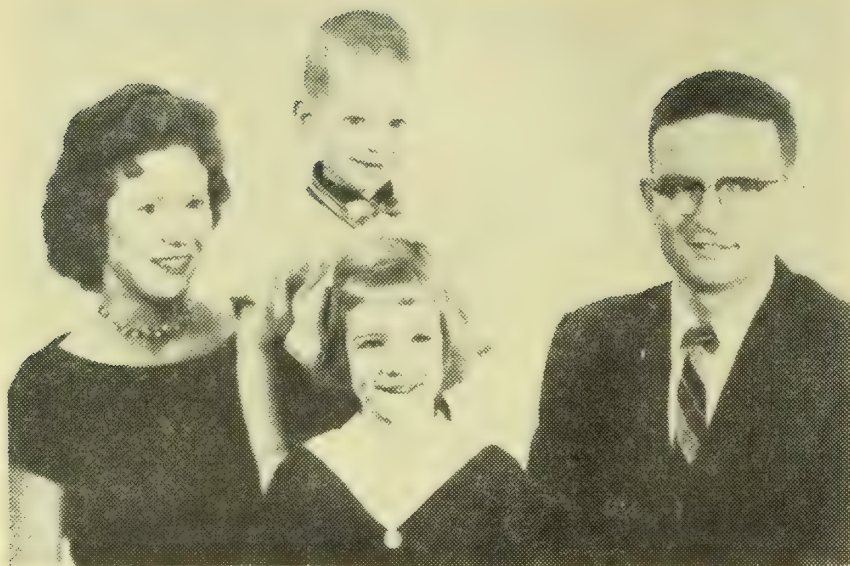
They left their work at the Bethel Methodist Church near Graham in Alamance County in early June, going to Greencastle for the missionary conference there. Then they attended the foreign missions school at Meadville. From September to June, they will be attending the Kennedy School of Missions at Hartford. They will be commissioned missionaries at Buck Hill Falls, Pa., in January.

There are four members of the Stone family. Mr. Stone, 33, is a native of Sharon,



THE STONES





THE BIDEAUX

W. Va. Mrs. Stone, 33, the former Jean Lois Nixon, was born in Kenya Colony in British East Africa. Her parents spent 32 years as missionaries in Africa. The two children are Sheila Elaine, 6, and Romona Gail, 3.

#### *Dunns to Southeast Asia*

The Rev. and Mrs. Clyde Hugh Dunn are due to arrive in Southeastern Asia during the mid-1960's. They will work among the Chinese in such places as Burma, Malaya, Sumatra, Formosa, Hong Kong, and Sarawak. It is interesting to note that they are being assigned to a *people*—the Chinese—and not to any particular country.

They left their work at the Home Methodist Church at Clayton in Johnston County in early June, attending the Greencastle missionary conference. In early July, they arrived in New Haven, Conn., where for nine to 12 months they will be studying Chinese at the Yale Institute of Far Eastern Languages. Presumably, they will be commissioned missionaries at Buck Hill Falls, Pa., in January.

There are five in the Dunn family. Mr. Dunn, 32, was born at Mebane in Alamance County. Mrs. Dunn, 28, and the former Betty Doris Ziegler, is a native of College Park near Atlanta. They have three boys, John Mark 4, Stephen Tate 2, and William Theodore, eight months.

#### *How the Call Came*

"I attended a Louisburg College seminar one summer when I was 16 years old (1949)," said Mr. Bunn. "I took a course in missions taught by Linwood Blackburn, a minister on furlough from Angola, Africa."

"At this seminar, I also listened to a Chinese (Yu En Hsu) as he appealed for missionaries for China," the minister declared. "That week I felt that God wanted me to be a missionary to China."

"After I came home from this seminar, I became a local preacher," the Rev. Mr. Bunn said. "Some years passed and I felt that I really wanted to go to the Belgian Congo. I had heard Miss Lorena Kelly of Lodja, Belgian Congo, speak on the great need for missionaries to the Belgian Congo.

I also had heard Ed Smith of Wembo Nyama."

"All this influence and my great missionary interest, and the influence of Dr. Mell O. Williams of the General Board of Missions led me to make my decision for the Belgian Congo," the minister said.

"The most influential person in my life has been the Rev. O. L. Hathaway, who was my pastor for five years and my oldest daughter's godfather," the minister stated.

"When Dot and I became engaged, she knew that we were going as missionaries to Africa," the Rev. Mr. Bunn declared. "We were married with that understanding. She will teach in the Belgian Congo."

"The Wesley Foundation at N. C. State College and its director, Lucius Hall, were very influential in my life," remarked Mr. Bidaux. "They laid the groundwork out of which grew a definite decision to preach."

"I did approach the General Board of Missions back in 1953, the year I was graduated from college," the minister said. "I asked for information on agricultural missions. As my background was urban, the Board suggested that I take further

work in agriculture. As this did not seem feasible, I went into forestry."

"My call to the preaching ministry came in 1954 under the influence of the Rev. G. S. Eubank, who was then pastor of the Fairmont Church in Raleigh," he related. "We were active members of his church when I was a student at N. C. State."

"At Duke, I had a varying interest in missions," he said. "Much of this interest came from the missionary fellowship at Duke and its adviser, Dr. Creighton Lacy. We would talk about missions. Every year we had an appointment with Dr. Mell O. Williams when he came to Duke."

"My wife Becky had great misgivings," commented the minister. "I knew that these were only natural. When we finally took a serious look at our future in the church in the summer of 1958, missions had had time to mature in our thinking. In December 1958, we decided we would make application to the Missions Board."

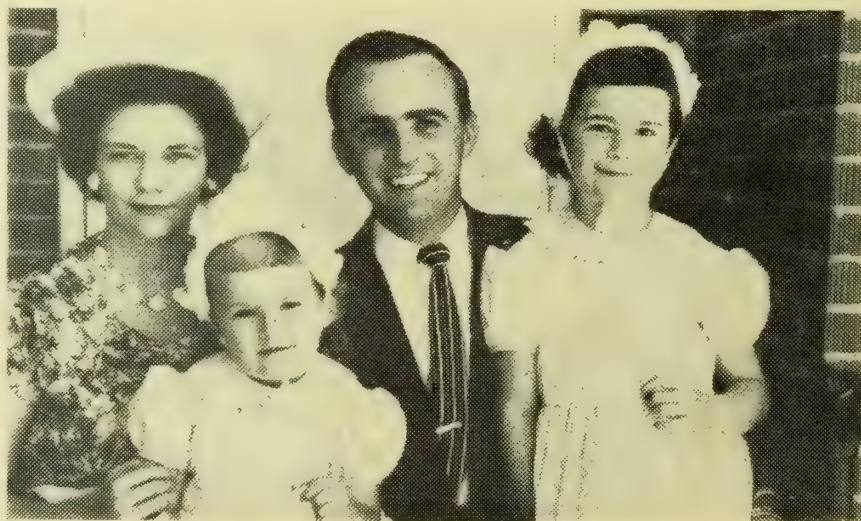
"From the time of my conversion at 18 in 1944, I have felt the call of God for some type of ministry in his church," declared Mr. Stone. "This call was more intensified during two years in the Navy, 1944-46."

"Part of my service was in the Philippines where I saw the great need for missions, and the fine results achieved by the missionaries," the minister declared. "However, when I returned home in 1946, I had not settled on a call to the mission field."

"A way was opened for me to attend Columbia Bible College, where great stress is placed on foreign missions," the minister said. "During my first year at Columbia, I dedicated my life to be a foreign missionary. Since then, I have had no other desire but to go to the foreign field."

"The training has been long and often difficult, but through it all the vision and call of foreign service has burned brightly." "Now that the call is about to be realized, there is an inner joy and peace which words cannot describe."

The significant part that this minister's wife has played in influencing her husband to become a foreign missionary is great indeed. Her background as the daughter of long-time missionaries to Africa and as a graduate of Wheaton College which em-



THE BUNNS



phasizes foreign missions, explains this influence and shows her great suitability for foreign service.

Her parents, the Rev. and Mrs. H. S. Nixon, are retired and are living in Clermont, Fla.

"My call to the foreign mission field began with my service as a Marine, 1944-46," declared Mr. Dunn. "I was converted in a Presbyterian church in Hollywood, under the influence of a Presbyterian missionary to Sumatra, Hubert Mitchell.

"Shortly after my conversion, I went overseas to Okinawa," the minister related. "After the war, I was stationed in China where I came into close contact with missionaries in Peiping and Tientsin. I saw our Methodist work in Peiping and was impressed. In Tientsin, I associated a great deal with missionaries of the China Inland Mission and was greatly impressed by their work and devotion.

"I had given much thought to what I would do when I was discharged," Mr. Dunn said. "I saw at first hand the extreme need among the Chinese and the lack of workers. I became convinced that this was the work which God had planned for me. At a China Inland Mission prayer service in Tientsin, I accepted the call to be a missionary.

"I could never escape the insistent feeling that God's call to me was in the field of foreign missions," the minister declared. "As I read the *Methodist Story, Together*, the *New Christian Advocate*, and our own N. C. CHRISTIAN ADVOCATE, I am impressed with the great needs of the Chinese refugees.

"The whole matter reached a climax in February 1958," he said. "Learning that Dr. Mell O. Williams was to be at Duke, I drove over. I told him my wife and I wished to volunteer as foreign missionaries. We were accepted."

#### A Laboratory in Recruitment

Throughout Christendom today increasing attention is rightly being given to evangelism, home and foreign missions, and church extension. Many Protestant faiths, including Methodism, are just now adding to these emphases others on Christian witnessing and Christian vocations.

The N. C. Annual Conference is initiating its great program of evangelism with a record mass rally of 10,000 persons set for early October in Reynolds Coliseum at N. C. State College in Raleigh. This will be merely the prelude or kick-off to a drive whose goal is to enlist 50,000 unchurched persons in eastern North Carolina in Christian faith and service.

At the same time, the N. C. Conference is also launching its greatest program of recruitment or enlistment of young men and women into lifetime Christian service. Three tri-district rallies or workshops called "Bishops' Convocations on the Ministry," set for Durham, Greenville, and Clinton in September and November, will inaugurate this program. The goal is to enlist at least one young person from every local church for full-time Christian service.

There is no magic formula or mystical method by which enlistment and recruitment take place. It is a rational, gradual, and easily understood process. The story of how these four young men and their



THE DUNNS

wives came to realize and accept their calls to full-time Christian service in other lands, lays bare this process. This story provides a real case study or laboratory of Christian vocational recruitment or enlistment.

#### The Recruitment Process

The leaders of the two N. C. Conference programs of Christian service enlistment and recruitment would do well to give careful attention to the process by which these four young men and their wives were confronted with the challenge, and how they finally accepted the call to lifetime Christian service. Some very penetrating insights or leads are provided in this case study of their experiences.

One is struck by the deep emotional aspects of recognizing and accepting a call to life-time Christian service. Note the frequency with which the word "felt" is used. Note also the deep inner joy and peace and sense of well-being that follows the dedication of one's life to full-time Christian service. Note how such an experience welds a husband and wife into one true whole.

While there are sudden and even precipitous aspects in the realization and acceptance of a call to God's service, in the main it is a long-time, gradual, and evolutionary process. So far as these young men and women are concerned, it was certainly not like a whirlwind, overwhelming them in a deep emotional ecstasy or frenzy.

The process before full acceptance or surrender was achieved took years, in some cases over ten years, and sometimes even more than half of the present lives of these young adults. There are, of course, high moments of dedication or decision—mountain-top experiences. However, the build-up behind or back of such high emotional

points always covers many months and often many years.

#### No Spectacular Something

At its base or heart, the ceaseless endeavor to bring people to Christ and then to accept Him, and possibly even to dedicate their lives to full-time Christian service, will remain a quiet, undramatic, intensely personal and very intimate process. It is basically an individual, face-to-face matter where one or a very few persons deal directly, personally, and intimately with one or a very few other persons.

In the final analysis, the matter reduces itself to individual personal contact. If at this basic point there is weakness or ineffectiveness, the whole process of enlistment and recruitment can break down even if the mechanics of organization, leadership, and promotion have been perfect.

#### In Most Unlikely Places

This study does show that even with today's young generation, there are still those who take a serious and penetrating look at life. The study shows that even now in our very midst, there are boys and girls and young adults who do cut through the trappings of modern society to the very heart and core of life itself.

This study shows that at this very moment in some possibly unlikely, unknown, or out-of-the-way place, and with some very ordinary boys and girls, decisions and dedications are being made that will take these young folks through a lifetime of service for their Lord, possibly even to serve in faraway places.

#### The Challenge Confronts

It should be a truism that before a person can meet a challenge, he must recognize its presence. It is not an often-recognized fact that every day all men are confronted with many challenges—when challenges are perceived in their true natures.

Before a person can recognize the presence or nature of a challenge, he must be confronted with a situation which somehow causes him to become acutely conscious or aware that he is personally involved in that situation. He must see that he can do something about that situation. He has to recognize both human needs and opportunities in that situation and how he is related to it.

Many situations and kinds of persons and programs help or cause a person to become aware of human needs and opportunities for service and the role he could or should play in helping to alleviate such conditions or circumstances.

Some persons, such as the sailor and marine, recognize great need when they come into contact with it in face-to-face situations. Still others achieve such an awareness through vicarious experiences, such as those which are provided through literature, movies, sermons, addresses, and other persons. In some rare instances, such an awareness seems to come about quite miraculously.

This study shows that such persons as ministers, missionaries, college teachers, Wesley Foundation directors, and church

(Continued on page 16)



## Peace Comes from God

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Zechariah 7 through 14

Lesson Scripture: Zechariah 7:8-12; 8:4-8, 12-13

"How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace." Thus runs our memory selection for this lesson on the subject of peace. Perhaps part of our trouble in this age of history is simply that too often peace has been just that—a *subject*, when it should have been an *object*. It has been the topic of endless discussions and the theme of countless books, but abiding peace still remains a hope and a dream.

By the time these words are in print, we shall have had the opportunity of witnessing at least some of the results of the newest form of peace-making. By this is meant the efforts of heads of states to meet together in informal conferences to "talk out" the problems of relationships between their countries. However, it remains true that war is always the result of a series of peace-time decisions. What policies a nation follows in the attainment of its goals is an important factor. Dr. Ralph W. Sockman, in his book, "The Higher Happiness," says: "Jesus hated the things that make for war, but he loved the enemy. We hate the enemy, but cherish the things that make for war . . . We must wage peace with the zeal and strategy men have used in making war."

Our Biblical background is the prophecy of Zechariah. He did his work around 520 B.C. Less than twenty years before that, the Hebrews had returned from exile in Babylon. They had hoped to rebuild their temple, but nothing was being done. An air of discouragement prevailed. It was in this situation that Zechariah uttered his solemn warnings and expressed his firm faith.

In the first part of the lesson Scripture, the prophet is speaking to a delegation from Samaria. They have come to Jerusalem to find out whether or not certain religious fasts should be observed. This gives Zechariah the opportunity of discussing the place of fasts in the religious life of men and nations. In the first passage, we hear him telling the people that God is more interested in right human relations than in right rituals. That is to say, it's what's in the heart that counts, not formal prayers and fasts. This doesn't mean that the prophet believed these observances were unimportant. If he hadn't believed in the value of formal worship, he would not have tried so hard to get the temple rebuilt. He just wanted to be sure worship would not be made a substitute for needed social action. This is a problem we have with us still—keeping ritual in its proper place.

In the second selection (verses 4-8 and 12-13), we have a beautiful passage filled with the hope of a better day. It is worth noticing what things the prophet considered important in the new world that was to come. First, they would no longer be subject to pressures from the East (that is, from the Babylonians) nor from the West (that is, from the Egyptians). We here in America, with our long tradition of freedom, find it hard to imagine how important this was to the ancient Hebrews who were always subject to some foreign power or other.

Then, too, the new Jerusalem will be a place where youth will be safe (verse 5). If we may apply this to our country today, we should have to say that a good society is not only one that provides for the aged; it will also see that youth have a wholesome environment in which to grow up.

In verse 12 we read: "There shall be a sowing

of peace and prosperity." Peace and prosperity don't happen accidentally; they have to be planned for. They are the fruit of righteousness. "Whatsoever a man (or nation) soweth that shall he (or it) also reap." To reap peace, therefore, righteousness must be sown. That is one of the main reasons for the existence of the church.

## Changes in Addresses

W. N. C. Conference

September 1, 1959

The following are some changes in addresses in the WNC Conference after the Journal was printed. We suggest they be clipped and placed in your Journal.

### 1. Traveling Preachers

Barber, F. R., Box 355, Guilford  
Blanchard, R. W., Route 4, Box 93, Lenoir  
Blanton, W. W., 128 Magnolia St. (Box 1142), Statesville  
Bowman, J. T., Route 1, Climax  
Fisher, D. L., Tobaccoville  
Huffstetler, Boyce, Box 131, Weaverville  
McKinney, C. R., Box 817, Connelly Springs  
Richardson, R. W., Box 111, Weaverville  
Stephens, R. C., Box 236, Jefferson  
Stewart, S. A., 607 N. Vineyard, Mesa, Arizona  
Widenhouse, M. G., Drawer H, Lawndale

### 2. Probationers

Armstrong, M. M., Box 82, Brevard  
Beard, D. R., Jr., 2509 Park Lane, Charlotte 8  
Carter, H. S., Box 443, Crouse  
Lyndon, B. S., Box 366, Marion  
Sisk, C. W., 281 Winston Rd., Lexington  
3. Approved Supply Pastors  
Davis, H. C., Route 1, Box 166-A, Cleveland  
Faggart, T. M., Route 2, China Grove  
Ormond, W. R., 106 Jackson Homes, Charlotte  
Trichard, J. O., Route 2, Newland

### 4. Supply Pastors

Duvall, John, Route 2, Spruce Pine (unlisted in Journal) Avery Charge  
Hoyle, Wayne, Box 238, Nebo  
Liles, R. B., 486 S. Union St., Concord  
Nordstrom, Philip, Route 5, Burnsville

## Methodists Make News

National Youth Fellowship Calls for Segregation End

Both the youth and student commission of the National Conference of Methodist Youth, which had its annual meeting at Purdue University, Lafayette, Ind., Aug. 15-23, unanimously called for an end to enforced segregation in The Methodist Church and urged more rapid absorption of the Central Jurisdiction into the geographical jurisdictions of the denomination. Resolutions were also passed regarding nuclear testing, disarmament, and foreign aid. The NCMY is composed of state and regional leaders of the Methodist Youth Fellowship and the Methodist Student Movement.

Temperance Leaders to Meet Oct. 14-21

National and regional temperance leaders will meet Oct. 14-21 at Camp Aldersgate, near Little Rock, Ark., for a School of Alcohol Studies and Christian Action. The leadership training school is sponsored annually by the Board of Temperance, Washington, D. C. Directing the school will be the Rev. Robert Regan, Jr., head of the

board's Department of Organizational Activities. More than 150 men and women will be enrolled, he said, representing conferences in every state.

### Methodists Cited

Three Methodists are included in the six ministers cited as "the outstanding representatives of the contemporary Protestant pulpit" in a recent article in *The Christian Century*, an undenominational weekly. The three cited are: Dr. Ralph W. Sockman of Christ Church, New York City; Dr. Harold Bosley of First Church, Evanston, Ill.; and Dr. J. Wallace Hamilton of the Pasadena Community Church, St. Petersburg, Fla.

### Youth Officers Named

Both the youth and student commissions of the National Conference of Methodist Youth elected officers at the annual meeting of the organization Aug. 15-23 at Purdue University, Lafayette, Ind. Elected president of the National Methodist Youth Fellowship Commission was Donald Baldwin San Rafael, Calif. Richard F. Celeste Lakewood, Ohio, was elected chairman of the National Methodist Student Commission.

Professional honors in hospital administration were conferred upon 13 officials of U. S. Methodist hospitals in ceremonies in New York Aug. 23. The occasion was the 25th Convocation of the American College of Hospital Administrators.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**WANTED** full-time Minister of Music position. Graduate. University of North Carolina, extensive training and experience in choir directing and voice. Present Tenor soloist, Centenary Methodist Church, Winston-Salem. Contact: Edwin Easter, 6 Woodcrest Drive Lexington, North Carolina, immediately. Phone CHestnut 6-4179.

**FOR RENT**, 2800 Guess Road, Durham 2-bedroom house, partly furnished. Furnace heat, washer-dryer. Write: Rev. Ralph Jacks, Fallston, N. C. Telephone JE 8-5211.

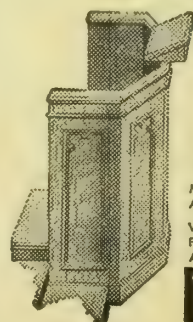
**WANTED:** Director of Christian Education. Trinity Methodist Church, Asheville, N. C. Contact: Rev. A. J. Cox Minister.

## Brevard College

Owned by Western North Carolina Conference offers

Business	Pre-professional
Music	Pre-engineering
Liberal Arts	Co-educational
Fully accredited	

**EMMETT K. McLARTY, President**  
Brevard, N. C.



## Page

**CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY**  
MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF Pews AND CHANCEL FURNITURE.

**Page CHURCH FURNITURE CO.**  
ALBEMARLE, N. C.



## Letters to the Editor . . .

The "Guest" D.S.

To the Editor:

Isn't it a dangerous precedent to plant the suggestion that district superintendents are "guest ministers" in the pulpits of the district?

I enjoy the paper each week and send warm regards to our North Carolina friends.

Joseph T. Shackford

St. Luke's Methodist Church,  
Oklahoma City, Okla.

### The Good Old Days?

To the Editor:

I enjoyed the Rev. Ebenezer Myers' letter comparing the W.N.C. Conference of today with that of the 1890's. However, I always rebel when people compare the spiritual condition of the church today with that of bygone years. Let's look at a fact or two.

A great soul winner in those days was not paid his salary. Brother Myers stated that during his first six or eight years his salary was set at \$250 a year, which he never collected in full. During these years, if he was up to his lifetime average in soul winning, his new converts alone could have paid his salary had they been willing to pay \$4 a year apiece for that purpose.

A few weeks ago I was looking over the old records of the Jones Circuit. I came across the fact that one great preacher reported to the fourth quarterly conference of 1879, that he had received 104 persons by profession of faith and another 15 by certificate. In the first quarterly conference of 1880 a resolution was passed to the effect that, since the free-will offerings were insufficient to pay the pastor, the members would have to be assessed.

Certainly, it is true that we live in rough times spiritually. But I have the feeling that times have always been so. I am firmly convinced that it is a sin to look back to the past in adoration. I believe that many of those who have gone on before would be glad to change places with us. We have our opportunities before us; let us look to them. And let us be humbly grateful for all the good that is being done today. There is much.

Walton N. Bass

Trenton, N. C.

### Unexpected Dividend

To the Editor:

My husband took a subscription to the N. C. Christian Advocate several months ago—mainly just because he was asked to take one. I want you to know that I wish someone had "sales talked" him into a subscription years ago. You'll never know the spiritual inspiration and pleasure I have received from reading your paper. It undergoes "surgery" each week as I cut out and save the many wonderful items that appear.

Mrs. Charles E. Younts

Greensboro, N. C.

## Boys and Girls

. . . How about a pair of binoculars, a radio, or a bicycle?

If you want to know more about how you can get these prizes, just write a postcard to

Circulation Manager  
Box 508  
Greensboro, N. C.

Say, "Please send information on the subscription campaign," and be sure to sign your name and address.

We will send you a big 18-page catalogue of valuable prizes which you can earn by a few hours of after-school work selling subscriptions to the N. C. CHRISTIAN ADVOCATE.

## Book Reviews

**The Larger Parish and Group Ministry**, by Marvin T. Judy. Abingdon Press. Price \$3.00.

During the summer of 1957, it was my privilege to participate in a class on the "Group Ministry" under the direction of Marvin T. Judy of The Perkins School of Theology, Southern Methodist University. The occasion was the annual Church and Community Workshop on the campus of Emory University. For three weeks our class examined and re-examined an excellent book just that summer produced by Mr. Judy in mimeograph form under the title, *Serve to Survive*. For almost two years that book has been constantly used by the members of our Group Ministry staff in Clay County and by our District Superintendent. This book has given us invaluable guidance and direction.

How happy I was a few weeks ago to discover that the book has now been published in permanent form under a new and more definitive title, **The Larger Parish and Group Ministry**. Every town-and-country pastor, every executive of our church, and every person interested in the survival of our rural churches should read this book and keep it on the shelf for handy reference. Believing that church co-operation between congregations in the rural community is one of the strongest solutions to the problems of the rural church, Mr. Judy has drawn upon his wide experience as rural pastor, town-and-country director, group ministry director, and professor of rural sociology and church administration to make a very strong and clear case for his position.

The value of this book is not strictly limited to those persons who are involved in the work of a Group Ministry. The chapters, "The Nature of Rural Society," and "Trends in Rural America Affecting the Town and Country Church," provide informative and helpful reading for all persons interested in the rural church today.

This book is clearly organized and it is firmly grounded in scholarship and research in this field. Detailed guidance is given for the organization and operation of a Group Ministry. I am pleased to give the book my highest recommendation.

—H. C. Young, Jr.

**The Church and Medical Missions**, by Dorothy D. Brewster and Harold N. Brewster. Published by Board of Missions of the Methodist Church.

This is the title of the annual church-wide mission study text for 1959-60, which is the first such treatment of the denomination's program of medical missions. It deals with Methodist medical work in Africa and in other lands—India, Southern Asia, Korea, Okinawa, Latin America, Nepal (India), and Sarawak (Borneo).

Dr. Brewster, a surgeon, and Medical Secretary for the Methodist Board of Missions, after visiting the established medical work in these lands, and establishing hospitals and clinics in some areas, has written from first-hand knowledge and deep concern regarding the wide-open doors which the church faces in the field of health education and healing. Mrs. Brewster has worked side by side with him, and has joined him in the writing of a book that gives the reader an unusually vivid picture of the appalling physical ills of millions in Africa, Asia and the Orient, of the extensive work the Methodist Church has done in

preventive and curative medicine and surgery, and of the vast, still untouched need that exists.

The book opens with the question, "Why Medical Missions?" The Brewsters answer, "We are obligated through love to 'Go, heal' . . . Without the healing mission as a part of the Body of Christ, the church in any land would be weakened." Many have been won to a belief in Christ through the ministry of the missionary doctor or nurse, and the book is rich with illustrations as Dr. Brewster brings the reader, chapter by chapter, face to face with actual cases.

As to the future of the enterprise, the Brewsters believe that "the future of medical missionary work, as such, is tied to the total missionary program," and that the church's greatest stronghold on the mission fields is in the ministry of health education and healing.

While this book is the prescribed text for the church-wide study for this year, it is a volume that should be read by every Christian who would understand and minister in any way to the needs of a sick world.—E. Whisner

## McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

1st Reader ..	\$2.25	4th Reader ..	\$3.25
2nd Reader ..	\$2.50	5th Reader ..	\$3.50
3rd Reader ..	\$2.75	6th Reader ..	\$3.75

OLD AUTHORS, Dept. NC-9, Rowan, Iowa

**Church Furniture**  **Southern Desk Company**

Write for information

Hickory, North Carolina

**the completely remodeled**  
**HOTEL KNICKERBOCKER**  
120 W. 45th St. • JUDSON 2-4200

Everything new for your comfort and convenience. Completely new rooms — most modern furnishings including air-conditioning. Radio & Television in every room.

Rates from \$4 per person  
2 in room  
Special Group Rates —  
Write for Details

(under new management)  
**DAVID MEITERMAN**  
Mgn. Dir.

**is the heart of Times Square**  
**NEW YORK**



**Allen**  **organs**

**MOST RESPECTED NAME**  
**IN ELECTRONIC ORGANS**

**Richard Van Seiver**  
1909 E. 7th St. Charlotte 4, N. C.  
Phone EDison 4-0567



## Lonnie Turnipseed Ministers to Hong Kong Refugees

The Rev. Lonnie Turnipseed, missionary to Hong Kong, who is sponsored by the First Methodist Church of Morganton, is associate pastor of the Ralph A. Ward Memorial Church of Hong Kong. The pastor, the Rev. Chester Yang, is Chinese and was educated in America at Southern Methodist University and the Perkins School of Theology.

The Ralph A. Ward Memorial Church, named for the late Bishop Ward, now meets in three rented rooms in a Y.M.C.A. for two hours on Sunday mornings. All other meetings of the youth, WSCS, choir, official board, etc., must be held in the small apartment of the pastor. The determined and faithful congregation of 222 members, all of them refugees, have been able to raise more than \$10,000 (American dollars) for a new church.

Hong Kong has the largest concentration of refugees on the face of the earth, and the church which Lonnie and his wife, Olive, are serving ministers specifically to these homeless people whose supreme desire is to escape the iron rule of Communism.

Lonnie is also teaching in Chung Chi College; is helping to give leadership in the rooftop evangelism ministry on apartment buildings that house 2,000 to 3,000 people; is in charge of the construction of a new Wesley Village for refugees; and, along with Pastor Yang, is helping with plans and construction of the new church.

## The UNICEF Story

### THE GIFT OF SIGHT

Trachoma, an eye disease often associated with conjunctivitis, is so wide-spread that it affects some 400 million people in the world. It causes painful granulations of the inner surfaces of the eyelids which in turn can lead to total or partial blindness.

Long before our era, trachoma was well known and the treatment recommended to cure it was as simple as it was inefficient—bathing the eyes with grape juice. Antibiotics supplied by UNICEF, the United Nations Children's Fund, are now bringing new hope to every part of the world where trachoma prevails.

Trachoma plays no favorites. It makes no distinction as to country or race, damp or dry regions, mountains or plains, hot or cold climates. Trachoma does make distinctions, however, with regard to living standards and chooses its victims from among the poor whose collective health and personal hygiene standards are low. Trachoma also makes an age distinction, preferring infants and children as its victims. This is why trachoma has become a special concern of the United Nations Children's Fund.

Before mass treatments could be given, many superstitions had to be overcome. A Berber woman who walked 25 miles barefoot over stony ground with her baby on her back to ask for a tube of ointment at a health center told of other cures she had tried. One healer came to spit carefully on

her baby's infected eyes. Another offered her drops made out of the gall of a freshly killed vulture. A neighbor suggested that her khol stick, the eye cosmetic Berber women use, would do as well, and drew a black line around the little eyes threatened with blindness. One healer recommended the application of a hot iron to the baby's temple. Luckily, the young mother had heard of UNICEF's magical ointment, described to her as "a medicine that cures sick eyes quicker than it takes the dates to ripen."

Here, as in all UNICEF-assisted projects, self-help is the keystone of success. Mass treatments cannot be continued indefinitely on a country-wide scale. Thanks to the people's enthusiasm, self-treatment soon grows out of the clinics. On this basis, it is now possible to say that in the age-old war against trachoma, man is at last well on the way to victory.—U. S. Committee for UNICEF, United Nations, N. Y.

## Conference Rally

(Continued from page 5)

commissions of membership and evangelism, and more Youth Missions organized or planned.

An emphasis on Evangelism at Easter services next year (April 17), is urged with new membership classes and with the baptism of infants stressed more than ever before.

Also urged for each district or subdistrict in April are the holding of Youth Witness Missions in such areas. Last year, more such missions were held than ever before, and more results were obtained than in any previous Conference year.

During next May and June, every church or charge is strongly urged to hold its own local Youth Witness Mission. This, of course, would be the fruit or result of the district and subdistrict Youth Witness Missions staged during April.

With its slogan, "Let's make 1959-60 a Truly Great Year for Evangelism," the N. C. Conference, through its Board of Evangelism, headed by Mr. Anderson and Dr. King, is setting its sights high with unprecedented goals envisioned.

The program, to be launched in Raleigh on October 5, is certainly something new and unique in N. C. Conference history. It is truly an ambitious and tremendous undertaking. This is certainly true with the giant mass Rally planned for Reynolds Coliseum. It can be done. Conference leaders believe it can and have the faith. They believe the membership will respond with equal faith and enthusiasm!

## N. C. Conference Ministers

(Continued from page 13)

officials and leaders can and do exert tremendous influence in confronting persons with challenges and decisions. Each of the four young men in this study can point to one or two particular men who have been most influential in shaping their lives.

In each of these four stories of call acceptance, the influence of one or two key men is so vital and important that such influence would seem indispensable. Most significant also is the influence of religious agencies and institutions (such as church-related colleges) as well as religious literature.

### "What Must I Do About It?"

Above all, these four stories show that the acceptance of a call to give one's life to full-time Christian service is a deeply emotional and intrinsic spiritual experience. In such an experience, an individual is confronted with no less a person than Christ himself.

Two questions then become crystal clear. First, "What must I do about Christ?" Secondly, "What must I do about it (human need)?"

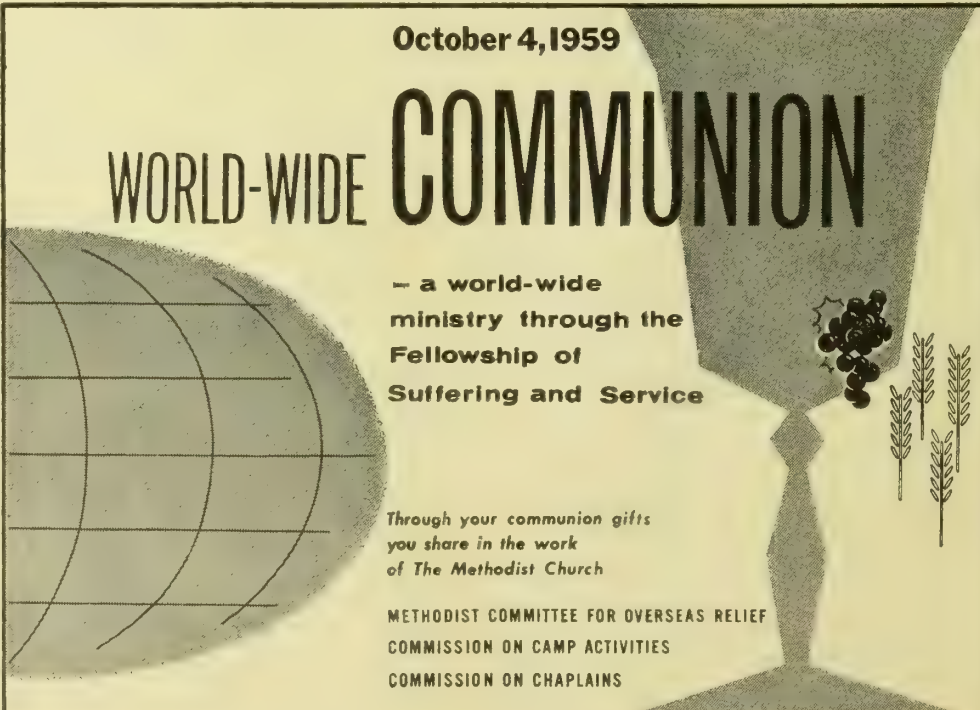
October 4, 1959

# WORLD-WIDE COMMUNION

— a world-wide ministry through the Fellowship of Suffering and Service

Through your communion gifts you share in the work of The Methodist Church

METHODIST COMMITTEE FOR OVERSEAS RELIEF  
COMMISSION ON CAMP ACTIVITIES  
COMMISSION ON CHAPLAINS





DS

NORTH CAROLINA

# Christian Advocate

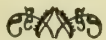
DUKE UNIVERSITY  
LIBRARY  
DURHAM N. C.  
DEC 1 1959

September 24, 1959

Volume 104

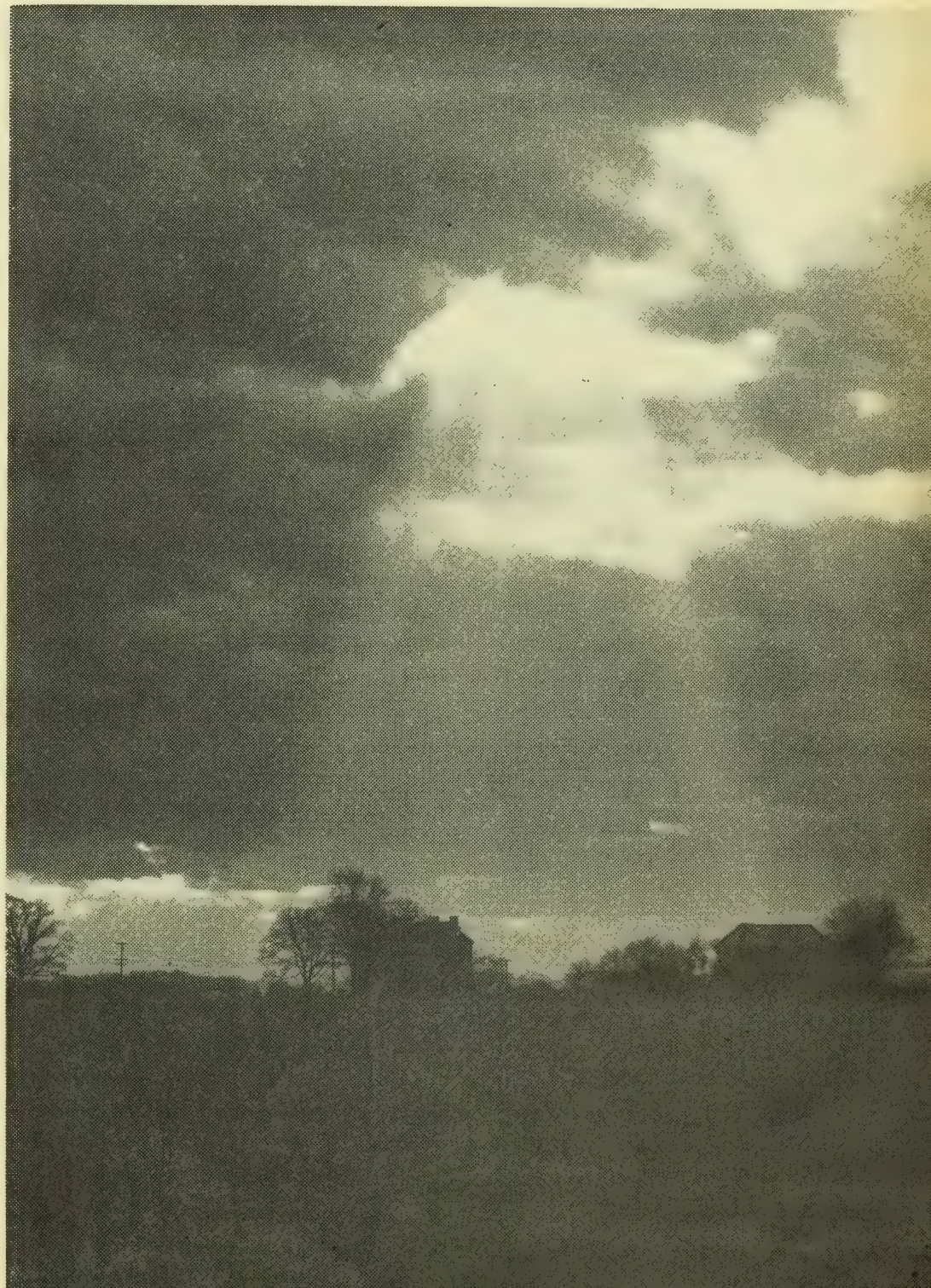
Number 38

—Harold M. Lambert Photo



## Sun Drawing Water

*Did you ever hear the old folks say,  
When the clouds were thick and the sky  
was gray  
And the sun sent down its shining ray,  
"The sun is drawing water?"  
You wondered then, and may wonder  
now,  
As you puzzle your brain on the question,  
"How  
Could the sun be drawing water?"  
We've learned since then that we were  
wrong,  
That the shining shafts were not that  
strong,  
But the sun did draw the water.  
Not by the power of the golden rays,  
In a sudden flash, but in silent ways,  
Throughout the warmth of the summer  
days,  
The sun was drawing water.*





# Carolina Briefs

Love's Methodist Church, Walkertown, announces the appointment of Mr. John Davis as Youth Director. Mr. Davis is a ministerial student at High Point College, and president of the senior class. He plans to enter Duke Divinity School next fall.

The Rev. Richard H. Moore of Asheboro, and the Rev. D. Edwin Bailey of Charlotte, are among the more than 350 Methodist evangelistic leaders from 40 states who have registered to go to the Southern California-Arizona Methodist Conference October 14-20, and assist the approximately 400 ministers of that conference in a conference-wide evangelistic campaign, sponsored by the Methodist Council of Evangelism, an auxiliary of the General Board of Evangelism, and the Southern California-Arizona Conference.

**CORRECTION:** In the Western N. C. Conference Journal (1959), Gastonia District, Table 2-A, Column 46, the figure for the Stanley Methodist Church should read \$4,500 instead of \$5,000.

Due to a conflict in the schedule of the visiting minister, the date of the fall revival at Kilgo Methodist Church, Charlotte, has been changed from the week beginning October 11 to the week beginning October 25.

The Rev. and Mrs. Frank Edwards of the Methodist Church in Madison, announce the birth of a son, David Carlton, on September 8.

On September 20, the Mebane Methodist Church began a series of revival services which will continue on six consecutive Sunday evenings. Dr. Edgar Fisher, pastor of Front Street Church, Burlington, brought the first message. The Rev. W. D. Caviness, pastor of St. Paul Church in Durham, will preach on September 27. Speakers for the Sunday evenings in October will be announced later.

On September 7, Mr. Walter H. Ball assumed his new duties as organist and choir-master at Myers Park Church in Charlotte. Mr. Ball is the son of Dr. Walter C. Ball, superintendent of the Rocky Mount District, and Mrs. Ball. He received the Master of Sacred Music degree from Union Theological Seminary, and has held positions with large churches in Massachusetts and New York State. His last two full-time positions were with Trinity Presbyterian Church, Arlington, Va., and during the past three years with Central Methodist Church in Asheville.

Dr. H. G. Allen, a retired minister of the Western N. C. Conference, was guest minister at Wesley Heights Church, Charlotte, on Sunday, September 13.

Miss Jonell Robinson of Waycross, Georgia, has assumed her new duties as director of Christian Education at First Methodist Church, Gastonia. Miss Robinson comes from Greenwood, Mississippi, where she held a similar position with the city's First Church for eleven years. She is a commissioned deaconess in the Methodist Church, and a certified Director of Christian Education.

The Little River Methodist Church on the Pekin Charge, near Mt. Gilead, observed homecoming on Sunday, September 6. The Rev. F. B. Brandenburg, a retired minister who served the charge for 5 years, was guest speaker at the morning worship service. A picnic dinner was shared during the noon hour. Mr. Brandenburg held revival services through-

out the following week, along with the pastor, the Rev. J. M. Short. Additions and improvements are under way on the interior of the church and Sunday school department.

The Rev. Lester Griffith, Methodist missionary, was guest speaker at both services of the Sedge Garden Methodist Church in Kernersville on Sunday, September 6, just prior to sailing for his new appointment to missionary work in Belgium.

The Moore-Montgomery MYF subdistrict, in the Fayetteville District, held its annual banquet on August 24, at the Star Methodist Church, with 140 young people and their leaders attending, representing 10 churches. Following a well-planned program, the officers for the ensuing year were installed by the Rev. R. C. Mooney, Jr., of Southern Pines.



Miss Jean Bowman of Browns Summit, N. C., has been named director of Children's Work at the Peachtree Road Methodist Church, Atlanta, Dr. Frank E. Moorhead, pastor, has announced.

When she assumed her duties September 15, Miss Bowman reported to Miss Haviland Houston, director of Christian Education for the church. Miss Bowman received her Master of Christian Education degree in August from Emory University's Candler School of Theology, and has served the Peachtree Road Church as a student worker for the past year.

Prior to coming to Atlanta, Miss Bowman was for two years dietitian for the Ethel Harpist Children's Home in Cedartown, Ga., under the Methodist Home Mission program. She also holds a B.S. degree in Home Economics from the University of North Carolina's Woman's College, Greensboro.

Mt. Tabor Church, Bahama, will celebrate its annual homecoming on Sunday, September 27, at the 11 o'clock service. Picnic lunch will be shared at the noon hour. All members, former members and friends are cordially invited.

Mt. Bethel Church, Bahama, will observe homecoming on Sunday, October 4, at the morning worship service at 11 o'clock. Picnic lunch will be served following the service. Members, former members and friends of Mt. Bethel are cordially invited to be present.

The second annual homecoming will be observed by the people of Reeds Methodist Church, Davidson County, on Sunday, October 4, at 11 a.m. Reeds is located five miles west of Lexington, N. C., on Highway 64, just west of Reeds Crossroads. The Rev. Bryce Parker, minister of Laurel Hill-Davis Chapel Churches, Candler, N. C. will be guest minister for the day. Mr. Parker is a former member of Reeds. The minister, the Rev. Dwight Mashburn, invites all former ministers and friends

of the church to this special occasion. A fellowship dinner will be enjoyed by all present.

The last few months have seen improvements made on church property on the Swan Quarter-Fairfield Charge. The Fairfield congregation has spent \$800.00 on repairs to the church and parsonage, and further improvements are planned. Providence Church has spent \$2,000.00 on two new Sunday school rooms and restrooms. Plans include other improvements to the Sunday school annex. The Soule congregation has installed new stained glass windows at a cost of \$1,200.00. This church also plans further repairs and improvements on the interior of the building.

Mt. Zion Church at East Lake in the Elizabeth City District will observe its 72nd anniversary and homecoming on Sunday, September 27. The program includes a song service at 10:30, regular Sunday morning worship service at 11:00, picnic lunch at the noon hour, and another song service in the early afternoon. Former pastors, former members and friends of the church are invited.

The Rev. Joseph W. Matthews of the Christian Faith and Life Community, Austin, Tex., will be the main speaker for the State Conference of the Methodist Student Movement of North Carolina, which will be held Jan. 29-31, at West Market Street Church and Bennett College, Greensboro, according to the announcement by the Rev. William M. Wells, director.

Bessemer Methodist Church, Greensboro, will celebrate homecoming on Sunday morning, September 27. The Rev. Charles Webster, pastor of the Savannah Beach Methodist Church, Savannah, Georgia, will be guest speaker at the 11 o'clock workshop service. Mr. Webster is a former member of Bessemer. Picnic lunch will be shared at the noon hour.

♦ ♦ ♦

Go not abroad for happiness. For see,  
It is a flower blooming at thy door!  
Bring love and justice home and then no more  
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought;

The simple duty that awaits thy hand  
Is God's voice uttering a divine command.

Life's common deeds build all that  
Saints have wrought.

—Minot J. Savage

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall ..... Editor  
O. D. Park ..... Managing Editor  
Elizabeth Whisner ..... News Editor  
Betty Dean ..... Circulation  
Henry E. Gibat ..... Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address, \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Adult Leaders Attend Youth Convocation; Emphasis on Children's Work

Purdue University, Lafayette, Ind., was host last month to the 61,000 Methodist youth and their adult leaders attending the Quadrennial National Convocation of Methodist Youth.

Among the chief features of the five-day session, August 24-29, under the general theme, "Man's Need and God's Action," were worship; addresses on topics pertinent to the needs of youth in today's world; 47 discussion groups on such issues as religious beliefs, dating practices, and Communism versus Christianity. Also, interest groups; a panel discussion; a drama, "The Shepherd," and a Dramatic Conversation (reading from several popular plays).

The topics for the addresses and their speakers included "The Call of God," the Rev. Melvin Wheatley, minister of Westwood Methodist Church, Los Angeles, Calif.; "The Rebellion of Man," Dr. Carl Michelson, professor of Systematic Theology, Drew University; and "Redemption in Christ," the Rev. Chester A. Pennington, minister of Hennipin Avenue Methodist Church, Minneapolis, Minn.

"The International Scene: Major Issues," was the topic for the panel discussion with panelists political leader, Harold Stassen; author, lecturer, diplomat, Mrs. Eleanor Roosevelt; film editor Bernard Bernbaum; and diplomatic correspondent Nirmal Chaudhuri. Theodore A. Gill, president of San Francisco Theological Seminary, was the moderator.

The days' activities began at 6:30 a.m., with a voluntary prayer time in Loeb Playhouse. Worship at 8:45 each morning was led by host Bishop Richard C. Raines.

The Convocation was climaxed on Friday morning, August 28, with a service of Holy Communion administered by Bishops Raines and Edgar Love. The communion meditation was given by Dr. James S. Thomas, secretary of the Department of Secondary and Higher Education of the General Board of Education of the Methodist Church.

An editorial in the August 26 edition of a Lafayette newspaper describes the significance and impact of the Convocation in graphic terms: "Their (the young people's) deliberations," wrote the editor, "have great importance because results will have to do with the shape of tomorrow. Such young people as these will be deciding what the church and world tomorrow will be like, because they are the people who will make them and live in them. For such as we who have made today's world, it will be interesting to watch the direction of discussion by these young leaders to find the kind of world they want and are likely to build."

Among the adult leaders attending the Convocation were three officers of the N. C. Conference Woman's Society of Christian Service. They were Mrs. W. I. McLamb, secretary of youth work; Mrs. Taylor Long, secretary of student work; and Mrs. Allen C. Lee, secretary of missionary personnel.

## Children's Work Concern of All

Perhaps no other line of work of the Woman's Society of Christian Service needs strengthening more than does children's work, for in too many churches it is either neglected entirely, or promoted with such lack of knowledge and enthusiasm that it has little significance.

Mrs. J. S. Henninger, conference secretary of children's work, in a recent letter, declares: "The need is greater than ever before for missionary education. Our world is considerably shrunk. We are much aware of whatever goes on in any part of it, affecting the lives of people. Because of the turbulent times in Africa today, leaders of missionary education chose 'Africa South of the Sahara' as the theme for church-



## NORTH CAROLINA CONFERENCE

MRS. MARY GARDNER, Editor  
227 W. Edenton St.  
RALEIGH, N. C.

wide study in Canada and the United States. The countries of Africa, one by one, are achieving independence; problems of overwhelming complexity are engaging the attention of the world."

The missionary units written for boys and girls give insight into the lives and culture of African children. Within a few years these children of both continents will be faced with making decisions of vital concern to the world."

The missionary program as such begins in January with additional sessions for primary and junior boys and girls. However, the time for the teachers and other leaders in children's work to begin planning for the sessions is now. Early planning will insure a more fruitful study course for both teachers and children. Materials should be ordered immediately, planning sessions held, and interest in the study stimulated.

Someone has aptly said: "All parents and teachers of children are challenged to identify themselves as very special persons concerned with children on whom the next generation's potentiality depends."

## Missionary Presents Challenge

"No two countries in Africa are alike in climate, scenery or government. The only thing that's similar is the growing restlessness of the people." This is the observation of Mrs. Ralph Dodge as she spoke during the recent Annual School of Missions at Duke University.

Wife of the bishop of the Lourenco Marques Area and editor of the *African Christian Advocate*, Mrs. Dodge has served as a missionary in Africa since 1936. Bishop and Mrs. Dodge now live in Southern Rhodesia.

"We're trying desperately to train native leadership," Mrs. Dodge declared. "All our pastors now are Africans, but we need more education for these pastors if we are to hold our city people. We need doctors, too, who can train others, and we need home economics teachers who can train African girls for village work. When the African man from the village goes to the city to work, he usually leaves his family behind; then, when he has established himself, he finds that he is ashamed of his ignorant country wife and children and does not want to send for them. We must somehow reach these village women."

Time is short, Mrs. Dodge believes, for developing leadership. Not only do Africans want their political independence, but already some are saying, "We don't know very much about Communism, but we don't know that it can be any worse than what we've got now." As for missions, Mrs. Dodge said: "It may be that in 10 years they will not want us any longer."

## Tragedy—Yet a Triumph

The first tragedy, and yet a triumph, at Christ Hospital, Kapit, Sarawak, came soon after its establishment in 1957 by Dr. Harold Brewster. Dr. Brewster secured a leave of absence from his work as Medical Secretary of work in foreign fields, Woman's Division of Christian Service, to go to Sarawak for the purpose of establishing the first hospital in that area. Women attending the Annual Meeting of the N. C. Conference Woman's Society of Christian Service in Sanford last April will remember Dr. and Mrs. Brewster and their deep concern for the peoples of Sarawak.

A Chinese pregnant woman came to the hospital with a history of three years of headache so severe that she had been bedridden most of the time. It became necessary to do a Caesarian and the baby died. After recovering from the operation, the mother's headache grew worse and all symptoms indicated a brain tumor. Some member of the family was constantly by her side—usually the oldest of her five children, a daughter age 14. This woman was not a Christian, and during the first weeks she lay on the bed she was a very difficult patient with her screaming and writhing and demanding. Pearl Lee, the Chinese head nurse and friend of Foochow days, is a radiant Christian. Each day she would pray with the patient a little, and after the operation the patient began to ask for Pearl's prayers because the pain became more bearable and she could sleep. For two more weeks Pearl spent time in prayer with her, and finally before the woman slipped away to heaven she said she believed, and would they please have a Christian funeral. The funeral was held in the hospital's chapel writing room with the cross and lighted candles and the painting of Jesus at the front, even though the husband is an opium smoker and not a Christian. Would Jesus have done less?



# Summer at Camp Chestnut Ridge

It all started as a private dream of several persons—Camp Chestnut Ridge, that is. In the heart of one was a dream that the hills around Chestnut Ridge Methodist Church would resound with the voices of boys and girls camping. Others dreamed of the time when there would be a camp nearby for their children and for the use of groups from their church. Still others dreamed of the day when we could provide camping facilities for the increasing number of our own boys and girls who are asking to attend camp.

The opening of Camp Chestnut Ridge this summer was the beginning of the realization of these dreams. The erection of the first units and the opening of the camp came about through the efforts of many. The laymen of the Durham and Burlington Districts purchased the land, the Camp Committee worked long and hard in planning and consultation with resource persons, and Mr. R. E. Reed, Superintendent of Camp, worked many hours in planning and construction work.

Let's let Paul and Judy of Nocacon, N. C., tell you about the camp—a different, exciting kind of camp. "Where do we register," asked Paul, that first day. Judy, who had little concern for boys, replied, "Can't you read the signs? In the dining hall." Both headed for the dining hall where a line of boys and girls were already beginning to form at the registration table.

As they moved down the line, the nurse asked for the health certificate. They were then told where they would be staying and that Mr. and Mrs. Carson would be their counselors.

Judy said, "What about our suitcases and blankets?" "They are in the car down in the parking lot. Do we have to carry them all of the way out to the camp site?" The Rev. Mr. John, the camp director, assured her that she wouldn't have to "carry them all of the way out to the camp site."

"Oh," groaned Paul inwardly, "who wants to walk through a bunch of old woods." Reluctantly he started out with Vern and Sue Carson, the counselors. They followed the trail to a camp site which Vern told them was called "Spring Lane." As they went along the trail, Sue asked them to count the number of different kinds of trees which they saw. At one place in the trail, they stopped to look at an old tree stump. Paul found that he could read a whole story in the stump. Vern showed them how to tell the age of the tree, when the tree had grown rapidly and when slowly, and other bits of information.

By the time they had arrived at the camp site, Paul was beginning to see why one would want to walk through the woods.

Judy and the other girls looked at the hogans and covered wagons with a little uneasiness. Would they have to sleep out in the woods in that? Sue had also told them that they would do a lot of their own cooking. (Guess they would be hungry a lot!)

Sue took the girls over to the covered wagon and helped them get their beds made and their clothes put away.

After everyone was settled, Vern and Sue went with the campers to explore the camp site. They discovered they really had a

small camp complete in itself. They had already seen the hogans and covered wagon; now they saw the area that had been prepared for cooking by campers who had been there earlier. Someone had placed stones around the fire pit and put forked sticks up with a cross bar to hang the pans on. Judy listened as the girls' questions flew, "How can we cook there?" "Who must start the fire?" "Who will chop the wood?" and many others. They found that the dining area was covered with what Vern called a "tarp," a big piece of canvas. Under the canvas shelter there was a table, cabinets in which there were dishes, pans, some food, lanterns, tools and books. "We sure have everything," commented Paul.

Over at one side of the cooking area was the dishwashing place. "Ugh!" thought Judy, "wash dishes!" But they did have



North Carolina Conference  
Board of Education

REV. C. P. MORRIS, Executive Secretary  
Box 6667, College Station, Durham, N. C.

running water. Vern explained that all of the black plastic pipe running along the ground was there to take water to each camp site. "We even have a shower," he told them. He took them over to a place where canvas had been stretched around four poles. Paul pulled the canvas back and looked in. Sure enough, there was a shower; Vern explained that here they only had cold water. He said, "There is a central shower house down at the Frontier Village where we can have hot showers at least once a day."

"Perhaps we should begin working on our name tags now," said Sue. "We will be eating in the dining hall tonight and for one meal each day. When we are here, there are just the ten of us and we all can remember each other's names, but when we go to the dining hall, there will be 48 boys and girls and twelve counselors. We'll surely need our name tags then."

As they sawed and sanded the pieces of cedar for name tags, they talked about many things. Each one told a little about himself, his home, his school, his church. As they talked, they began to feel more and more at ease with each other.

Sue reminded them, "We had better plan our menus for tomorrow. We must turn them in to Mrs. Reed so that she can have the things we need in our tote boxes. So they planned. At first there were as many ideas as there were individuals. Gradually, Vern and Sue guided them to some decisions. At last breakfast and supper were planned. Next day they had to work on their committees so that everyone had a part in helping care for the needs of the group.

That night after supper, they gathered in a circle around the camp fire. It was so quiet. All you could hear were some frogs, whippoorwills, and a few other night noises. They talked about what had happened during the day and planned for the days ahead. Vern told them the story, "The Constant Star," and they closed with a prayer.

After the story, the girls were a little less apprehensive about sleeping out. Vern had truly helped them to feel more a part of God's world and how near He really is.

Just before Paul went to sleep that night, he thought about their plans. He had never dug clay from a creek bank, made pottery with it, then fired and painted it. Already he had found out that there were more things in the woods than he would have time to explore. Sue had said something about making pitchers out of tin cans and using roots as handles . . . . So many new things to do.

It's funny he thought, we haven't had a class all day, nobody has preached, but I feel God is so close. God has truly planned a wonderful world. He remembered a Bible verse he had in Sunday school, "God richly furnishes us with all things to enjoy."

The sun seemed to rise almost before they had really gotten to sleep. Judy, Paul, and the other children headed for the wash area to brush teeth, wash hands and face, and get ready for the day.

With a little reminder from Sue and Vern, everyone was soon busy; some were building the fire, some had gone to the Frontier Store to bring back the tote boxes of food, others were setting the table, while still others were gathering flowers for a centerpiece.

When the fire was ready and the food had been brought, the cooks went to work. When they had gathered around the table, had grace, and begun to eat they found out that they had some good cooks. No urging was necessary to get them to eat. Eggs, bacon, toast and milk had never tasted so good.

As they ate, Vern suggested that some of them might like to make a caper chart. "What is a caper chart?" asked Judy. Vern explained, "We will list all of the ways in which we can work to make our group comfortable and happy. Then we will put on a chart those things which need to be done again and again. Beside each one, we will show whose turn it will be for the day. In this way, everyone gets to help."

So the five days sped by. One day they made a table by lashing saplings together. Another day some of them fixed a cup tree. Then there were hikes, a visit to the tree farm, and explorations in the woods; and all of the time, Judy and Paul were coming to feel more and more that their fellow campers were real friends. It is good to feel that people like you and to know that you like them.

All thru the week, there had been times to talk. "It's good to talk with someone like Vern," thought Paul. "He cares what I think and tries to help me find answers to questions. Somehow you know that he is close to God."

With mixed feelings, Paul and Judy saw Saturday come. It would be good to see the folks at home, but this had become



home, too, in a way. What good friends they had found. How busy they had been. They had been almost too busy to miss not having a swimming pool. Of course, it would have felt good on those real hot days. Maybe by next year there would be one.

After cleaning their camp site, the campers headed for the dining hall. Just as they got there, their parents arrived. Happy to see their parents and full of stories to tell about their camp, they ran to meet them.

So has come true the dreams of many people. Three hundred fifteen Junior camp-

ers at Camp Chestnut Ridge explored, discovered, and found that God does "richly furnish us with all things to enjoy."

Junior Camp afforded rich opportunities to an additional 287 children at Camp Caroline and Camp Don-Lee. In all 602 children and 142 adult staff members camped together in Junior Camps this summer.

There is much more to be done at Camp Chestnut Ridge. The camp at Kerr Lake and Camp Rockfish near Fayetteville are ready to be developed. Let us keep the dream growing.

## "Trick or Treat" for UNICEF; Southeastern UCYM Elects Officers; Halifax Holds Rally

### An Idea for Halloween

Most of us have heard about UNICEF, the United Nations International Children's Emergency Fund, and many of us have experienced the thrill of participating in UNICEF Trick or Treat. UNICEF Trick or Treat appeals to me as one of the best ways that young people can share in helping the unfortunate children of the world. In the article that follows is information on the how and why of UNICEF. The article, taken from a pamphlet prepared by the United States Committee for UNICEF, issues the challenge better than any attempt that I might make to do so. I sincerely hope that you and your MYF will join in this crusade and experience the joy that accompanies this UNICEF project. *The time to make your plans is now.* Write to the United States Committee for UNICEF, P.O. Box 1618, Church Street Station, New York 8, New York, for your Planning Kits. The Kits cost \$1.00 each and in every Kit there is enough material for twenty-five Trick or Treaters.

"Trick or Treat for UNICEF is endorsed by more organizations, clubs, schools, churches, and youth leaders every year because the sick and hungry children of the world have become the beneficiaries of a fine old American tradition. A new, heart-warming dimension has been added to Halloween.

"The excitement and disguises, the fun and frolics are the same, but the UNICEF Trick or Treater knows that each penny he collects can mean five large glasses of milk, anti-TB vaccine or some other badly needed aid for another child somewhere in the world. Young Americans have made this a nationwide, enthusiastic venture because, with a minimum of adult guidance, the whole project is really their own.

"For some two million children in 9,500 communities, Trick or Treat has become the climax of thrilling, educational preparations. To get ready for Halloween, they have learned a lot about geography, nutrition and hygiene, world folklore, medical projects, and economic assistance. From kindergarten to high school, they have participated in poster and essay contests, distributed flyers and shared their new-found knowledge with their parents and neighbors.

"In your community a 'problem day' can become a day when the youngsters are proud to know that their fun will save

lives in more than 100 countries and territories. Your children's laughter can have echoes all around the world. Spread the word around you. Interest your church, your club, your school. Join other groups in your town already interested and make it a community-wide affair."

### Whitakers Holds Combination Youth Activities Week and Christian Adventure Week

The Methodist Youth Fellowship at Whitakers has recently divided into Senior and Intermediate Fellowships. The two Fellowships united their efforts in plan-



### NORTH CAROLINA CONFERENCE

President: Jack Edwards  
Box 5010, Duke Sta., Durham

Publicity Superintendent: Glenda Pittman  
Halifax, N. C.

Director of Youth Work: Robert McKenzie, Jr.  
Box 6667, College Sta., Durham

ning and carrying out a Youth Activities Week and a Christian Adventure Week during August 23-August 27. "Christian Integrity" was the theme, and adult addresses were given on personal honesty, Christian character, fellowship and dating, Christian vocation, and personal Christian commitment.

### Southeastern UCYM Training Conference

During the week of August 16-22, the Southeastern UCYM Training Conference was held at Quaker Lake Camp in Climax, North Carolina. The running of a local council, the five Commissions, the Bible, and various other UCYM related programs were studied. A typical day went somewhat like this:

Delegates rose early for breakfast which was followed by morning watch and cabin cleanup. Then they assembled for Bible Study. Canteen time was a welcome break, but the UCYM workshop which followed

provided information that was just as welcome. Chow time came next and then a rest period. Commission sessions followed which proved to be both interesting and informative. Afternoon recreation consisted of swimming, boating, basketball, football, volleyball, ping-pong, and other personal fellowships. After supper vespers were held in modern worship forms through the arts. The evening programs were presented by a ULAJE team from South America, a representative of the Jewish faith from the Anti-Defamation League, and various others. Another recreation period followed after which a friendship circle and cabin meditation were held.

State officers were elected the latter part of the week. Those chosen to head the State Council for the coming year are as listed below:

President ..... David Harper  
Vice-President .... Emmy Lou Chalk  
Secretary ..... Carolyn Tucker  
Treasurer ..... Rosemary Hoffman

The chairmen of the five commissions are uncertain.

### MYFund Pledges

Send your MYFund pledges to Mr. Marvin J. Cowell, Box 10344, Raleigh, North Carolina.

### Notice to Publicity Superintendents

All publicity concerning youth work should be sent to Glenda Pittman, Box 238, Route 1, Halifax, North Carolina. Please send in your news today!

### First UCYM Rally Held

The Christian young people of northern Halifax County held their first mass meeting in their effort to establish a local United Christian Youth Movement council recently.

A "steering committee" of seven young people from various churches of the area planned the rally which was held at Weldon Methodist Church on Sunday afternoon, August 30.

Nine churches were represented. The rally was opened with fellowship singing. An inspiring and challenging meditation was presented by the host church. Glenda Pittman, chairman of the steering committee, called the meeting to order and recognized the secretary, Dottie Shugart, and other members of the "steering committee" that were present. She then explained the purpose of the rally—to determine whether or not there was interest among the youth of the area—and told of the work previously done by the "steering committee."

Two members of the state UCYM council, Dr. Boyd Daniels, Youth Committee chairman, and Rosemary Hoffman, newly-elected treasurer, were present to present the functions and purposes of the United Christian Youth Movement from both an adult and youth level.

Following their comments, an informal general discussion was held during which many questions of doubt were cleared. The group decided to participate in the UNICEF Trick or Treat project to determine further interest before making a definite decision on the establishment of a council. Plans are to be made by the "steering committee."

Refreshments were served following the meeting.



# Admission to the Home; Supper Meetings for October and November Scheduled

## Admission to the Institution

This article, Admission to the Institution, is the second of the series of articles written by the Case Worker in the Institution to inform the people of the North Carolina Methodist Conference of the policies and procedures, so that through an enlightened understanding, better services can be rendered to the children of our Conference area.

The first article dealt with the Pre-Admission Study, and this article has to do with the things involved in the actual admission of children to the Methodist Home for Children, Raleigh.

After the decision by the Superintendent and the Committee on Admissions, and if the decision is in the affirmative, the Case Worker then notifies the family and arranges with the superintendent a date for the actual admission. In preparation for the children coming, the superintendent will call a case conference. Usually the staff members attending the conference will be, in addition to the superintendent, the case worker, the cottage life supervisor, the nurse, and the house mothers into whose cottages the children are to be placed. The Home utilizes its abilities through co-operative efforts in planning for the actual receiving of the child and assisting him in his adjustment to the institution. This approach to the child's situation has been referred to by many as the teamwork approach in which the different staff members carry out their areas of responsibility through a co-operative effort. Each area of responsibility is an integral part of the whole program.

The actual date for the admission is set, and before the child arrives the house parent prepares her group for the incoming child and attempts to pave the way so that when the child appears on the scene, he receives a warm welcome and a friendly greeting. Having the group prepared to receive the child tends to relieve the latter's anxiety about coming to the institution. It creates a feeling of belonging and being accepted by his peers.

Even the time of day for the child to arrive at the institution is important. If the child can arrive at the institution while there is still plenty of daylight hours for him to be introduced to the facilities and become acquainted with the place where he will live is of value to the child. This also relieves some of the child's anxiety and feelings about the unknown. When the child and his family arrive on the scene, they are introduced to the staff members and taken to the cottages by the case worker where the child and his parent are introduced to the group. By the parent seeing where his child will live, he is relieved of some of his guilt feelings about the separation between the two of them, and every consideration is shown to the parent to help him accept the separation so that both the parent and child can benefit more through the child's placement.

The separation of a child from his parent is a very traumatic experience for the child.

It is most important for the staff members to be sensitive to this experience of the child, and to assist him in facing the reality of the separation and help him to continue to accept his separation even though the parent had to place the child. Sometimes it is difficult for the child to understand the primary reasons for the separation; thus the case worker will set up interviews with the child in working with him through this ambivalent feeling. Often times the case worker is the only connecting link between the child's present placement and his past experience. The child's relationship with the case worker can be therapeutic for the former as the latter attempts to assist the child in accepting the reality of the situation and set a direction and focus for that relationship.

When the child has been admitted to the institution, the case worker notifies the



**METHODIST HOME FOR CHILDREN**  
RALEIGH, N. C.

Owned and maintained by the North Carolina  
Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

minister from the local community and also the Department of Public Welfare. The relationship is maintained throughout the placement so that the minister can assist with working with the family, and the Department of Public Welfare can assist with case work services and future planning. We would encourage the local minister to visit the children in the institution and maintain a relationship with the child and his family throughout the child's placement in the institution.

## 1959—Methodist Home for Children Program

There have been a few changes in the schedule for our Methodist Home for Children program, and we are listing again the dates and location for our planned supper meetings when we visit each district in our Conference. We are looking forward to these meetings to inform you of the work of the Methodist Home for Children.

October 14—Durham District, Supper Meeting, 6:30 p.m., Durham Armory.

November 10—Rocky Mount District, Supper Meeting, 6:30 p.m., First Methodist Church, Wilson, N. C.

November 12—Elizabeth City District,

Supper Meeting, 6:30 p.m., First Methodist Church, Washington, N. C.

November 13—Elizabeth City District, First Methodist Church, Elizabeth City, N. C., Supper Meeting, 6:00 p.m.

November 16—Wilmington District, Supper Meeting, 6:00 p.m., Trinity Methodist Church, Wilmington, N. C.

November 17—Wilmington District, Supper Meeting, 6:30 p.m., Chestnut St. Methodist Church, Lumberton, N. C.

November 18—New Bern District, Supper Meeting, 6:30 p.m., Centenary Methodist Church, New Bern, N. C.

November 19—Fayetteville District, Supper Meeting, 6:30 p.m., Hay St. Methodist Church, Fayetteville, N. C.

November 20—Goldsboro District, Supper Meeting, 6:30 p.m., St. Paul Methodist Church, Goldsboro, N. C.

November 23—Burlington District, Supper Meeting, 6:30 p.m., Davis St. Methodist Church, Burlington, N. C.

November 24—Raleigh District, Supper Meeting, 6:30 p.m., Methodist Home for Children, Raleigh, N. C.

## Visiting the Governor's Mansion

Our girls at McGee Cottage had the experience recently of calling on Mrs. Hodges at the governor's mansion, accompanied by Mrs. Mary Holmes and Mrs. Margrette Stone.

They were received by Mrs. Hodges and introduced to Miss Laura Reiley, whose opportunity and responsibility it is to keep everything operating smoothly at the mansion.

## Football at Broughton High

When Raleigh's Needham Broughton High School opened its football season entertaining Garner High School as rivals for the evening, there were many of the Home children as well as staff members in the stands. All of them had a high feeling of anticipation because one of the boys from the home was out there in uniform ready to get into the game.

Harold Landis, a sophomore who lives in the Garris Cottage, had a huge family there to encourage him in his endeavor and they were proud and excited when he ran onto the field to get into the game. There were probably more eyes watching him than any other player. Harold is a handsome five foot eight inch youth, weighing 178 pounds, and presents the appearance of the typical football hero.

## Birthday Wishes

We have quite a few birthdays during the month of September, and are extending best wishes these days to: Grady Boulie, Sept. 22, 1948; Mike Carroll, Sept. 30, 1950; Lynn Carroll, Sept. 13, 1949; Sandi Ellis, Sept. 25, 1950; Ralph Harward, Sept. 3, 1951; Barbara Hollers, Sept. 4, 1944; Ruth Hunt, Sept. 24, 1946; Phyllis Mock, Sept. 24, 1947; Charles Mock, Sept. 21, 1945; Bobby Page, Sept. 7, 1945; John Parrish, Sept. 12, 1950; Joe Pearce, Sept. 7, 1947; Loretta Reel, Sept. 14, 1948; Bennie Smith, Sept. 15, 1947; Gordon Turnage, Sept. 16, 1948; Mary Zienkowiec, Sept. 20, 1952. Happy birthday to you!



# Should a Roman Catholic Be Elected President?

By JOHN Q. SCHISLER

Senator John Kennedy of Massachusetts and Governor Pat Brown of California are candidates for President of the United States, though unannounced at the time this is written. They are members of the Roman Catholic Church. Should either of them, or any other Roman Catholic, be elected president?

This question must sooner or later be faced by every Protestant. It makes no difference to me, a Methodist, whether the president is an Episcopalian as was Roosevelt, or a Baptist as is Truman, or a Presbyterian as is Eisenhower. The reason is simple; none of the Protestant Churches lays any claim to secular or political power. They are churches.

The Roman Catholic is also a church, but it is more than a church and it is a peculiar kind of church. It claims to be the one and only true church. It claims that its head, the Pope, is the vicegerent of Jesus Christ on earth. It claims and exercises political power through its hierarchy in every nation where it is the dominant religious body, as for example in Spain, Portugal, Columbia, and other Latin American States. The truth is it is already exercising great political power in the United States.

When Mr. Kennedy spoke in Nashville, he said: "Whatever one's religion in private life may be, for the office holder nothing takes precedence over his oath to uphold the Constitution and all its parts—including the first amendment and the strict separation of church and state."

That is a good statement of the Protestant position. Of course, Mr. Kennedy knows this and he also knows that it is a position which he cannot hold and continue to be a good Catholic. In fact this position was repudiated by the editors of at least two Catholic papers, *The Providence Visitor* and *Ave Maria*. The first of these is the weekly newspaper of the Roman Catholic Diocese of Providence. It said that Mr. Kennedy had "overstated his case." The editorial said that the senator was in error in saying that nothing takes precedence over an office holder's oath to uphold the constitution whatever his religion. "Man's highest allegiance is to God, to his conscience before God," the editorial said. "If anything in a constitution conflicts with what he knows to be his moral duty in conscience, he must disregard it."

For a Protestant, the conscience is a very personal thing enthroned in his inner self, but for a Roman Catholic conscience means the teachings and directives of his church. The Roman Catholic Church assumes the right and prerogative of determining what a Catholic's conscience is. For example, Father John V. Sheridan says in the *Roman Catholic Tidings* of August 15, 1958: "There is no conflict between the dictates of a Catholic's conscience and those of his church for the simple reason that the dictates of his conscience will always follow and reflect those of his church—For its members, conscience is actually formed by the decrees of the church."

An even higher authority, Cardinal Mercier says: "The papacy—the accepted and cherished supremacy of one conscience over all other consciences!"

The *Ave Maria* is a national Catholic weekly magazine. It refers to Senator Kennedy's statement quoted above and says: "Something does indeed take precedence over the obligation to uphold the constitution—namely conscience. To relegate your conscience to your private life is not only unrealistic but dangerous as well." In other words, conscience must control an official's public life also. To put it in still other words, if a Roman Catholic were president he must obey his conscience even when it is in conflict with the constitution. It is obvious that this means that liberty under law which has been the bulwark of our national government from the day of its founding is at an end. Substituted for it is the president's conscience, which as Father Sheridan has said, is formed for him by the Hierarchy of the Roman Catholic Church.

Protestants, and especially Methodists, have long been tolerant of the views of Christians in other churches. We would not have it otherwise. But there is a point where tolerance ceases to be a virtue. Furthermore, Protestants are not well informed regarding the doctrines of the Roman Catholic Church or of its practices in

countries where it is the dominant religion. Many Protestants thoughtlessly put the Roman Catholic Church in the same category as the Protestant denominations and think that electing a Catholic as president is the same as electing a Baptist or Presbyterian or Lutheran. They are very much mistaken!

Our tolerance and our ignorance have led us to the point of danger. In pondering this matter, we must remember the enormous power that resides in the office of president. One aspect of this is his power to appoint members of his cabinet, judges of the Supreme Court and many lesser Federal courts, district attorneys, postmasters, ambassadors and other representatives to foreign nations. We must also remember that the Roman Catholic Hierarchy is one of the most aggressive religious and political forces on earth. Do you think it would let the president forget to whom he is obligated?

In the light of these incontrovertible arguments, I believe that the election of a Roman Catholic as president of the United States would be a major disaster. One is being no alarmist when he appeals to his Protestant brethren to wake up, inform themselves, begin to think and act before it is too late.

♦ ♦ ♦

THE FAIREST FLOWER in the garden of creation is a young mind, offering and unfolding itself to the influence of divine wisdom, as the heliotrope turns its sweet blossom to the sun.

—Copied



Shown above is the new sanctuary and education wing of Memorial Church, Charlotte, which was formally opened for worship on Sunday, September 13. On this date the church also celebrated its homecoming, and the laying of the cornerstone of the new building following the morning worship service.

The occasion featured a week of special services continuing through September 18, with preaching by former pastors and district superintendents. The theme was "Total Enlistment for Christ," each speaker bringing a message from a different area of this theme. Speakers and subjects were as follows: Sunday morning, Dr. Lee F. Tuttle, superintendent of the Winston-Salem District, "The Person I Might Have Been"; Sunday evening, Dr. McMurtry S. Richey, professor of Christian Education and Religious Thought, Duke Divinity School, "Full-Time Christian Vocation—And Your Vocation"; Monday evening, the Rev. Mark Q. Tuttle, pastor, Main Street Methodist Church, Reidsville, "The Secret of Family Security"; Tuesday evening, the Rev. D. Moody Smith, pastor, Bethel Methodist Church, Greensboro, "Working Together in Evangelism"; Wednesday evening, the Rev. Paxton Dixon, pastor, The Methodist Church, Matthews, "We Have a Commission"; Thursday evening, Dr. Edgar H. Nease, pastor, Ann Street Methodist Church, Concord, "Thou Art a Teacher Sent from God"; Friday evening, the Rev. Frank Jordan, pastor, Memorial Methodist Church, Thomasville, "When We Give."



## Operation Understanding

Now we know where those free subscriptions to Roman Catholic magazines come from. An article by Dale Francis, in "Our Sunday Visitor," explains the matter. They are made possible, he says, by a fund provided by individual Catholics who want Protestant ministers to better understand the Catholic Church, and 12,000 of us are getting our copies each week. The magazine is sold to these missionary-minded people at a special price of \$2.85 per subscription.

We had an idea something like this was going on, for we have been receiving the weekly magazine for several years without having to pay for it.

We would publicly express our appreciation for the kindness of these Catholic friends. Some of them, no doubt, are anxious to convert us, but many others simply want to give us a better picture of what Roman Catholics believe. Whatever the motive, the result is good, from our standpoint.

Now here is the question for Methodists: Are we enough interested in our faith to send our *magazines* to the Roman Catholics, in return? Would it not be a good idea to send a free subscription to the *ADVOCATE* to every Catholic priest in North Carolina? From our experience, we are convinced that such a gesture would be appreciated, and would do much good in furthering understanding and co-operation.

In order to help the matter along, the *ADVOCATE* will grant a special price on such subscriptions. Send us the name and address of the local Catholic priest (or a Catholic friend) along with \$2, and we will mail them the *ADVOCATE* each week for a year.

## Now They Know

Law enforcement officials in North Carolina have no longer any excuse for failing to prosecute at least some of the gamblers in this state. The names and addresses of 28 men and two women who have bought federal wagering stamps have been printed in the papers and the government has collected \$4,668.90 in taxes on their illegal activities. Which poses a pretty problem.

The federal government, in its search for new revenue, has taxed about everything possible. Will it some day put the bite on bootleggers, thieves and dope-sellers? Such a course seems in line with the present trend.

The argument for taxing gamblers is that everyone knows that gambling is taking billions of dollars out of the pockets of Americans, and that everyone also knows that there is very little enforcement being

given to the anti-gambling laws. Then why not make the gamblers pay off to Uncle Sam?

Thus with one hand, the Government says it is illegal to run a gambling house, and on the other says, "Come on and give me a share of your illegal profits." The result seems to be that gambling has been given an aura of respectability. And why not? Aren't the gamblers paying their taxes like good little boys and girls?

The "Greensboro Record" hit the spot when it suggested: "Now that the law enforcement officers know, or should know, who these individuals are and how they live, we are curious to see what happens. These persons have complied with federal law, but in doing so they would seem to have given notice of intention to engage in activity which is illegal in North Carolina . . . The next move? Well, that is the law enforcement officers', we would think."

## The Lord's Supper in Methodism

World-wide Communion Sunday each year brings millions of Methodists to the altars of their churches. Their offerings of money are given as a part of the "extra mile" of Christian charity, to accomplish tasks that are worthy and which cannot be done out of the regular budget.

Yes, Methodists will give liberally to the offering on World Communion Day.

But is that all?

If, through the publicity given the financial aspects of the day, we overlook the real meaning of Holy Communion, we do irreparable harm to the church. For Holy Communion is not simply a convenient peg upon which to hang a financial campaign, and the gift of money will not infallibly insure the gift of self.

John Wesley did not think of Holy Communion as something to be promoted or to be used. Wesley believed that the Lord's Supper should be celebrated each Sunday, or oftener, as a means of grace which brought Christians close to their Lord and to each other. It is this aspect of World Communion Day which was uppermost in the thinking of the church when first we began to set aside the day in our church calendar.

There are those who think of Holy Communion as a relic of old times, to be observed because it is in the book, and to be hurried through as fast as possible. So few ministers take the trouble to explain its significance, and so few laymen look upon it as anything but an interruption in the orderly progress of special days and special fund campaigns.

The other day we heard of a Methodist

Church in North Carolina where the congregation had not seen a celebration of Holy Communion in several years, and where the people had no idea what to do in the service. Instead of kneeling at the altar rail, they squatted on their heels in the aisles and in front of the pews, waiting for the minister to bring the Elements to them.

Wesley believed that Holy Communion was a means of grace.

Modern Methodists are in danger of making it merely a ceremony and a means of raising money.

## Two Visitors

The arrival of Nikita Khrushchev in America almost coincided with the landing of the Russian missile on the moon—and one was about as important as the other. The missile to the moon demonstrated Russia's ability to outstrip us in nuclear warfare (at least for the present), for no one can doubt that if it is possible to send a projectile through outer space and hit the relatively small target of lunar mountains, then it will be perfectly possible for Soviet engineers to pin-point any city in this country. The visit of Mr. Khrushchev showed that, despite the feeling of power (or possibly because of that feeling) the Soviet leader felt it extremely important to see for himself just what America had to offer, either as an object of conquest or as a possible partner in co-existence.

That Americans would be less than enthusiastic about Mr. K. was not unexpected, but the natural curiosity which centers upon this Communist strong man must of necessity bring out the crowds, as he makes his way across the U. S. It is to be hoped that they will be courteous, if not hilarious in their greetings.

The question has been raised whether or not the moon-shoot at this particular time was a mistake of Soviet public relations. Would it not tend to cool American friendship by seeming to prove the reality of Russian aggression? There is no doubt that the triumphant jubilation which has swept over the Soviet Union may make negotiations even more difficult. But there is always the sobering possibility that in the next few weeks, American scientists may duplicate the moon-shot and thus prove that matters are still at a stalemate. Khrushchev knows that in this global checkers match there is always the next move which belongs to the opponent. Until he is sure of victory, he may not risk the capture of his king by any sudden moves of aggression.

Nevertheless, it is apparent that it is now the Russians who are heeding the counsel of a swashbuckling American president: "Speak softly and carry a big stick."



## The Power and the Glory

By ROBERT G. TUTTLE

O sometimes gleams upon our sight  
Through present wrongs the eternal right;  
And step by step since time began  
We see the steady gain of man.  
—John Greenleaf Whittier

"For thine is the kingdom, and the power, and the glory," is a fitting doxology to the Lord's Prayer. This hymn of praise the early church shouted in spite of the fact that Christ had been crucified. In it there is the ring of the resurrection. They were saying:

"Thine is the Kingdom,  
Not Rome!  
Thine is the Power,  
Not Rome!  
Thine is the Glory,  
Not Rome!"

History has vindicated their faith.

Today, we are apt to look at ourselves and declare, "Man's is the kingdom and the power and the glory." But in so saying, we know that something is missing—There is an emptiness here.

"Thine is the kingdom!" Martin Luther spoke out of his deep wisdom when he remarked one day, "This morning I am leaving the entire universe in God's hands, and going fishing." The universe and all of life has been in God's hands from the beginning. The Creative power is the ultimate power.

If you have rubbed your finger through the dust that once was Babylon, if you have walked by moonlight through the ruins that once were Greece and Rome, if you have wandered by starlight among the pyramids, you know that man-made kingdoms are not permanent.

Douglas Stewart of London asks apt questions, "Who was the Emperor of Rome just before the time of Christ, or the one just after? Who were the Governors before and after Pilate? Who was the High Priest just before the time of Christ or just after?" Few of us remember any of these except those who figured in the life and death of Jesus. "Thine is the kingdom!"

"It is written that God will recover his world." In the beginning it was God's kingdom—In the end it will be God's kingdom—Even now it is God's kingdom. We have a Kingdom not made with atoms, eternal in the heavens!

"Thine is the power!" In spite of the overwhelming power of Rome the early church recognized the greater power of God revealed in Christ. It kept them strong in spite of persecution. Though many of the early Christians suffered death, the survivors continued in their faith, trusting in a power great enough to overcome death.

When the soul leaves a man there is nothing left but a lifeless body; when the soul leaves the universe there is nothing left at all. God is the soul of the universe. Back of the ingenious arrangement of the nucleus of the mind of God; back of the cohesive power that holds the nucleus together is the power of God. Darkness never puts out the light; it is the light



How lovely are the faces of  
The men who talk with God—  
Lit with an inner sureness of  
The path their feet have trod.  
How gentle is the manner of  
A man who walks with Him!  
No power can overcome him, and  
No clouds his courage dim.

—Selected



that puts out the darkness. Man cannot win a revolution against Right—Man can never be victorious in a rebellion against God. "Thine is the power!"

The power to destroy so easily gets our attention; the quiet creative power is so easily overlooked. The power of Christ on a cross, the power of love that gives itself in love, the power of sacrifice, the power of justice, the power of truth and right—these make little noise, they seldom gain the headlines. But these are the *creative* powers—"Thine is the power!"

"Thine is the glory!" We sing:

In the cross of Christ I glory,  
Tow'ring o'er the wrecks of time.

Thomas Wolfe seemed never to find peace. But now and then in his writings he almost broke through the barrier to discover life's power and its glory:

To lose the earth you know, for greater knowing;  
to lose the life you have, for greater life;  
to leave the friends you loved, for greater loving;  
to find a land more kind than home,  
more large than earth . . . .

"Thine is the glory!"

"A bored person," says Helen Keller, "is one who is unacquainted with himself and God." Without sight or hearing, this remarkable person discovered in acquaintance with herself and with God a quality of glory unextinguishable.

The Rockefeller Foundation is the glory of the Rockefellers, not the fact that they accumulated millions of dollars. The Duke Endowment is the glory of the Duke family, not the fact that they built up a great industry. The glory of life is in its purpose, when that purpose is in keeping with the purposes of God.

"(Life) is a many splendored thing"—because the Creator created it so. Behold the glory of the Spring as it bursts upon us after a difficult Winter—even the lowly dandelion brings a halo to the lawn. Last night's sunset painted earth and sky with blazing color—It is interesting to note that God repeated the spectacle of the setting sun for 24,000 miles, completely around the globe and back again. Add to this the ocean and the stars, the mountain peaks and the lakes, great trees and the grass bending before the wind. Add to this a man on a cross, the resurrection, goodness and courage, love and truth. Add to this

man's ability to pray, his ability to sing—"Thine is the glory!"

In this the soul's pent-up emotions find final full expression:

Thine is the Kingdom  
And the Power  
And the Glory!

Let me praise Thee with an overflowing heart for Thy Kingdom, for Thy Power, for Thy Glory. Amen.

## "That the World May Know"

By DERMONT J. REID

"That the world may know . . ." These words belong to Jesus. They make up a part of a prayer He offered for His disciples—those who were with Him then and all who were to follow in the centuries ahead.

It is a humbling thing to be prayed for! It is much more humbling when we see Jesus kneeling in a moment of anguish—praying for you. You can feel the warmth and tenderness of the prayer as it flowed from His lips. It is a gripping prayer—the words are keen and sharp. They have a way of breaking the heart and also of healing. If, for a moment, you feel condemned, you soon come upon an ocean of reassurance. Fix your gaze upon these words: "I pray for them"

—"that they may be one"  
—"that they might have my joy"  
—"they are not of the world"  
—"Sanctify them through Thy truth"  
—"that they be made perfect in one"

Now it occurs to me that all else that Jesus prays for in this prayer is summed up and made complete in the words—"that they be made one." He follows that part of the petition by adding—"that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

Never in the long life of the world has it been more imperative that the Christian witness be made more effective than this century of ours! This world, filled with doubt and darkness, tortured and tormented by fear, distress, suspicion and evil, needs to know that God in His mercy has sent His Son into the world "not to condemn the world, but that the world may be saved."

And, exactly how is this to be accomplished? Well, the answer to that is cradled in the prayer that we modern Christians be made "perfect in one." Jesus was not here praying for a perfection that would strip us of our human-ness. Nor was He praying for physical or intellectual perfection. He was praying, and earnestly, fervently praying that our hearts be made perfect. Filled, first of all, with an unconditional love for God and this would enable us to "love our neighbors as ourselves"—and, when this is accomplished the world will know something that it does not now know! There would be born a new consciousness of God's concern for every individual. They would know that God does love us—sent His Son to die for us—and that His spirit is the companioning presence of the soul.

O Lord, "that the world may know . . ."





# Boys and Girls

ELIZABETH WHISNER, Editor



## Glasses for Grandmother

By HELEN STAR

Norita lived near Karlstad in Sweden. Her dress had a full black skirt and green silk blouse. It was fastened in the front with red facing and silver buttons. Brightest of all was her white, yellow, green, red and black striped apron. It represented the white snow, the ripe golden grain, the green valleys, the red sun, and rich dark earth.

Tiny Lovisa, Norita's baby sister, had on a dress exactly like hers, except for her red blouse.

Their mother took a huge hymn book from the big wooden chest in the corner, put on her black pointed bonnet, and said, "Come, we must go."

Norita tucked Lovisa's flaxen curls under her cap, put on her own, and ran down the stone walk through Mother's flower garden to the edge of the blue lake. How tiny the little white church on the opposite shore looked!

The long brown church boat was waiting for them. Six men were rowing it. It was already almost full of other people dressed in bright-colored clothes.

As they glided across the lake, other boats came from islands covered with white birch trees. The church bells chimed their welcome.

Norita and Lovisa sat beside their mother on the women's side of the church. In that country the men sat on the right and the women on the left. Norita heard the minister saying, "Ask, and it shall be given you." How wonderful if that were really true, thought Norita.

She thought of dear Grandmother at home, and decided to pray that God would help her to earn money to buy her some reading glasses. Poor Grandmother's eyes were so weak that she could not read the Bible.

"When we have had another year of crops, I can buy Grandmother's glasses," Father had said. But that was too long to wait, thought Norita.

That evening Mother again put on her bonnet and shawl. She was going to church again with Father. On the doorstep sat sweet-faced, white-haired Grandmother. Norita and Lovisa snuggled close and waited for a story.

"Norita, read me the verses the minister read this morning," Grandmother said. "Then I will tell a story."

Norita did. Then she asked, "Do you think if we pray, God will send you glasses, Grandmother?"

"Yes, I do. Suppose we pray."

They knelt down. Grandmother prayed first, then Norita.

Afterward, Grandmother told them stories until their eyelids became heavy. Grandmother went to bed on the big sofa in the kitchen. Norita's and Lovisa's beds were upstairs. Soon they were fast asleep.

Just before morning Norita had a dream. An angel was holding out to her a pair of gold-rimmed glasses. She took them and ran to put them on Grandmother's eyes. Grandmother could read! When Norita awoke, she ran down to see the glasses.

"Where are your glasses?" she asked. But Grandmother didn't know what she was talking about. How they both laughed about Norita's dream!

"But you shall have gold-rimmed ones, Grandmother dear." And Norita prayed that God would show her how to get them.

One day Norita sat knitting. She was watching the travelers go by. Suddenly she had a thought. Everyone liked Mother's

## Boys and Girls!

Would you like to have a new watch, an electric train, a camera?

If you would, please turn to page 13.

kaffe-kaka and cheese. She could sit out under the big tree and sell cakes and cheese.

"Oh, Mother, God has given me a thought!" she shouted, and ran to tell her about it.

"Surely, daughter, I will make the cakes and cheese." And Mother thanked God for putting this idea into Norita's sunny little head.

Sometimes Mother made little balls of yellow butter for Norita to sell. Everybody liked her butter. When she arose early enough, Norita took little Lovisa and went to the clearings to gather strawberries and raspberries. The travelers were eager to buy them, too.

Norita had smiles for all the passersby, even if they did not stop to buy. Occasionally someone would toss her a coin.

At the end of the summer Norita had almost enough money for Grandmother's glasses. "I know God will send the rest in answer to our prayers," she said.

One evening two women knocked at their door. They were walking to the city to sell some shawls they had woven, and they wanted shelter for the night. Mother kindly asked them in.

"Norita, get out the sweetbreads and cakes. There is some apple pudding and cheese, too." Soon their supper was ready.

"What lovely goods you are weaving!" said one lady as she saw the loom by the window.

"Thank you," said Norita. "Mother is teaching me. I made these mats. I hope to sell them sometime." And she handed them some mats from the cupboard drawer.

"We will take your mats to the city and

sell them. Let us do this for your kindness to us," begged the ladies.

"Oh, if only you could!" Norita's voice sounded like a prayer.

Several days later the women came back. They had sold Norita's mats! She counted her money, and exclaimed, "I have enough. Now we can get your glasses, Grandmother!"

One day Norita, wrapped in her lambskin coat, went with Father and Grandmother to the city to have Grandmother's eyes examined. "They must have gold rims!" Norita told the eye doctor.

When the glasses were placed on Grandmother's eyes, she could read the finest print. And when they came out of the shop, you could not tell whose face was happiest, Grandmother's or Norita's.

—Junior Life

## PALS

When I see a boy who hasn't a dog,  
Or a dog that hasn't a boy,  
I think of the lot they are missing  
Of frolic and genuine joy.

Some parents think dogs are a nuisance,  
Just something to bark and annoy;  
They can't know how badly a boy needs a dog.

Or how sadly a dog needs a boy.

—MAE NORTON MORRIS

## SEND JESUS TO THE DOOR

A visitor one day asked the little girl in the home if Satan ever knocked at the door of her heart.

"Oh, yes, he does," replied the child. "But I always send Jesus to the door, and when Satan sees Him, he backs away and says, 'Oh, excuse me—I must have stopped at the wrong house!'"

—Clipped

## Bible Quiz

(About well-know sons in the Bible)

1. What famous son was born to Elisabeth and Zacharias? .....
2. Who restored the Shunammite woman's son to life? .....
3. Who refused to be called the son of Pharoah's daughter? .....
4. In what book of the Bible are these words: "Unto us a son is given"? .....
5. What son has come down through the ages as a symbol of repentance? .....

## Answers to Last Week's Quiz

1. Jesus—John 14:2.
2. Rahab—Joshua 2:3-15.
3. Zimri—I Kings 16:15-18.
4. Jesus—John 2:13-16.
5. Tenth Commandment—Exodus 20:17.



# Behind the Headlines in the Congo

By BISHOP NEWELL S. BOOTH

I am sure that you all have read the headlines about the Congo in these recent months—headlines about the disturbances in Leopoldville; headlines about the stated purpose of Belgium to establish in the Congo a democracy that will be capable of deciding its sovereignty and independence; headlines about the project for the development of a giant hydro-electric plant on the Congo River.

Behind these headlines lies the fact of the rapid development of a people on the one hand, and its tremendous needs on the other; the involvement of the whole world in every part of it, and the necessity of responsible action by each part on its own behalf.

How much of the cause of the rioting in Leopoldville was due to the fact of the recession in the United States which brought on a reduction in the price of copper, and put thousands of out work in the Congo? It is hard to say—but it is a fact that nearly one-fifth of the workers in Leopoldville were out of work. It was the unemployed who rioted. How much was caused by the lack of the western world in helping the under-developed lands receive the opportunities for education that they crave and need? We do not know—but it is reported that 70 per cent of the rioters were teen-agers who had been told that they were too old to continue in school, and yet they were too young to be able to get work.

Complicating all of this was the re-birth of tense tribalism stimulated by the excessive nationalism of the whole world massed with the legitimate aspirations of a developing people to have more to say and do in the ruling of their lives.

It would be a mistake to think Leopoldville is the whole of the Congo. The fact that the disturbances took place in a country that was actually tranquil made them stand out in contrast. Actually the much more violent rioting that broke out between tribes across the Congo River in Brazzaville, the former French colony now the Republic of the Congo, received less world attention. On the whole the people of the Belgian Congo have repudiated the violence of the tribes in and around Leopoldville—the Bakongo. They are disgusted with their demands and their disregard of the necessary time table of development.

The spirit of the country on the whole seems to be acceptance of the sincerity of the government, and a desire to co-operate in the formation of the new political institutions on the basis of democratic choice combined with the traditional recognition of hereditary chiefs. Also they recognize the necessity for co-operation in the development of the economic resources of the land. Legislative councils, administrative advisors, locally elected counselors, are rapidly being chosen. There is no racial tag applied. Sometimes the groups have chosen half Europeans and half Africans, sometimes a preponderance of Africans. Laws are being re-written to see that no racial



BISHOP NEWELL S. BOOTH

discrimination remains. It has been categorically proclaimed that there shall be no racial discrimination in any sphere.

Behind all this political and economic development stands the greatest responsibility of all. The church is right in the center of that responsibility. It is for the formation of people who will be able to carry these tasks, who have not only the information and skills required, but also the character that is demanded. If there is one fact more than any other that has become evident in the modern history of new nations, it is the prime importance of the character of the people placed in ruling positions. The formation of such character must be found in the schools and churches of the Christian program. We are stressing evangelism throughout the quadrennium with amazing results. Also we wish to develop the size of our secondary school, open new primary classes, extend our medical training, raise the standard of theological education, prepare many more students for the university.

The Methodist Church in the Congo is truly in a Land of Continuing Decision. The world-wide church needs to provide the resources of personnel and funds in these next years which will make it more possible for the Congo people to make the right decisions, to carry them out and to enable the Congo to take a constructive and peaceful part among the nations of the world.

## Kernersville Church Plans Building and Renovation

The Official Board of Main Street Methodist Church, Kernersville, meeting in regular session Sunday evening, September 13, approved a building plan for a new Educational Building, Fellowship Hall, and the renovation of the existing educational facility. The project, presented by G. S. Coltrane, chairman of the Building Committee, is estimated to cost \$140,000.

The new building will contain eleven

classrooms to house the Children's Division of the Church School, a Fellowship Hall (with stage) to seat 200 persons, kitchen (equipped), seven rest rooms, pastor's study and secretary's office.

The renovation of the old building will furnish eight modern classrooms, ladies' parlor, choir room, an additional stairway, four additional rest rooms, and an extended choir loft.

Mr. Hall Crews of Winston-Salem is the architect. The Building Committee members are G. S. Coltrane, chairman, Charles Fulp, John Stockton (supt. of Church School), Clay Ring, Jr., Mrs. R. H. Whitaker, Otis Mayberry; and EX OFFICIO: D. W. Griffith (chairman—Official Board), C. V. Sigmon (church lay leader), and the Rev. Sherrill B. Biggers (minister). Twenty-four members of the Board were present for this action.

## Abstainers Increase Among American Women

The greatest change in drinking habits in recent years has occurred among the women of the country, according to Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance.

He said that latest Gallup Poll statistics indicate that 55 per cent of the nation's women now abstain, compared to only 46 per cent two years ago.

If this present trend continues, Dr. Hooton explained, by 1960 nearly 60 per cent of the women in the United States will not drink.

Noting that there are many non-drinkers among outstanding women leaders in government, radio, television, the theatre, and numerous other professions, Dr. Hooton told of a letter which the board received from the noted "advice" columnist, Ann Landers. She wrote:

"Most women who say they must take a drink to be sociable are only kidding themselves. You will have to go a long way to find one who is more sociable than I am. Yet I have never needed liquor as a crutch. When I attend cocktail parties, as I often do, I merely say, 'Ginger ale, please.' And I am not the least bit uncomfortable. A woman who is able to say 'no' so it sounds like 'no' and not 'maybe', should have no problem."

## Old Magazines Wanted

Dr. David E. Camak of Greer, S. C., is anxious to have copies of the following magazines to complete the files which are to be bound permanently and placed in the library of Spartanburg Junior College:

"The Methodist Review," numbers as follows: July, 1907; January, 1909; January, 1914; October, 1914.

"World's Work," July, 1914.

Dr. Camak also would like to have, for his own use, a copy of the book, "Some By-products of Missions," by Headland. He says, "If the preacher who borrowed mine is deceased, I hope St. Peter overlooked his failure to return it."

Dr. Camak may be addressed at 301 N. Main St., Greer, S. C.



## New College at Fayetteville Names Assistant to President

On September 1, Dr. L. Elbert Wethington was appointed Assistant to the President of Methodist College at Fayetteville, North Carolina, and has assumed his duties with specific emphasis upon setting up the curriculum and making necessary and detailed arrangements for the registration and reception of students in September of 1960 when the college will officially begin classes.

Dr. Wethington is a native North Carolinian, having been born in Onslow County, June 1, 1922, and spent his early childhood in Durham, North Carolina. He attended Durham City Schools and later attended Wake Forest College, graduating with the Bachelor of Arts Degree. While at Wake Forest, he was awarded the honors of Omicron Delta Kappa and Phi Beta Kappa. In 1946, he received the Bachelor of Divinity Degree from the Divinity School of Duke University, and in 1949, the Doctor of Philosophy Degree from the Graduate School of Arts and Sciences of Duke University.

Dr. Wethington has held Assistant Professorships of Religion both at Bucknell University and Duke University. In 1958-59 he was Visiting Professor of Theology at the Duke Divinity School, and in April, 1954, was appointed by the Mission Board of the Methodist Church as Missionary Professor, Division of World Missions of the Methodist Church, for work in the Philippines, where he served in Manila as Professor of Theology at Union Theological Seminary until August of 1958. It is from this assignment that he currently holds a leave of absence.

During his missionary experience, Dr. Wethington has attended Conferences in South America, Asia, and Southeast Asia, and has traveled in India, the Middle East, and Europe. He is an ordained minister and an elder in the Methodist Church, with conference membership currently in the Philippines.

Dr. Wethington is married to the former Lois D. Ruppenthal, the daughter of a Presbyterian minister. They have three children: Olin Lewis, age 10; Joyce Kaye, age 7; and Mark Wesley, age 5.

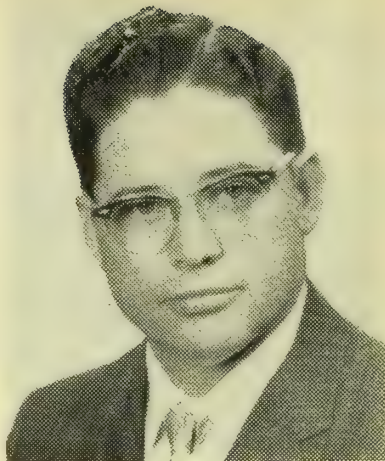
## Miss Bingham to Teach in Asheville as US-2

Miss Birdie Lee Bingham, rural route No. 1, Franklin, N. C., is among 18 persons who will begin this fall two years of home mission service for the Methodist Church.

Miss Bingham, daughter of Mr. and Mrs. Richard Bingham, will go to the Allen High School, Asheville, N. C., as a teacher.

Born in Franklin, she spent her early life there and attended the Franklin High School. She studied two years each at Brevard College, Brevard, N. C., and Pfeiffer College, Misenheimer, N. C. She was graduated from the latter school last June with a bachelor of arts degree in religion.

While in college, Miss Bingham was a member of the Missions Club, the Women's Athletic Association, the Euterpean Literary Society, Kappa Chi, and Bethany Methodist Church in Albemarle, N. C.



DR. L. ELBERT WETHINGTON

## Whatever It Was, They Had It

By WILLIAM M. HEARN  
*Methodist Information*

Theology, jazz, Eleanor Roosevelt, the Mary Anthony dancers, Holy Communion. Name it, the National Convocation of Methodist Youth had it.

The Southern Methodist University Chorus, Dave Brubeck and his jazz combo, Harold Stassen, Odetta (a guitar-playing Negro folk singer), and Methodist Bishop Richard C. Raines were only a few of the program principals.

The quadrennial convocation was planned and sponsored by the self-directing National Conference of Methodist Youth. About 6,000 persons attended the meeting August 24-28 at Purdue University. More than 1,000 of that number were adult leaders, many of them ministers.

The opening night drama, which was supposed to explore the convocation theme, "Man's Need and God's Action," started with two pistol shots in a Western cowtown, shifted to the Garden of Eden, and eventually wound up back in the cowtown, after visiting a Beatnik night spot and other places on the way.

Entitled "The Sheepherder," the first-night drama, in the words of a convocation official, "was organized around the recurring theme of the Good Shepherd rejected by men. It attempted to show man's condition—his estrangement from man and from God. Also implied in the Shepherd theme was God's action—His efforts to reconcile the world to Himself."

The second night, scenes from Broadway plays depicted the problem of the relation of the individual to a highly organized society.

The third night, jazz, interpretive dancing, and singing moved to the center of the stage in a production dealing with race relations and the history and development of jazz.

The last night, Eleanor Roosevelt, Harold Stassen, and others took part in a panel discussion on international affairs.

There were addresses, interest groups, and many other activities each day of the meeting.

Reactions to the convocation fare were

as varied as the backgrounds of the 6,000 persons attending.

Platform coordinator for the convocation was the Rev. Dr. Theodore A. Gill, president of San Francisco Theological Seminary and former managing editor of *The Christian Century*.

Dr. Gill described himself as a case-hardened and inveterate conference-trotter, and then said on the next-to-the-last day of the meeting:

"I think this conference is light-years ahead of any conference I have ever seen or heard about in this country."

Many seemed to agree with Dr. Gill, for when he presented the director and associate director of the convocation, the Rev. Charles H. Boyles and Wilson Yates, both of Nashville, Tenn., they received a standing ovation.

However, many were less enthusiastic, and some took opposite points of view.

Some of the delegates were shocked and confused by some of what they saw and heard—for instance, endeavors to present religion through jazz, dancing, and the worldly characters of Broadway plays. And a question heard several times was, "What am I going to tell the folks back home?"

In advance publicity on the convocation, Mr. Boyles said, "Few people will agree with everything that is said. No one is expected to. The Christian community demands, however, that everyone listen to other points of view. These can be heard even if they are disagreed with. It is important, therefore, that all persons remove the social, regional, intellectual, and theological chips from their shoulders long before they arrive at the Purdue campus."

Apparently, some of the delegates did not read this or forgot it.

The Call to the Convocation said that a purpose of it was to "stretch sights, attempt perspective, and approach the big questions." It would appear that this was accomplished to some extent.

The Call also said that the convocation was called "to proclaim once more that God speaks in the personal, cultural, and international crises of this time." And this point was emphasized in many ways, some of them off-beat to say the least.

But undoubtedly many of the delegates went home wondering, "How does God speak in the personal cultural, and international crises of this time?"

The convocation, with all its "saturation bombing," did not—nor did it expect to—give simple, clear-cut answers to that. That is a question each delegate will have to decide.

## Dr. Holt Gets Scarritt College Post

Dr. D. D. Holt of Nashville, Tenn., formerly of Greensboro, was recently elected acting president of Scarritt College.

Dr. Holt, who is director of financial promotion for the Methodist Commission on Christian Higher Education, was formerly executive director of the Methodist College Foundation of North Carolina.

He has held pastorates at Durham, Charlotte and Davidson in North Carolina and at Charlottesville, Lynchburg and Portsmouth, Va. He succeeds Dr. Foy G. Gibson.



# Methodist Ministers Look at Themselves

By LEONARD PERRYMAN

More than half of the ministers of the Methodist Church, the nation's largest Protestant denomination, believe they receive inadequate salaries. Two out of five do some kind of janitorial work around the church. A third think there is at least one layman in the congregation who tries to "boss the preacher around." Three out of five work 50 to 69 hours a week.

Yet more than 97 per cent would choose the ministry as their occupation if they had their lives to live over again.

Those conclusions about the Methodist ministry have been drawn from the results of a representative nationwide survey of Methodist clergymen. The survey report, entitled "The Methodist Minister," has just been released by the Division of National Missions of the Methodist Board of Missions, Philadelphia, Pa. It is one of several surveys prepared as background material for the National Methodist Town and Country Conference to be held July 21-24 in Wichita, Kan.

The survey also indicates that the only non-church organization in which almost all Methodist ministers (85 per cent) feel they should participate is the Parent-Teacher Association. Seventy-two per cent participate in service clubs (Rotary, Kiwanis, etc.), and slightly more than half are active in the Chamber of Commerce and political parties.

At the other end of the scale, the survey shows, 44 per cent of the ministers feel they should participate in fraternal groups (Masons, Oddfellows, etc.), and 32 per cent in labor unions. Only 23 percent participate in veterans organizations.

The survey was conducted by mail among approximately 1 per cent (230) of the 26,000 Methodist ministers in the United States by a research specialist, the Rev. Dr. Robert L. Wilson, assistant director of the Department of Research and Survey of the National Division. The 163 replies (71 per cent) came from all sections of the country, from ministers of all ages, size of church and type of area including rural, small town, suburban and city. The sample was adequate for drawing general conclusions about Methodist ministers as a whole, Dr. Wilson said.

The survey indicates that only 44 per cent of Methodist ministers consider their salaries adequate, while 36 per cent consider them subsistence pay and 16 per cent "not a living wage." Ministers replying to the survey reported annual salaries ranging from \$2,000 to \$10,000, but 62 per cent received less than \$5,000 and only 4 per cent received \$7,500 or more.

Almost three-fifths of Methodist ministers work from 50 to 69 hours a week, the survey results show, and one out of ten works 80 hours or more. Only 7 per cent work 40 hours or less, the standard work week for most Americans.

How the ministers divide their work varies greatly, according to the survey. Most spend the greatest amount of time (10 hours or more a week) in visiting members of the congregation. Sermon preparation takes up the second largest block of

time, followed by general study, conducting services and attending meetings. Based on the survey results, 38 per cent of all ministers report doing some janitorial work around the church.

In regard to attitudes of ministers toward groups in the church, the survey indicates that 39 per cent of pastors agree with the statement that "every church has one or more laymen who try to boss the minister around." More than half of the ministers agree that the Woman's Society of Christian Service is the most co-operative group in the church and a huge 97 per cent think that laymen should assume more responsibility in the operation of the church.

Despite some apparently negative aspects of the ministerial job as revealed in the survey, Dr. Wilson believes it is significant that only a minute proportion would choose another occupation if given the chance.

"Fewer than three Methodist ministers in a hundred stated that they would not choose the same profession if they had their lives to live over."

Based on the survey results, most ministers consider that they are at their best when preaching. They rate themselves second in effectiveness in pastoral calling, and third in church administration. Trailing behind these are effectiveness in religious education, leadership in community activities, and pastoral counseling.

In relation to pastoral calling, 37 per cent estimate they spend 10 to 19 hours a week in calling and 31 per cent 20 to 29 hours. Only 4 per cent estimate they spend less than five hours.

The survey indicates that slightly more than half of Methodist ministers entered their profession because "I came to a gradual decision that God wanted me to enter the ministry." About 20 per cent felt "I could best serve God as a minister." Sixteen per cent became ministers "because I felt an instantaneous call from God to preach."

According to the survey, Methodist ministers are middle-of-the-roaders theologically. Fifty-three per cent consider themselves middle-of-the-road, 23 per cent consider themselves liberal, and 21 per cent consider themselves conservative. More

than three-fourths of the ministers believe that the majority of their congregation agree with their theological viewpoint.

On the wearing of clerical collars, Methodist clergymen usually say "no." The survey shows that 79 per cent never wear them, 15 per cent wear them occasionally, and 5 per cent regularly. On the other hand, almost half wear a robe in the pulpit, regularly, and 28 per cent occasionally.

In a revealing section of the survey on the attitude of ministers' wives toward their husband's vocation, ministers spoke as follows: 21 per cent feel "her encouragement is responsible for my success"; 31 per cent believe "she looks upon the ministry as a husband-wife team"; 33 per cent say "she supports me but considers her responsibility to be that of a homemaker"; 4 per cent believe "she would have preferred that I enter a different profession," and only a fraction of 1 per cent feel that "her opposition to the ministry is a definite handicap."

In evaluating the survey results, Dr. Wilson drew a word picture of the Methodist minister's image of himself. He wrote:

"Diversity appears to characterize Methodist ministers as a group. This is shown in the types of communities and churches from which the men have come, the different levels of formal education they have attained and the lack of uniformity in the replies to many of the questions relating to attitudes and practices. It can hardly be said that the Methodist minister is a neatly defined type of person.

"Perhaps it would not be incorrect to conclude that certain aspects of the minister's role are confusing. He considers himself a preacher and probably a prophet. As such, he is expected to hold up the truths of the gospel to his congregation and community. Yet there is a local church as a social institution which must be supervised and property to be managed.

"As one called by God to his profession, he is expected to be above mundane considerations. Yet he is subject to the pressures of a materialistic society and an inflationary economy."

The survey report will be distributed to the approximately 1,200 delegates to the National Methodist Town and Country Conference in advance of their arrival in Wichita. Together with the other surveys, it will be used by the conference in determining findings and setting policies for Methodist work in town and country areas.

## Boys and Girls

... How about a pair of binoculars, a radio, or a bicycle?

If you want to know more about how you can get these prizes, just write a postcard to

Circulation Manager  
Box 508  
Greensboro, N. C.

Say, "Please send information on the subscription campaign," and be sure to sign your name and address.

We will send you a big 18-page catalogue of valuable prizes which you can earn by a few hours of after-school work selling subscriptions to the N. C. CHRISTIAN ADVOCATE.



## God Calls for Loyalty

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Malachi

Lesson Scripture: Malachi 2:17 through 3:4, 16-18

In the opening verses chosen for our study in this lesson, the prophet Malachi represents the Lord as being tired of men's words. What sort of words were these that the Lord was tired of? Certainly the reference was not to sincere prayer, for in many places in the Bible men are encouraged to pour out their hearts to God in prayer. What Malachi is referring to is the words of doubt and skepticism that had been so often expressed by those who said they could not see what God was doing. It was the constant repetition of the expression: "It really doesn't make any difference how men live; look at the evil ones; they seem to get along as well, or better, than the good." Another expression frequently heard by the prophet was: "Where is the God of justice?" A minister once chose as his sermon topic: "What in the World is God Doing?" In this sermon he tried to give the devout man's answer to questions like those mentioned above. The answer given to these questions in the selections from Malachi's prophecy follow in chapter 3, verses 1-4. There is set forth here the assurance that, because God's action may not be evident at a given moment, that is no reason for supposing that he is indifferent to what is transpiring in the world. "The Lord whom you seek will suddenly come to his temple"; that is, we may be sure that, in time, God's presence and power will be felt. It is appropriate to remember, in this connection, that this was the verse of Scripture that helped to sustain and encourage the disciples of Jesus when they met daily to wait and pray for His return.

Now what are the evidences of God's activity? What will it be like when God goes into action? "Who can endure the day of his coming, and who can stand when he appears? for he is like a refiner's fire." Those who believed that the Day of the Lord was going to be a big day of victory and triumph for them must have been shocked to hear these words from the lips of the prophet. The fact of the matter is that *every day is judgment day*. We don't break God's laws; they break us if we don't obey them. It is this stern reminder that occurs so frequently in the prophets' writings. It is a lesson that we in America desperately need to learn. Even the ancient Greeks knew something of this principle of life. It is reflected in the saying: "Slowly and surely withal moveth the might of the gods." The English poet Herbert has it: "God's mills grind slow, but sure." Longfellow's translation of a German poet's lines runs as follows: "The mills of God grind slowly, yet they grind exceeding small."

Now we turn from this rather harsh, but true, doctrine to the final verses which offer a note of hope. When the work of purification is finished, then the mercy of God will be clearly seen: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

It has been the fashion in recent contemporary Christian thought to magnify the evil in man and to stress his hopeless condition. But we cannot overdo this emphasis and remain true to the whole Bible. The temptation to act as if God had deserted his world is a real one; especially in the light of all the present evils we see. As a matter of fact, many of our current novels have this as their theme. Also poets, like W. H. Auden have expressed it. He has a line in one of his poems describing the plight of man in these words; "Alone, alone within

a dreadful wood." From here he goes on to say that man is searching for God, but he is afraid that, when he finds Him, he will not be good.

But the God of the Christian faith is not an absent God. He is present in all our experiences. He is present to help in our weakness, despair and danger. The prophet Malachi never lost sight of this truth. Neither should we.

## In Memoriam

MRS. ESSIE BRYMER CLEMMER

We, the members of the Woman's Society of Christian Service of the Lowell Methodist Church, wish to pay tribute to the memory of one of its key members, Mrs. Essie Brymer Clemmer, who died June 3, 1959. Her faithful support of the church in varied capacities made her one of its best leaders in this century. Through her gift of teaching she has led many to believe that death is the gateway to everlasting life and the eternal home.

We extend our deepest sympathy to the family, and be it resolved that a copy of this tribute be sent to the family, to the North Carolina Christian Advocate, and be recorded in the minutes.—Mrs. Roberta Rankin Smith, Mrs. Everett E. Adcock, Mrs. William P. Rhyne.

CLAUDE WASHINGTON BEST

Claude Washington Best died at his home in the Beston community, LaGrange, North Carolina, on Monday, July 27, 1959, having attained the age of seventy-one.

He was for many years an active and faithful member of the Beston Methodist Church.

Brother Best was a good husband and father, a good friend and neighbor, a good citizen and fellow countryman.

He greatly inspired the growth of Beston Methodist Church. At times of low ebb, during the course of the growth of the church, he devoted not only his attendance, but time, effort and money to strengthen it.

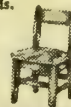
His loyalty was ever present as he served as usher, a delegate to the church conferences, and as a member of the official board.

He loved God, his family, his church, and all God's people. He had faith in God and in His

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

## CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.

P. O. Box 586 Siler City, N. C.

## Brevard College

Owned by Western North Carolina Conference offers

Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

goodness. His leadership was dedicated to the work of God.

We shall miss Brother Best, but we shall cherish many fond memories of him, and be thankful for the privilege of knowing and working with him.

—M. R. Garriss

Chairman of the Official Board

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

"Whatsoever Things Are Lovely" Poems. Order of Book-dealer or author, Sneed Ogburn, 1227 E. Washington Ave., Charlotte 3, N. C.

WANTED: Director of Christian Education. Trinity Methodist Church, Asheville, N. C. Contact: Rev. A. J. Cox, Minister.

the completely remodeled  
**HOTEL KNICKERBOCKER**  
120 W. 45th St. • JUDSON 2-4200

Everything new for your comfort and convenience. Completely new rooms — most modern furnishings including air-conditioning. Radio & Television in every room.

Rates from \$4 per person 2 in room  
Special Group Rates — Write for Details

(under new management)

DAVID MEITERMAN  
Mgn. Dir.



in the heart of Times Square  
**NEW YORK**

Make the money your church group, lodge, or civic club needs.

Sell Delicious, Quality

**BENSON'S  
OLD HOME  
FRUIT CAKE**

75% fruits and nuts

Sliced & Holiday Packaged

\$1 PROFIT PER SALE

Free Sales Kit tells you how, furnishes publicity materials. Choose the money-maker your customers will appreciate.

SEND FOR DETAILS NOW!

Please send details on your cake plan, prices, terms, BONUS and \$1,000 SCHOLARSHIP OFFER to:

Name \_\_\_\_\_

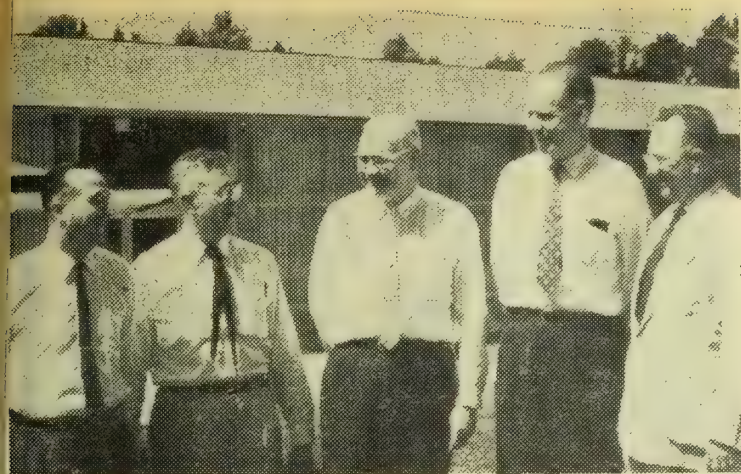
Organization \_\_\_\_\_

Address \_\_\_\_\_

**BENSON'S**

Box 71 — Athens, Ga.





Among the large number of N. C. Conference ministers attending the Retreat at Louisburg College recently were the five who were caught by the photographer as they held an informal session in front of the new college cafeteria building. This building is one of the most modern and beautiful structures of its kind in the state.

## Duke Divinity Seminars Set for 1960

Basic plans have now been completed for the Duke Divinity School Seminars of 1960. They are scheduled to be held in the First Methodist Church of Salisbury, North Carolina, on January 18-19 and the First Methodist Church of Wilson, North Carolina, on January 21-22.

The subject for 1960 is: "The Church and the World." There will be three leaders: Professor William H. Kirkland of Vanderbilt School of Religion, the Rev. Gaylord B. Noyce of the United Church in Raleigh, and Professor Waldo Beach of the Duke Divinity School.

It is of further interest that plans are in progress for expanding the program of Seminars by 1961, to include sessions in Columbia, South Carolina, and in Richmond, Virginia. The subject and the leaders for 1961 have not yet been announced. Clerical readers of the *ADVOCATE* are invited to submit to the undersigned subjects to be considered for future sessions of the Seminars.

—KENNETH W. CLARK  
Duke University Divinity School  
Durham, N. C.

## Brevard College Has Record Enrollment

The enrollment at Brevard College for the 1959-60 school year is approximately 400, which sets a record for recent years. This total includes more than 260 freshmen.

The program of orientation got under way Sunday evening, September 13, with assembly in the auditorium of the Sims Campus Center Building. Presiding at the assembly was Student Government president, Mr. Stephen Brown of Asheville.

Mr. Malcolm R. Henderson, Dean of Students, and Miss Rubie Plant, Dean of Women, spoke Monday evening to new students on "Essential Policies in Group Living."

Other events on the orientation calendar included the presentation of rules and regulations. Students met with faculty advisors for group discussions of general registration and requirements.

On Wednesday evening a social hour was sponsored by the Christian Fellowship.

On Thursday evening there was a formal convocation of all students and members of the faculty, when Dean John B. Bennett made introductions, and President Emmett K. McLarty delivered the address.

On Saturday a president's reception at the Faculty Lounge in the Sims Campus Center Building climaxed orientation activities.

## College Place Youth Study Various Religious Beliefs

August 23-28 was Youth Activities Week for the Intermediates, Seniors and Older Youth of College Place Methodist Church in Greensboro. They met at the church at 6:30 for supper, fellowship singing and recreation, and then divided into discussion groups.

The theme of the week was "Different Religions." Discussions were led by such prominent speakers as Monsenior Dolan from St. Benedict's Catholic Church, the Rev. Birdseye from Guilford Park Presbyterian Church, Mrs. Charlotte Modlin, a practitioner from the Christian Science Reading Room, Priest Macropoulos from the Greek Orthodox Church, who had his daughter-in-law as interpreter, the Rev. Byron Nifong from the Glenwood Methodist Church, and Rabbi Kling from the Beth David Jewish Synagogue.

## Advocate Forum

### The Appointive System

The editorial on the appointive system was the best yet. I, too, read Harold E. Nelson's article in the July issue of the *New Christian Advocate*.

While he is to be commended for putting his finger on some of the evils of our system, I too, must take issue with his proposed solution. Our present perversion of the traditional system of appointments has given birth to three basic inequities.

First of all, it is unfair to the preachers. There is no fairness in a system which permits some ministers, especially those in our larger churches, to stay as long as they wish, while at the same time moving others every three or four years from country circuit or small station to small station. What this does to the processes of promotion and the spirit of brotherhood is self-evident.

In the second place, it is unfair to the churches. Why should one church be permitted to keep its pastor as long as they like, while others must make a change every three or four years whether they like it or not?

In the third place, it is unfair to the total ministry of the Methodist Church. It permits many of our more talented ministers to confine their lifetime ministry to a very few churches and geographical areas. This is an injustice to the other churches and areas where thousands of lives might be touched by the ministry of these gifted preachers.

I believe that sooner or later this problem will be taken before the General Conference. And it ought to be. Certainly we have drifted far away from the traditional itinerant system of our Methodist forefathers. If the present perversion of our system continues, the choice is inevitable. Either ALL ministers must move every four or five years, or ALL must stay until they receive a more desirable call, or are dismissed by the congregation. Between these two approaches to pastoral supply, there is a great gulf fixed, and never the twain shall meet. To operate in theory under one system and in practice under another is sheer hypocrisy.

Whether everyone liked it or not, we must confess that the unwritten four-year rule was a good thing. I am convinced that something must be done to pull us back in that direction. Perhaps a rule by the General Conference to limit the pastorate to six years would be the best approach. After all, we might as well admit that there are not too many ministers who can maintain a maximum peak of effectiveness in a local church for a period of longer than six years. This rule has worked fine for the district superintendents and I believe that it would do likewise for the pastors.

One thing is for certain: a continuation of our present trend can only mean more headaches for the bishop and his cabinet, more heartaches for the preachers, and death for the best system of pulpit supply any church ever had.

Yes, let us be Methodists—itinerant Methodists!

—Zane G. Norton

## Letters to the Editor . . .

### The Need for Holiness

To the Editor:

I have just read Brother Ebenezer Myers' letter in the *Advocate* with interest. I see he sees a falling off in numbers as the number increases. Now why should this be? God is the same now as in the past. I am sure God will save when his terms are met, and we all know that his terms are just and never unjust. Then why this falling off? Have the ministers failed to preach a true gospel? Have the laymen failed to live it and talk it? I fear both are to blame in part.

As to just what I believe is the trouble, the people have gone modern and failed to uphold the John Wesley standard of holiness, without which no one shall see the Lord. And when I say holiness, I mean a two-fold gospel as taught by the Bible. Can anyone doubt that 120 in the Upper Room being in a justified state? Or read Acts 10:2—were not Cornelius and his friends justified? Then verse 44—was that not a second work of grace? Sure it was. Furthermore, on that John Wesley founded The Methodist Church.

I am sure the thing to do is to memorialize the General Conference to that effect and take a new start. I hope the true followers of God will do that very thing right away before they forget it.

A brother in Christ.

C. A. PIERCE

Route No. 2  
Asheboro, N. C.



# Religion in Russia\*

## I. A Pakistani Schoolboy

By DOW KIRKPATRICK

As I boarded the airport bus in London for the flight to Stuttgart, I wasn't thinking at all of a conversation earlier in the summer with Ralph McGill and William Fields of *The Atlanta Constitution*. A series of articles on Religion in Russia had been suggested. I still felt a long way from Russia.

In the seat next to me was a fifteen year old boy. He and his brother, elsewhere in the bus, were on their way home—Pakistan. Their father being a wealthy textile man, they were in school in England. Each year they fly home for the holidays.

My seat mate was full of questions—about America. Most of the questions had to do with the geography of the U. S. He loved to study geography and was particularly interested in the United States. He hoped he might come here someday to study.

Would he study textiles? He didn't know. Of course, his father wanted him to take over their international business in this field. He wasn't so sure himself that this would make him happy.

He asked about California. "If you want textiles," I said, "you can't do better than Georgia Tech." Though we had already discussed his religion, Islam, I told him that the Christian church where I preach is on the edge of the Tech campus. Since many students make our church their spiritual home, I would hope to see him again.

Then we parted, and as my flight took me over the Channel and Western Europe, I began to realize that not all his questions had been about geography. Perhaps without intending it, the boy had opened his spirit in my plain view by the nature of his questions.

"Who is stronger—Russia or the United States?" When he asked that question, I was quick to answer. It is a mistake to define the world problem in terms of two giants, each trying to swell himself bigger and uglier than the other. There are not two powers only in the world. We should have realized this in 1955 when at Bandung two-thirds of the population of the world were represented by delegates from nations all colored, almost all free for the first time in the past ten years, and neither Russia nor the U. S. present. Or that fourth force in the world—the rising Arab nationalism, to which we have somehow been blind. The important question may not be whether the U. S. A. or the U. S. S. R. is stronger. Now I realize what I should have done, instead of rushing to answer, was to have asked him a question: What makes any nation or people strong?

"What do you think of Nasser?" Before answering this time, I did ask him: "What do you think of Nasser?" "At first," said the boy from newly independent Pakistan, "we liked him. He seemed the voice of our freedom. Now, however, we are afraid of

his ambitions." Perhaps a citizen of Pakistan is the only Arab who would go so far. For my part, I admitted to the boy my regret that my nation hadn't tried earlier and more patiently to understand Nasser. I couldn't explain to him why we hadn't invited Nasser to talk to us freely and openly while we listened and tried to understand.

"If I come to America," said the olive-skinned fifteen-year-old, "will I be treated as a Negro?"

These were the questions still vivid in my mind when we crossed the border later into Russia. Whatever I was to discover about the church in Russia, I knew it would cause me to take a fresh look at the church in the United States.

I knew, too, that the modern church, wherever it is, must face the questions of a fifteen-year-old Pakistani schoolboy

## The UNICEF Story

### Out of the Dark

At the same time as the known number of leprosy cases is rising throughout the world, some ten million persons afflicted with the dreaded illness—about half of them women and children—are being spared the sinister shroud of terror, exile and living corruption associated with Hansen's disease since the earliest days of mankind.

Victims who used to hide their symptoms as long as possible, and fled the human community when the ravages of their sores became too apparent, now eagerly come forward to seek treatment. Whole populations—and their physicians—are slowly learning that contrary to age-old common belief, leprosy is neither very infectious nor incurable. Far from being alarming, the rising statistics are simply proof that the first step in dealing with leprosy has been successfully taken: the prejudice attached to the illness is gradually being overcome. People who have come out of the seclusion of leprosaria and undergone rehabilitation treatment, once again occupy useful positions in their communities.

UNICEF, the United Nations Children's Fund, is co-operating with WHO, the World Health Organization, to control leprosy in 25 countries and territories in Africa, Asia and South America. Physically, it is a matter of estimating the number of cases to be dealt with, tracing new cases, and treating regularly all cases brought to light, in order to prevent new infections. Socially, the challenge is to promote a better understanding in areas where leprosy victims are still being shunned by the greater part of the population.

Great hope for the future is found in the 800,000 cases currently under treatment. The number of arrested cases continues to increase and in one country the prevalence of leprosy has been spectacu-

larly reduced. Treatment facilities must be developed, more workers must be trained, prevalence surveys must be undertaken in many countries.

Sulfone tablets or injections to treat a case of leprosy successfully, (average duration: 3 years) costs UNICEF \$1.00 and transport and equipment are another 75¢. The local government cost is often between \$6.00 and \$8.00.



# PLAN TO MAKE THE HOLIDAYS HOLY DAYS

Daily devotions help to fulfill the Christian's spiritual needs for the holiday season. When used over the preceding weeks, devotions lead into a meaningful observance of Thanksgiving and Christmas.

The November-December number of *The Upper Room* is written especially for the holiday season. You and your family will enjoy sharing, day by day, these Scripture selections, prayers and meditations.

Thousands of churches supply *The Upper Room* regularly to every family. If your church is not doing so now, try this plan by using the November-December number as a feature of your holiday observance.

The Braille and Talking Book editions of *The Upper Room* make especially thoughtful gifts to help the visually handicapped enjoy the holidays.

Place your order for the holiday number of *The Upper Room* NOW. Ten or more copies to one address, 7¢ per copy. Individual subscriptions (by mail) \$1 a year, 3 years for \$2. Air mail edition for service men and youth, same price. Order from

## The Upper Room

The world's most widely used devotional guide

37 Editions — 31 Languages

1908 GRAND AVE. NASHVILLE 5, TENN.

\*This series of articles is reprinted by permission of the *Atlanta Journal* in which they originally appeared.



25  
DURHAM UNIVERSITY LIBRARY  
OCT 10 1959

NORTH CAROLINA

# Christian Advocate

October 8, 1959

Volume 104

Number 40

—H. Armstrong Roberts Photo



## *Autumn*

By M. C. DUNN, JR.

The yellow-white moon floats in the sky,  
While the rain falls softly from the silver  
ringed clouds in the east,  
And in the night the droplets sing their  
lullaby,  
Backed by the pulsating song of the  
crickets and katydids.  
Soft winds blow the limbs of the trees  
across the moon  
And the silver moon becomes a disk in-  
laid with ebony;  
The air is filled with the breath of a  
storm. How soon  
Behind the soft winds that tingle the air  
with a hidden excitement  
Shall come the hurricane — Autumn's  
destiny?





# Carolina Briefs

Loyalty Sunday will be observed at Fair Bluff Methodist Church on October 11. The speaker will be the Reverend Paul Carruth, executive secretary of the Commission on Christian Higher Education, North Carolina Conference. After the worship hour a picnic dinner will be spread on the church lawn. The minister and membership invite all former ministers and friends to attend.

The Macedonia Methodist Church, Rt. 4, Raleigh observed Home Coming and Mortgage Burning services Sunday, September 20. A former pastor, now retired, the Rev. William L. Loy, shared in the services with the Rev. Paul B. Scott, Jr., the present minister.

The Macedonia Methodist Church, Route 4, Raleigh, will participate in Evangelistic Services, October 4-9. The visiting evangelist will be the Rev. Vernon Tyson, Associate pastor of the Edenton Street Methodist Church of Raleigh. The Rev. Paul B. Scott, Jr., minister, invites all friends of the church to attend.

The Mt. Olivet Methodist Church, Lenoir, will observe homecoming on Sunday, October 11. There will be preaching service at 9:45, and also at 2:30. Picnic lunch will be served following the morning service. Former pastors, members and friends are cordially invited to be present.

In printing the article *Preachers Have their "Inner Circles"* in the October 4 issue of the *Advocate*, we inadvertently omitted the name of the author. This article was written by the Rev. Paul B. Scott, Jr., pastor of the Macedonia Methodist Church in the Raleigh District. Our apologies for the omission.

The L. O. Leet Stewardship Evangelistic Team will conduct a revival at the Mt. Hermon Methodist Church, Graham, beginning October 7 and continuing through October 18. Services will begin each evening at 7:30. Mr. Leet has conducted numerous crusades in eastern North Carolina. His appearance at the N. C. Annual Conference, both private contacts and on the Conference floor, gave him a wide acquaintance among the Methodist preachers. He is ably assisted in the crusades by Mrs. Idalee McCullar who is in charge of the music. The pastor, the Rev. M. W. Warren, solicits your prayers in behalf of the services, and invites all who are interested to attend the revival regularly.

First Methodist Church, Conover, conducted a series of special services October 5-8. Mrs. Gertrude Behanna, a reclaimed alcoholic, brought messages of challenge and inspiration not only from the Word of God, but also from the pages of her own transformed life. She is the author of "The Late Liz, The Autobiography of an Ex-Pagan," which tells the story of the miracles of grace which lifted her from sin into fellowship and service with God.

After anticipating around 400 students this year, Louisburg College has now announced that its enrollment has reached 440, and increase of approximately 10 percent over the same time last year. Of this number, 175 are classified as sophomores, and 265 as new students. Approximately 300 are housed on the campus, with 140 commuting from home or rooming downtown.

The Bladen County Subdistrict Methodist Youth Fellowship recently held its first meeting of the new year at Bluefield Methodist Church on the Clarkton Circuit. The installation of the

year's officers formed a major part of the program, being conducted by the Reverend Paul W. Boone, pastor of the Dublin Charge. Two new ministers to the subdistrict area were introduced to the group, the Reverend L. D. Sproull of Clarkton, and the Wilmington District Director of Youth Work, the Reverend W. C. Teachey of Carver's Creek.

The Enfield Methodist Church celebrated its annual homecoming on Sunday, September 27. Dr. C. W. Robbins, president of Louisburg College, and president of the N. C. Council of Churches, was the guest speaker. A fellowship dinner on the grounds was shared following the morning worship service.

At the evening service of Memorial Church, Charlotte, the message was brought by James Roberts, a former member of the church who is now preparing for the ministry.

Homecoming Day will be observed at the Asbury Methodist Church, Durham, on Sunday, October 11. Dr. W. L. Clegg, a former pastor, and now pastor of Hayes Barton Church of Raleigh, will be the guest speaker at the 11 o'clock worship hour. During the fellowship hour following the service an old fashioned picnic dinner will be shared. The congregation joins the pastor, the Rev. LaFon C. Vereen, in an invitation to all friends, former members and former pastors to attend.

The members of Pleasant Plains Methodist Church at Buies Creek, N. C., are looking forward to their annual Homecoming Day which will be observed on Sunday, October 18. The Rev. W. L. Loy, a former pastor now retired, will be the featured speaker and will preach at 11:00 a.m. A picnic dinner will follow on the church grounds. Special music for the occasion has been planned. All former pastors and members, and all friends of the church are cordially invited to attend. The Rev. Lewis H. Morgan is the present pastor of the church.

Methodists and Baptists predominate among denominations at Louisburg College this year, according to S. Allen de Hart, director of religious activities on the campus. Of the 440 students 208 are Methodist and 147 are Baptist. Other denominations include 27 Presbyterians, 22 Episcopalians, 11 members of the Christian Church and 8 are Roman Catholic.

Leah's Chapel Methodist Church on the Louisburg Charge will hold a revival from October 12-16. The Rev. E. C. Crawford, former minister and now pastor of the Salem Charge, Fayetteville, will be the guest minister. Former ministers and friends of the church are cordially invited to attend.

Bunn Methodist Church on the Louisburg Charge will hold homecoming services on Sunday, October 11, at the 10:00 o'clock service. An oil painting will be dedicated to the church in memory of Mrs. Patty Lou Hayes, a charter member of the church. Sunday School will follow at 11:00, dinner at 12:00 and singing at 2:00. Friends and former ministers of the church are cordially invited to attend.

## Airlift Carries Mercy Shipment to Taiwan

New York, August 28—A mercy shipment of six hundred and sixty thousand multi-vitamin tablets has been airlifted from New York to victims of flood and earthquake on the stricken island of Taiwan. Purchased for \$2,500 by Church World Service, department of the National Council of Churches which serves as co-operative overseas relief agency of thirty-five American Protestant denominations, the tablets were loaded aboard a United Air-

lines transport Thursday night and flown to San Francisco, where they were re-loaded on a Japan Airlines plan en route to Taipei, capital of Taiwan, via Tokyo. Both airlines contributed their services to hasten distribution of the tablets by Church World Service representatives in areas of need throughout the island. An additional shipment of 500,000 vitamin tablets is on its way to Taiwan by sea.

When news of Taiwan's twin calamities was received, Church World Service cabled an emergency relief grant of \$4,000, and emptied its clothing warehouse at Modesto, California, to speed 20,500 pounds of clothing to disaster victims. The agency also arranged to divert to the disaster areas hundreds of tons of food, medical supplies, and clothing already on Taiwan awaiting distribution through its regular relief program. United States and Nationalist Chinese Air Force personnel organized an emergency airlift to rush the supplies to the stricken Taiwanese in a race against disease and hunger. Mass feeding stations to distribute such foods as milk, flour and cornmeal went into immediate operation; clothing was distributed; medical personnel in the area helped to treat the injured and vaccinate against typhoid.

An estimated 250,000 people have been left homeless or destitute by the flood which struck northern and central Taiwan and the earthquake which shook southern Taiwan this month.

Not only buildings, bridges and railroads but rice paddies and crop lands have been devastated, forecasting a curtailed food supply in the future.

CWS is able to act quickly when disaster strikes, and make desperately needed supplies available as a result of contributions by American churchgoers to One Great Hour of Sharing, Share Our Surplus and the United Clothing Appeals.

♦ ♦ ♦

God does not just work through a nation collectively; He does not just work through a big church or a big Sunday school class collectively; He works through individuals—*men and women who are faithful in their work.*—WILLIAM S. LASOR in *Great Personalities of the Old Testament* (Fleming H. Revell Company)

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall .....Editor  
O. D. Park .....Managing Editor  
Elizabeth Whisner .....News Editor  
Betty Dean .....Circulation  
Henry E. Gibat .....Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 421 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.00 a year; 20 copies or more to one address \$1.75 a year each copy. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President  
O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Worthy Causes Benefit from Week of Prayer Offerings; District Seminars Held

The Annual Week of Prayer and Self-Denial observance by women of Methodism brings added joys of service to both participants and recipients. Although only one day of program meeting has been planned, the week of October 25-31 should be a real week of prayer, self-denial, and rededication.

The several projects designated as recipients for the 1959 Week of Prayer and Self-Denial offerings have needs which cannot be met without these "over and above" love offerings of dedicated Methodist women. They include Christian Literature, Schools and Staff Houses, and Social Centers in Africa; Equipment for rural workers; Dulac Indian Center, Louisiana, and Valley Community Center, Texas.

A wide-spread hunger for education in Africa makes the need for *Christian Literature* in that country acute. Money is needed to train writers essential for the production of good curriculum material. Christian influence has brought the Africans visions of a more abundant life. They are reaching out for better homes, schools, food, clothing, and above all, education. The great aim of the church is to develop native leadership and build an indigeneous, self-sustaining church. The schools at Quessua, Angola; Hartzell Girls' School, Gikukui, in Mozambique; Lower Training Schools at Nyaderi and Mutambara Missions in Southern Rhodesia, will share in the Week of Prayer and Self-Denial offerings.

It has not yet been possible to meet the needs of an increased staff for the schools in Africa. As African educators are replacing missionaries in some of the higher scholastic positions, new housing must be provided for them and their families. The Week of Prayer and Self-Denial offerings should make this possible.

The Christian Social Centers in Africa have become one of the church's most powerful means of reaching the people there. They are being developed in increasing numbers and they provide many services including material and public health service; promoting of new and improved agriculture methods and training in handcraft and other valuable skills; language instruction and fellowship.

On the home front, the Rural Workers travel many miles over all types of roads in their ministry of visitation, serving in small churches, interpreting the church to the people of the rural areas, and many other services which bring to the rural people a more abundant life. They serve all racial and cultural areas. A portion of the Week of Prayer and Self-Denial offerings will provide more adequate equipment for their ministry.

The Dulac Indian Center, Dulac, La., ministers to the Houma Indians. Among the services there are teaching English, home making, workshop, handcrafts and music. Also, family counseling, and health service, vacation church school, and recreation. A much needed multipurpose community building at the Center is expected to be erected through the Center's share of the Week of Prayer and Self-Denial offerings.

Valley Community Center, in the upper Rio Grande Valley at Pharr, Texas, is a community center in the full and rich meaning of the term. Its buildings are seriously inadequate and cannot keep up with the ever growing needs of the valley. The Valley Center is the only social welfare agency of its kind in that area. A functional central building is needed to enlarge the Center's services. Offerings from the Week of Prayer and Self-Denial should make this building possible.

## Guild Committee Meets

More women are gainfully employed today than ever before, and during the next few years this number will greatly increase, with an increasing number of women over 40 years of age returning to work . . . There is a great need for better understanding and knowledge of the Wesleyan Service



## NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St.  
RALEIGH, N. C.

Guild and the Woman's Society of Christian Service. These observations were voiced by Mrs. Harriett Fralix, Conference Secretary of the Wesleyan Service Guild, at a recent meeting of the Guild's Executive Committee at the S&W Cafeteria in Raleigh.

Mrs. Pierce Johnson, president of the N. C. Conference Woman's Society of Christian Service, emphasized the lack of missionary personnel in both the foreign and home fields. "The Wesleyan Service Guild should be a reservoir for these workers," Mrs. Johnson declared, "and the challenge should be presented at the Guild meetings. Older women are now eligible as short term missionaries and home workers, according to Mrs. Johnson. She also cited the importance of church members becoming more intelligent concerning the organization and mechanism of the Methodist church.

The district secretaries presented plans for their respective fall district meetings. Miss Juanita Stott, conference chairman of missionary education and service, told of the success of the first annual Guild Weekend of study held at Duke University August 15-16, and announced the 1960 Weekend of Study to follow the Annual Woman's Society School of Missions and Christian Service. Also reporting were Mrs. L. C. Vereen, treasurer; Mrs. J. M. Carraway, Christian Social Relations; Miss Lillie Smith, Status of Women; Mrs. D. C. Fussall, Supply Work, and Miss Mary Gardner,

publicity. Mrs. Fralix announced dates and meeting place for the 1960 Annual Guild Meeting. They are April 30-March 1, Centenary Methodist Church, New Bern.

## Three Districts Report Seminars

Fall Educational Seminars have been in progress in the nine districts of the N. C. Conference Woman's Society of Christian Service, under the theme "To Kindle . . . A Growing Light."

*Burlington District* held its Seminar at the Carthage Methodist Church, with Mrs. W. L. Maness, district secretary of missionary education and service presiding. Presenting the study courses were Mrs. William Newman, The Church's Mission in Town and Country; Mrs. C. A. Cates, the Role of the United Nations in World Affairs; Mrs. Jessie Allred, The Church's Mission in Africa; Mrs. W. R. Hupman, The Gospel of Luke. Miss Jean Griffith gave the meditation, "The Unfolding Glory," and Mrs. Clyde Cable presented the program materials for 1959-60.

The *Durham District* Seminar, held at the St. Paul Methodist Church, Durham, featured, in addition to the presentation of the study courses, a skit on program building. Participants were Mrs. Bruce White, Mrs. A. M. Bynum, Mrs. Lucille Shore Coburn, and Miss Lizzie Gray Chandler. Leading the sessions on the study courses were Mrs. E. L. Hillman, The Role of the UN in World Affairs; Mrs. J. S. Henniger, The Gospel of Luke; Mrs. L. C. Vereen, The Christian Mission in Africa, and Miss Jean Griffith, The Church's Mission in Town and Country. Mrs. J. J. Gergen is the district's Secretary of Missionary Education and Service.

The program and seminar leaders for the *Vance-Warren and Louisburg subdistricts*, meeting at the Louisburg Methodist Church, and the *Cape Fear-Raleigh subdistricts*, in session at the Jenkins Memorial Methodist Church, Raleigh, were identical.

Following a presentation of the study course, The Gospel of Luke, before the entire assemblage, by Mrs. Sam A. Dunn, conference secretary of missionary education and service, group sessions were held. Leaders for these included The Christian Mission in Africa, Mrs. T. H. House; The Church's Mission in Town and Country, Mrs. W. H. Moss, Jr.; The Role of the UN in World Affairs, Mrs. John Crawford; Study Books and Other Available Materials, Mrs. Y. M. Holland. Mrs. P. C. Perdue presented the program materials and Mrs. J. R. Poe, district secretary of missionary education and service, led the closing meditation.

♦ ♦ ♦

## Our Greatest Need

"Something has gone wrong with our nation, or we should not be in our present plight and mood. It is not like us to be on the defensive and to be fearful. That is new in our history. What we lack is a righteous and dynamic faith. Without it, all else avails us little. The lack cannot be compensated for by any politicians, however able; or by diplomats, however astute; or by scientists, however inventive; or by bombs, however powerful. Our greatest need is to regain confidence in our spiritual heritage."—JOHN FOSTER DULLES



# Bible Conferences in N. C. Conference Set for Week of October 25-30



R. H. SALES

The most intensive attack on Biblical illiteracy in the history of the North Carolina Conference will occur during Bible Conference Week. Eighteen Bible Conferences are planned for this week, two in each District of the Conference.

Outstanding leaders have been secured, both as Lecturers and especially trained Group Work Leaders—(see schedule below).

A Bible Conference has three purposes: to provide an *intelligent approach* to the Bible, with lectures by an authority in the field; to provide various *experiences of Bible study* with opportunity for thinking together about the message of the Bible; and to provide inter-church fellowship by banding together to secure the resource leaders.

The basic plan of each Bible Conference is for three night sessions of two hours each, with additional sessions in some situations. Of each two hour session, one hour is for presentation of information by the lecturer, and the other hour is for planned experiences of Bible Study led by the Group Work Leader, with the Lecturer as resource person for consultation.

The plan follows sound adult educational principles confirmed by scientific research:

1. We learn and retain and apply only what we wish to learn.

2. Every person must learn for himself by exercising his own powers.

3. The extent of change and duration of change is far greater as a result of group discussion and experience, than from passive listening.

All adults, including teachers of youth and children, are urged to attend the nearest Bible Conference during Bible Conference Week. Themes of the various Conferences will be publicized locally.

The Bible Conferences are planned and sponsored by subdistrict committees of ministers and laymen, in co-operation with the Adult Division of the N. C. Conference Board of Education and the General Board of Education, Department of Christian Education of Adults.

In addition to local financing, funds are provided by the Conference and General



## North Carolina Conference Board of Education

REV. C. P. MORRIS, Executive Secretary  
Box 6667, College Station, Durham, N. C.

Boards from Church School Rally Day Offering and World Service giving, respectively.

### Burlington District:

October 25-27—Steele St., Sanford—Lecturer, Dr. Bernard Boyd, Chapel Hill; Group Work Leader, Rev. R. L. Bame, Wilmington.

October 25-27—Front St., Burlington—Lecturer, Dr. W. R. Locke, High Point College; Group Work Leader, Rev. J. L. Joyce, Garner.

### Durham District:

October 25-27—University, Chapel Hill, Lecturer, Dr. Clyde Manschreck, Duke; Group Work Leader, Rev. Bob McKenzie, Durham.  
October 28-30—Long Memorial, Roxboro—Lecturer, Dr. Clyde Manschreck, Duke; Group Work Leader, Rev. Cliff Shoaf, Durham.

### Elizabeth City District

October 25-27—Washington—Lecturer, Dr. James Price, Duke; Group Work Leader, Rev. Stanley Snead, Kitty Hawk.

October 28-30—South Mills—Lecturer, Dr. James Price, Duke; Group Work Leader, Rev. James Auman, Hertford.

### Fayetteville District

October 25-27—West End—Lecturer, Dr. Thomas Langford, Duke; Group Work Leader, Rev. Henry Bizzell, Raleigh.

October 28-30—Hay Street, Fayetteville—Lecturer, Dr. R. H. Sales, Duke; Group Work Leader, Rev. Brooks Patten, Aberdeen.

### Goldsboro District

October 25-27—Smithfield—Lecturer, Rev. Wade Goldston, Louisburg; Group Work Leader, Rev. Robert Eason, Raleigh.



O. S. WINTERMUTE

October 28-30—St. Paul, Goldsboro—Lecturer, Dr. J. H. Phillips, Duke; Group Work Leader, Rev. Robert Eason, Raleigh.

### New Bern District

October 25-27—Centenary, New Bern—Lecturer, Rev. Leon Couch, Goldsboro; Group Work Leader, Rev. J. H. Miller, Jr., Snow Hill.

October 28-30—Jarvis Memorial, Greenville—Lecturer, Rev. Leon Couch, Goldsboro; Group Work Leader, Rev. J. H. Miller, Jr., Snow Hill.

### Raleigh District

October 25-27 — Louisburg — Lecturer, Dr. Boyd Daniels, Duke; Group Work Leader, Rev. Troy Barrett, Warrenton.

October 28-30 — Warrenton — Lecturer, Dr. Hugh Anderson, Duke; Group Work Leader, Rev. Troy Barrett, Warrenton.

### Rocky Mount District:

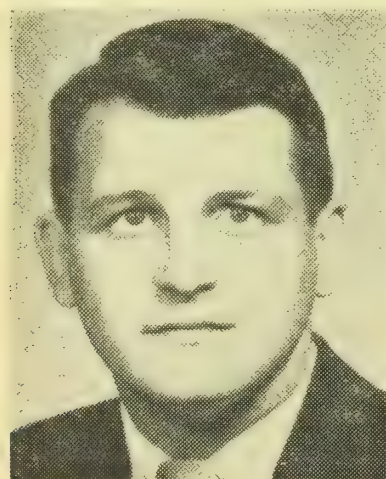
October 25-27 — Williamston — Lecturer, Dr. Orval Wintermute, Duke; Group Work Leader, Mrs. T. S. Newbold, Rocky Mount.

October 28-30—First Church, Roanoke Rapids — Lecturer, Dr. Orval Wintermute, Duke; Group Work Leader, Mrs. T. S. Newbold, Rocky Mount.

### Wilmington District

October 25-27—Fairmont—Lecturer, Dr. H. E. Myers, Durham; Group Work Leader, Rev. Fred Still, Red Springs.

October 28-30 — Sunset Park, Wilmington — Lecturer, Dr. H. E. Myers, Durham.



THOMAS A. LANGFORD



BERNARD BOYD



# Durham District Council Plans Ahead; Fifth Avenue Observes Youth Week

Officers and adult advisors of the Durham District Methodist Youth Fellowship Council met Saturday, September 12, at the Duke Memorial Methodist Church to map plans for the next few months.

Bill Graham of Chapel Hill, president of the council, presided. The officers and advisors represented 82 churches and 3,000 youths in Chatham, Durham, Granville, Orange, and Person counties.

The council voted to place emphasis, among other things, on MYF officer training workshops, and will conduct the first of five training sessions on October 4 at Long Memorial Church in Roxboro. Other workshops for officers, program area chairmen, and adult advisors of each church, to be led by respective district officers, will follow with a November 8 session at Hillsboro and a December 6 meeting in Durham.

The annual district rally, which usually attracts 600 youths, adults, and pastors, will be held on April 24 at University Church in Chapel Hill. Detailed arrangements have not been made. Various members of the council will begin immediately on duties assigned them.

Features of the rally will include a drama, a worship service, and eight discussion-activity groups.

Four areas — Chapel Hill, Durham, Oxford, and Roxboro — reported that they expect to participate in this year's "Trick or Treat for UNICEF" program on Halloween night, although no definite district plan was made.

The Methodist Youth Fund, foreign and home missions project, will receive attention through the five workshops groups and the rally.

The district council will meet next January 9 at Duke Memorial Church, Durham. Members of the council are as follows: Bill Graham, president, 26 Oakwood Drive, Chapel Hill; Tommy Henley, vice-president, Rt. 3, Box 189, Chapel Hill; Betsy Rose Long, secretary, Box 326, Roxboro; Bill McPherson, treasurer, Rt. 1, Bahama; Anne Louise Day, publicity chairman, 411 South Lamar Street, Roxboro; Patricia Parrish, Faith, Box 243, Creedmoor; Lee Overton, Witness, 908 Driver Avenue, Durham; Mike Chewing, Citizenship, 113 West Markham Avenue, Durham; Bill Howard, Outreach, 106 Pinecrest Road, Durham; Marguerite Harris, Fellowship, Westover Drive, Roxboro; W. Albert Graham, district director of youth work, 26 Oakwood Drive, Chapel Hill; and Horace Mansfield, associate district director, 814 West Markham Avenue, Durham. Subdistrict presidents are Tommy Henley, Chatham; Bill McPherson, Durham; Sally Bragg, Granville; Carol Pittard, Orange; and Marguerite Harris, Person.

—HORACE MANSFIELD

## YAW at Fifth Avenue

Youth Activities Week was held at Fifth Avenue Methodist Church, Wilmington, on August 30-September 2, with an average attendance of 53.

Theme: "Let's Look At The Future."

Sunday night, August 30, 6:15 p.m. Snack supper at the church. A Galilean Service at Greenfield Lake. Returned to the church for the speaker of the evening, Rev. Jack Newcome. Topic: "Making Ourselves Fit To Serve."

Monday night, August 30, 7:30 p.m. The speaker was Rev. R. L. Bame. Topic: "Choosing A Life's Work."

Tuesday night, September 1, 7:30 p.m. The speaker was Asst. Chief of Police, H. E. Williamson. Topic: "Using Our Leisure Time."

Wednesday night, September 2, 7:30 p.m. The speaker was Dr. B. Frank Hall. Topic: "Choosing A Life Partner." Closing worship was a Candlelight and Dedication Service.

Each evening, in addition to the speaker, there was Fellowship singing, recreation, refreshments, and a closing worship service.

## Plans Made by Rocky Mount District Council

The Rocky Mount District Council met Sunday afternoon, September 13, on the



## NORTH CAROLINA CONFERENCE

President: Jack Edwards  
Route 3, Box 295, Goldsboro  
Publicity Superintendent: Glenda Pittman  
Halifax, N. C.  
Director of Youth Work: Robert McKenzie, Jr.  
Box 6667, College Sta., Durham

grounds of the T. J. Davis Recreation Center in Roanoke Rapids at 3:00.

It was decided that the theme of the Eighth Annual Conference Session, "The Courage To Be," would be adopted as the district's theme for the year. This theme will be carried out in the two annual rallies and the annual District Workshop.

Plans were made concerning the Fall Rally, which is to be held at the First Methodist Church in Rocky Mount on Saturday, November 14. A talent display featuring talent from the various subdistricts will replace the usual recreation.

Members of the council are as follows: Annette Lee, president, 816 Belvedere St., Rocky Mount; Jimmy Spruill, vice-president, Box 25, Windsor; Glenda Pittman, secretary, Halifax; Nancy Garner, publicity chairman, 701 Vance Street, Roanoke Rapids; Lawrence Gibbs, treasurer, Whitakers; Gayle Carlton, Faith, Pinetops; Pat Dabney, Witness, 808 Monroe Street, Roanoke Rapids; Edward Morrison, Outreach, Route 2, Roanoke Rapids; Jay Barnhill, 500 Grammar Street, Windsor; and Marie Dunn, Fellowship, Pinetops. Subdistricts are represented by both the president and the publicity chairman.

## Commission Chairmen Selected

Commission chairmen for the North Carolina United Christian Youth Movement

have been selected and are as follows: Outreach—Pierce Howard, a freshman at Davidson College from Kinston; Witness—Sherman Miles, a sophomore at Shaw University from Raleigh; Citizenship—Tommy Oglesby, a high school senior from Winterville; and Fellowship—Diane Hardy, a high school senior from Kinston.

## Durham Subdistrict Looks Ahead

Below is the proposed list of activities, topics, and projects to be developed by the Durham Subdistrict for the year 1959-60.

September 9, 6:30 p.m. Missions Banquet and Dramatization entitled "Pilate's Brethren." Led by Lee Overton, Bill Howard, and Sidney Moore. Duke Memorial, host.

Oct. 19, "The Christian and War." Betsy Burnette, leader. Calvary, host.

October 31 PROJECT. "Trick or Treat for UNICEF." Mike Chewing, leader. Assemble at Duke Memorial or YWCA.

November 16, "Mission in Africa." Led by Lee Overton and Pat Sutherlin. Mt. Bethel, host.

December 14, "Methodist Beliefs." Peggy Wade, leader. Calvary, host.

December 21 PROJECT. Caroling to Methodist Retirement Homes. Jean Herndon, leader.

January 18, "Boy-Girl Relationships." Jean Herndon, leader. Carr Memorial, host.

February 22, "Race Relations." Mike Chewing, leader. Duke University Methodist Student Center.

March 21, "Evolution and the Church." Dr. Thomas A. Langford, speaker. Peggy Wade, leader. St. Paul's, host.

April 18, "Summer Opportunities." Nancy Daily, leader. Mt. Sylvan, host.

May 16, "Fellowship." Jean Herndon, leader. Trinity, host.

June 20, Installation of Officers. Bill McPherson, leader. Lakewood, host.

July 18-22, Youth Activities Week. Carol Rose, leader. Duke Memorial, host.

August 22, Tenth Annual Picnic. "Roman Catholic-Protestant Relations." Led by 1960-61 Fellowship Chairman. Duke's Chapel, host.

September 19, "Christian Vocations." New Witness Chairman, leader. Bethany, host.

SPECIAL EMPHASIS: (1) Council Meetings. (2) Methodist Youth Fund. (3) Membership cultivation - evangelism. (4) Study of relationship of Intermediates to Subdistrict. (5) Evaluation toward possible division.

## "Come and See"

Here is more help in spreading the "Good News!" The entire program of the MYF ought to be evangelistic. "Come and See" is an approach to *fellowship evangelism* to help the MYF do this. It provides specific one, two, three steps for both adult workers and young people to follow in reaching out to all young people in the church and community.

The free "Come and See" order form (2491-B) lists many resources which have been especially prepared for this emphasis. A sample packet with one of each piece of material, including the *Come and See Guidebook* (2490-C), is available (50 cents from Tidings, 1908 Grand Avenue, Nashville 5, Tennessee).

Introduce the idea, the possibilities, and the materials to the MYF's in your part of the church!



# Services to Children Under Care Now Based on Needs of the Individual

The Methodist Home for Children, Raleigh, is a group care Institution serving the neglected and dependent children of the area of the North Carolina Conference of the Methodist Church. All through the years of service the Methodist Home has offered group care, which was more of a custodial type of care. However, as the needs of individual children have changed, it was incumbent for the Institution to modify its services to the children.

No longer are food, clothing and shelter considered the only necessary essentials of life, although they are the basic essentials for existence. In addition to these three basic things, it is equally important that children receive acceptance, a feeling of belonging, love, affection and understanding. They have emotional needs, spiritual needs, and physical needs which if left unattended would cause a distorted life as much as an improper diet.

The case worker, by keeping a close contact with the children in care, becomes quite sensitive to the needs of the children, and through this sensitivity makes an early evaluation and diagnosis of the difficulty, and formulates somewhat of a treatment plan. Children are often assisted in being able to accept their separation from their family so that they can better utilize the Methodist Home for Children and what it has to offer.

When the children are able to work through their feelings of having been rejected because of the placement by their parents, then they are better capable of utilizing the program of the Institution. Often times a child will have difficulty with a parent figure because of some negative experience the child has had with his natural parents. This might be quite frustrating to the staff member unless otherwise assisted in understanding the dynamics involved and the transference phenomena which is taking place within the child. With a situation of this type, the house parent becomes the symbol of the rejecting parent figure, and therefore receives the full brunt of the child's hostility, resentment, and aggression. Things of this nature can be dealt with in case conferences where information is shared, discussed, and a plan of approach to the problem is formulated which is in the best interest of the child.

Of necessity, since there is only one case worker working with the 155 children in residence, the amount of time spent for individual interviews is quite limited. This indicates the need for adding other case workers so that a definite case load can be assigned so that each child will have the necessary time to spend with his case worker in order to be able to work through some of the things which the child may feel or may not feel to be of concern at the moment. The one-to-one relationship between the case worker and the child is the basis of all relationships, and when the child is able to have a meaningful one-to-one relationship, then he is more capable of moving into relating to a group. The earliest form of any type of relationship which a per-

son has is the one-to-one relationship with a mother figure.

The number of children currently in residence in the Methodist Home for Children is 155. These children come from 68 family groups from 32 counties in eastern North Carolina. They range from one child in the family coming to the Institution to six children from a family coming to the Institution. Often times it is necessary to follow through with further medical study, at which times the worker consults the medical staff which is composed of approximately 20 recognized specialists in their area of medicine. The case worker



## METHODIST HOME FOR CHILDREN RALEIGH, N. C.

Owned and maintained by the North Carolina  
Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

assists with scheduling special diagnostic evaluations at Duke Hospital, Durham; North Carolina Memorial Hospital, Chapel Hill; Cerebral Palsy Clinic, Speech Therapy Center, and Wake County Mental Health Center, both in Raleigh.

In a simplified form, the services to children in the Institution at the present time are in the best interest of the individual child and his individual need. The type of service rendered to the child is dependent upon the existing need, which may be handled through an individual interview, or several interviews. It may be handled through case conferences or further diagnostic evaluations, including psychological and psychiatric evaluations. This type of work demands of each staff member to put forth a cooperative effort so that truly the staff becomes a team having a focus and direction with each child's situation so that while the child is in care in the Institution he will receive the type of service that will be in his best interest.

## October Birthdays

The month of ghosts and goblins brought some nicer things into the world, and to these loveable sprites go our HAPPY BIRTHDAY WISHES!

The following will have birthday cakes going their way:

Burwell: Marion Tant . . . . Oct. 29, 1940  
McGee: Lillian Pruitt . . . . Oct. 6, 1945

Atwater: Peggy Barmer . . . Oct. 28, 1947  
Patricia Carmack . . . Oct. 30, 1949  
Makepeace: Billy Ellis . . . Oct. 22, 1953  
Cole: Robert Fleming . . . Oct. 25, 1946  
Page: Billy Pearce . . . . Oct. 15, 1948  
Borden: Ray Barmer . . . . Oct. 3, 1950

Each of our birthday boys and girls is honored with a cake made in our kitchen by Miss Annie Lou Weeks, dietitian, and her staff. This is sent to the child's cottage for the "family" birthday party that is so important to each of us. Your greeting on this occasion will help add to the festivities. The mailman is an extra-welcome visitor on birthdays.



## SARTORIAL PERFECTION

The young gentlemen pictured are "heart breakers" if ever we saw any. Their tailored good looks are courtesy of their clothing sponsors, and their sparkling cleanliness is thanks to Mrs. Frank Deal and "Miss Vann," house parents at Makepeace Cottage.

Once again the children's sponsors have prepared them for the fall and winter days ahead. Nearly every allotment has come in from Sunday School classes, Societies of Christian Service, and individuals. We know that those of you who haven't yet put your check in the mail will be reminded to do so, so that your child will be able to complete his shopping with the others. It is encouraging to know that so many of our friends are interested and concerned about our Home and boys and girls, and help in this material way so that we may continue to serve the children and strive to meet their needs.

Pictured here are: back row, l. to r.—Robert Barmer, sponsored by the W.S.C.S. of Jare Memorial Methodist Church, Greenville, N. C. (who also clothe James Barmer, Peggy Barmer and Joyce Ferguson); Ray Hodges, sponsored by the Kaley-Miller Fellowship Class, Westminster Church, Kinston, N. C.; and Michael Futch, who has co-sponsors from the Salem Methodist Church, Oxford, N. C., and the I. Prince Bible Class, Dunn, N. C.

Front row, l. to r.: Dale Boykin, co-sponsored by the W.S.C.S. of Fairview Church, Elon College, N. C., and the W.S.C.S. of Centenary Methodist Church, Harrells, N. C.; Tommy Johnson, sponsored by the Susan Wesley Class, Centenary Methodist Church, New Bern, N. C.; and David Johnson.



## Freedoms Foundation to Give Spiritual Value Awards

Each year, since its founding in 1949, Freedoms Foundation at Valley Forge has recognized those individuals, ministers and editors, schools, organizations and corporations throughout the nation which have made notable contributions towards disseminating a better understanding of the American Way of Life and the continued maintenance of the responsibilities inherent with our freedoms. This recognition is made in the form of incentive awards . . . cash, honor medals, historic trips, freedom libraries and honor certificates. Of the multi-thousands of nominations received each year, approximately 750 receive awards.

During this ten-year period, at the direction of its National and School Awards Juries, Freedoms Foundation has recognized the outstanding efforts of many ministers and religious bodies. "The Seven Last Words" radio series of The Upper Room Radio-TV Parish in Nashville, Tennessee, and college campus programs such as those conducted at Florida Southern College and Albion College, are just a few of the many Methodist sponsored programs and projects that have received Freedoms Foundation awards. In addition, numerous Methodist ministers have been recognized by the Foundation for their sermons, which have brought to their congregations a greater understanding of the American Way of Life as based on the fundamental belief in God.

For the 1959 awards year Freedoms Foundation announces its \$100,000 annual Freedom Awards to be made in practically every field of American endeavor, including sermons, public addresses, community programs, editorials and editorial cartoons, organizational publications, radio and television programs, classroom projects, photographs with captions and economic education programs.

All nominations submitted for awards consideration must have a direct relation to at least one phase of the Credo of the American Way of Life, which graphically lists our rights and freedoms as based on a fundamental belief in God and constitutional government. Any person may nominate his own works or the efforts of others and submit as many entries as desired.

All material must have been produced or released between October 31st of the preceding year and November 1st of the current year. Official nomination forms need not accompany an entry as long as the name and address of both nominee and nominator are in evidence.

The National and School Awards Jury, responsible for the evaluation of all nominated material, is an independent body consisting of at least 30 individuals, one-third of whom are state supreme court jurists. The remaining two-thirds consist of a representative cross section of executive officers of national, veteran, patriotic and service club organizations.

Official nomination forms and further information may be obtained by writing: *Awards Department, Freedoms Foundation, Valley Forge, Pennsylvania.*

*Nominate today* the acts or activities that

## Methodism Active in Switzerland

By HERMANN O. SCHAAD, *Secretary, Switzerland Annual Conference*

In 1856 Dr. Ludwig S. Jacoby, the first minister of the Methodist Episcopal Church on the European continent, heard that many German-speaking Swiss people lived at Lausanne without sufficient spiritual care. He sent there Ernst Mann, a devoted young man, and soon the first Methodist services in German language were held in this French-speaking town of western Switzerland. In the same year, Herman zur Jakobs-muhlen was sent to Zurich and Winterthur. Especially at Zurich he soon found large congregations. Hundreds of people gathered to hear the proclamation of the gospel.

Today the Methodist Church in Switzerland counts 12,000 adult members. The Annual Conference has 90 ministers on its roll. It sends its delegates to the Central and Southern Europe Central Conference (Geneva Area) and of course to the General Conference. It is by far the strongest of all the Annual Conferences of the Geneva area, placed under the splendid leadership of Dr. Ferdinand Sigg.

The Switzerland Annual Conference was first organized in 1886 and has now 64 pastoral charges, one of them being in France (Strasbourg, Alsace) and one in Austria (Bregenz, Vorarlberg). It is divided into two districts and has 280 preaching places. Financially it is self-supporting. As a section of world-wide Methodism it is interested in the affairs and in the ongoing of the church organization. Sometimes we think we must remind our friends that The Methodist Church not only includes the very strong and fine American Methodist Church, but that it should keep in mind the many areas outside the States.

From the beginning, Zurich has been the center of Swiss Methodism. There we find six churches, the largest number of Methodist pastoral charges in a single Swiss town. A large publishing house, the *Christliche Vereinsbuchhandlung*, owned by the Annual Conference, provides the church and many other people with good Christian literature. It has its own printing plant, editing, besides books, such church papers as the weekly *Schweizer Evangelist* (Swiss Christian Advocate), a weekly paper for children, a weekly treaty, a monthly missionary paper, and others. In its annual program we find also two calendars, one of them containing daily meditations similar to those in the *Upper Room*.

In Zurich are also located the training center and the hospital of "Bethany," the deaconess motherhouse. These 300 deaconesses are all trained nurses and work mostly in "Bethany"-owned or other hospitals, homes and orphanages. They only get a little pocket-money but are provided all they need, also, and especially in time of sickness and old age. This is not the only social work of Swiss Methodism. It has

have come to your attention this year and that have, in your estimation, effectively answered the challenge of atheistic world communism.

also an orphanage and two homes for the aged. Two other homes for old people belong to single churches. "Viktoria" at Reuti-Hasliberg is a wonderful and wonderfully situated vacation home with a beautiful youth center.

Nearly all Swiss Methodist ministers are trained at the Theological Seminary at Frankfurt o/Main, Germany, which is a common property of the German and Swiss Annual Conferences. One of its six professors is a member of the Switzerland Annual Conference. The seminary has a high standard of training. The course includes four years of study at the end of which the students are received as members on trial of the Annual Conference. It is still the rule that they do not marry before leaving the seminary. This year thirteen Swiss students are at Frankfurt, some of them with the aim to serve as missionaries in foreign fields.

Our Swiss Methodists are mission-minded, especially the women. In our churches there are 130 groups of W.S.C.S. with about 2,500 members. Ten missionaries originated from our churches. They work in North Africa, Belgian Congo, India and Sarawak.

As in America the pastor assignments are made by the bishop, but there is less personal competition for pulpits, since the ministers receive their pay according to a scale established by the Annual Conference. Only a few of them can afford to have an automobile, the other ones making their pastoral calls on motorcycles, motor scooters or bicycles, by bus or street car, or just on foot.

The co-operation of the Methodist Church with other Protestant groups is good. They work together in such movements as the Swiss Federation of Free Churches and the Evangelical Alliance. The church is also represented in the Swiss Federation of Protestant Churches (the Swiss branch of the World Council of Churches). Besides the strong and powerful national Protestant Church, into which every Protestant is born and of which every Protestant is supposed to be a member, the Methodist Church is a minority church. But its influence upon the religious life of the country is stronger than the number of its members may suggest.

Swiss Methodists are chiefly from the rank of the middle and lower-middle classes: artisans, farmers, professional people, shopkeepers, and many of the today's prosperous laborers.

Maybe the Swiss preaching would appear old-fashioned to American Methodists. It is strongly backed by Bible text, many of the sermons being just Bible exposition with the aim to lead people to a personal experience. As preachers, we think with Paul that we must "concentrate entirely on Jesus Christ Himself and the fact of His death upon the cross" (1 Corinthians 2, 2; Phillip's version). Thus it is our wish to bring to the people what John Wesley himself experienced: the assurance of a full salvation by grace through faith.





## We Showed Him

No one knows what impressions Mr. Khrushchev took back to Russia with him. One can only speculate, on the basis of his reported remarks.

But the reader of the newspapers and the viewers of television can make some pretty good guesses, as he goes down the list of "sights" which the state department, or some group, thought wise to show the head of a visiting state. As we review them, we begin to wonder just what was the purpose behind such a program, after all.

America has thrilled to the performances of the Bolshoi Ballet, which is perhaps the best that Russia has to offer, much better than anything that we can produce in that line. What did we show Mr. Khrushchev? A vulgar production featuring a "can-can" line, which the modest Mr. K. at once denounced as being vulgar. (One imagines that his real remarks were considerably harsher than the translation). Perhaps the leader of the Soviets is too particular—or perhaps he is absolutely right. There are millions of church people in America who are disgusted with the products of the Hollywood and New York entertainment business.

He saw no great art galleries, no churches, no humanitarian projects—only the materialistic products of a mechanical civilization. How can we say that our way is the best way, in the face of such proof as he will take back to Russia? We wanted him to understand us; we wanted him to see us as we really are. Sadly we admit that perhaps he saw the real America, not the one we talk about, but the one which dominates our lives, the crass materialistic culture which gives the lie to our professed religious faith and reduces democracy to the domination of the mechanical monsters which we have created.

We wanted to show him what makes America great. So we took him to Hollywood. We wanted to prove to him that we were a Christian nation with love in our hearts for all the world, so we showed him our preparations for an earth-destroying cataclysm. We wanted to prove our good intentions and our courtesy, so we turned him over to those who would try to make political hay out of the situation and encouraged them to harass and irritate our guest. To make sure that everyone saw what a horrible mistake we were making, we turned the whole trip into a vast melee of cameramen, reporters, and hecklers.

But that is democracy, we say. Yes, perhaps it is. We could not clamp down on the press, we could not silence the radio and TV and nobody wanted to. The resultant mish-mash was to be expected, and out of it all came good, for the American people saw themselves through critical eyes, they saw our chief competitor for the place of power in the world and were able to make up their own minds about him. Yes, it was worth all of the trouble, and it is possible that no great harm was done.

But millions of thinking Americans (including those who don't smoke) have been treated to a cold bath of self-appraisal as

they began to see themselves through the eyes of a stranger and to ask themselves if the picture which Khrushchev got was the real one.

If what we saw on television was all he saw of this country, then there is no wonder that the Communists believe that they will bury us.

## The New Pastors' Magazine

We would offer congratulations to the editors of the recently re-styled *Christian Advocate*. After reading the current issue through at one sitting, we are convinced that it will be hailed with joy by the ministers of our church. Published at Chicago and edited by Dr. T. Otto Nall and Newman S. Cryer, it replaces the *New Christian Advocate* which came into being nearly four years ago. There have been few changes, if any, in editorial policy, but the effect of the change in format will, we believe, meet with the approval of most readers.

The first thing we like is the resumption of the use of the old, time-honored name which has been applied to the general organs of the Methodist Church for many years. The second point in its favor is its readable style, with 24 pages of average size, instead of the pocket-book format of the *New Christian Advocate*. The third is the twice-a-month publication date which will insure that news of interest to ministers and officials is printed before it is stale.

Our one suggestion is that the new magazine make room for some more of the features which made *The Pastor* such a fine preachers' magazine — that it will be able to give more space to thought-provoking articles on doctrine and theological questions, as well as discussions of practical parish problems. This has been done well in past months in the former publication, and we hope that the new format will not hinder this trend.

## Nothing to Do

One of the most frequent complaints of the modern youth is, "There just isn't anything to do." That statement serves as an excuse for delinquency, for lack of ambition and almost anything, it seems.

We wonder what has happened to young people these days. Are there no lawns to be mown, no errands to be run, no family car to be washed? Or is it that, when a teen-ager says there is nothing to do, he means that there is nothing that he really wants to do, except have fun.

Well, if he wants to have fun, there's always plenty of that for the asking, but the average youngster hasn't even learned how to play. As Dale Francis said in a

recent magazine article, "The Little Leaguer has his glove, shoes, bats and a well-made uniform. Someone even lays out the diamond for him." No, there is no lack of opportunity to play or to have fun.

But did you ever go down to the store and buy a six-year-old a marvelous mechanical toy and then watch in great disappointment as he laid it aside after a few moments in favor of a contraption made from two sticks and a rubber band? Small children know how to play, for they know that most of the fun is in two things, make-belief and do-it-yourself. A two-stick automobile, to adult eyes, is a poor substitute for a scale-model racer, but to the youngster it is a racer. You see, he has imagination and, what is more, he feels a sense of achievement when he has put the thing together by himself according to his own plans.

We need not blame our children for their plaintive and exasperating cry, "There's just nothing to do." We are responsible for the condition which plagues them. We have taken away their chores—which were never fun in themselves, but always made the promised leisure much more enjoyable in anticipation. We have surrounded them with gadgets which require little skill to manipulate and give no feeling of having accomplished anything. They didn't ask for a world like this; they had much rather live in the time of Buffalo Bill and the Indian fighters, when life was hard and full of excitement. Lacking hard work and struggle has made them soft against their will.

Once American boys were kept so busy at school and at home that they had no time to moan about the lack of anything to do. Now, they grow taller and less muscular, and their exercise is often confined to the arduous task of turning on the TV or boarding the bus that takes them two blocks to an air-conditioned school. Athletic programs are supervised at great expense, but only a few participate in the games.

What is the cure? That is comparatively easy to answer, but difficult to put into practice. Parents who would like to raise their children as responsible citizens who have duties as well as privilege find it hard to go against the plea, "But nobody else in our block has to mow the lawn (or do the dishes, or wash the car)." How does a parent solve the problem without taking to the woods or moving to a desert island?

Perhaps there might be an idea in the story which we read some days ago. A well-known man was telling of his boyhood. "My father was very considerate," he said. "One day he said to my mother, 'When Johnny comes home from school, ask him to mow the lawn if he feels like it.' Just as he went out the door, he added, 'And tell him he'd better feel like it.'"



## Why Does Life Lose Zest?

By L. A. SCOTT

Scripture: Job 42: 1-6

We usually remember our childhood and youth as times of joy and dreams, adventure and opportunities. Of course there is a tendency to idealize the things we remember from those early days, and we often forget much of the unpleasantness. But even so, our memory does not entirely falsify the record. Childhood and youth are time of dreams and hopes and few lasting worries.

Perhaps most of us have known other times also when life seemed to wear a halo. We have had our days when all the world seemed to lie before us for the sole purpose of bringing us joy and satisfaction. Do not these memories, which are so common to man, account for at least a part of the ancient Hebrew's description of the childhood of the race when the Garden of Eden was a place of freedom from fear and drudgery and a place of fellowship with God?

But all too often, as adults, we have the definite feeling that we have lost something. Everyday life seems like never-ending boredom; most days seem dull and uninteresting from morning to night. At times fear and a feeling of inadequacy dominate us; we are frustrated and afraid. At other times it seems that something or someone is dead or that we are under heavy sentence. Surely these feelings, so commonly associated with normal life, had a great deal to do with the Hebrew conception of life after Adam and Eve were turned out of the Garden. Man had to go to work, natural enemies appeared, and one sex dominated the other. Boredom and frustration became man's lot.

Our fathers had a hymn which referred to this all too common condition: "How tedious and tasteless the hours When Jesus no longer I see; Sweet prospects, sweet birds, and sweet flowers Have all lost their sweetness to me; The mid-summer sun shines but dim, The fields strive in vain to look gay; But when I am happy in Him December's as pleasant as May."

(The Methodist Hymnal, No. 349)

We seldom comment on it anymore, so common has the feeling become in our lives. For millions of us life has lost its zest, and we live lives of "quiet desperation." Some try to lose themselves in hard work, even church work, sometimes. Others try a vacation or a new doctor or alcohol or recklessness. None of these seems to do much good for very long. Very soon we are back where we were, except that we are a little older and have lost a few more opportunities.

What of your own life? Maybe somebody IS dead, maybe something has "passed out" of your life! Maybe God is dead, so far as you are concerned! Perhaps you have worked hard and long but in selfish endeavor. Maybe you took a vacation from duties and morality; many people do, when they get away from home. Haven't you ever noticed how people act and what they wear when they are at the beach or some other vacation spot? Possibly you have



## Sonnet of Praise

*We thank Thee, Lord, that we can lift our eyes*

*To see a new day's golden miracle — That we can bear the dark, because the skies*

*Are lit with stars — that we are lyrical And strong in our belief, because our veins Are fired with hope. We thank Thee, Lord, for night,*

*For winter-trials, for sorrowing and pains That test our worthiness to see the Light.*

*Forgive us that we have not always reached For heights; that sometimes we have been content*

*To rake the muck and gall of life — and preached*

*Futility and hate, until we bent*

*The Grail of Love. We humbly offer praise That after doubt and darkness mornings blaze.*

By WALTER BLACKSTOCK



sought the help of a medical doctor when your soul was sick; it is entirely possible that the doctor's soul was sick, too. You may have done church work or attended to civic duties to work up "merit" for yourself or to help you forget.

It could be that what you actually need is a more vital relationship with Him, who is the Author of life and the Great Physician. Like Saul, you are finding it hard to kick against the ox-goad of your own deepest promptings. Very likely you need surrender and repentance and prayer. Have you ever really surrendered to Him? Have you ever really persisted in prayer like Jacob wrestling with the angel of God at Jabbok? Undoubtedly you need the depth of spiritual experience that prompted Job to say, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee." (Job 42:5)

Let us put our lives once more in God's hands. It may be that He will have us do very much the same things we are now doing but under His guidance and care and direction. This new relationship with Him will take away from life and work the burden and the futility and the air of mourning. This new loyalty will give reason for being and new light upon the pathway; it will be food and air and eternal refreshment.

Surely God gave us our lives and made it possible for us to use them very much as we please; what is mine is mine and God respects the freedom He has given. But life will never be any good unless we spend it all for God and for the purposes for which He gave it. This is the experience of many. This is "the Way," as the early apostles called it; this is what Jesus called abundant living; it is eternal life! We may have it today and everyday if we know Him and submit our lives to His will and guidance.

## The Discovery of Columbus

By RICHARD BRAUNSTEIN\*

Who was Columbus? You will not have to think more than once before replying, "He was the man who discovered America."

Who was Isabella? If somebody asks you that you will probably reply, "Isabella? Let's see now, who was Isabella? You mean Isabella of Spain? Oh, that Isabella? Oh yet, well, didn't she have something to do with Columbus?"

She did indeed. Columbus discovered America, but Isabella of Castile discovered Columbus. She was Queen of Spain, while he was, in the words of a contemporary, "a needy foreign adventurer," but she believed in him and was ready to pawn her jewels if she could finance his expeditions in no other way.

No man, rising early, let us say, on Thursday morning says, "Today I will go out and discover America," and then goes out and discovers it. Americas are not discovered that way. A man has an idea, vague at first. A good idea has to be fostered and encouraged. No one knows how many good ideas have died in inanition. Then he has to make up his mind to go. It is hard to make up one's mind and keep it made up. One needs moral support. After that, he has to get ready. He has to start; he has to keep going. No man can do all these things alone.

For every great discovery, for every great achievement, there have been numberless sacrifices. Every great man stands out against a background of ordinary men and women. He owes his success to hundreds of plain people, some of whom he never knew and many of whom he has forgotten.

Did Isabella of Spain know that Columbus would discover America? Had she any guaranty? Had she reckoned the mathematical chances? No. Columbus had knowledge. Isabella had faith.

The teacher — any teacher — may be likened to Isabella of Spain. Public School or Church School, she believes in "Columbus." She believes in America. She pours out her treasure to equip "Columbus," mind, heart, and soul. The result of this holy pouring out is seen all around us. Churches, libraries, hospitals, clinics. For as Emerson said, "Institutions are the lengthened shadows of men."

A teacher sometimes feels that he has a grievance; that there is no appreciation. Queen Isabella might reasonably object that history has not sufficiently advertised her. She has not, so to speak, appeared in the headlines. Columbus might with justice point out that the continent which he discovered was not even named after him. But that does not change America.

If you are a teacher you have a great opportunity. You may not discover America; you may never see America, but you may discover Columbus. Now that our schools are in full swing, religious and secular, it is not too much to hope and pray that, in some, at least classes, there can be found a possible Isabella, a potential Columbus.

\*Pastor, Middleburg, N. C.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Sail On and On!

By CORA DARLING

Peter looked up, sighed dejectedly, and slid down in his chair.

"I can't do it," he said. "I just can't write them. I can't spell the words, and I don't like sentences anyway."

Peter's older brother, Paul, was just going out the door with his bat and ball. He came back and stood beside Peter.

"You should have written your sentences about Columbus in school," he said. "Then the teacher wouldn't have told you to do them at home. Hurry up and get them done so you can go out and play ball."

Peter scratched his head, ran his fingers through his hair, and frowned so hard he made big wrinkles in his forehead. He picked up his pencil and bit the end off of it.

"You think up your sentences and I'll help you spell the words. Go on. You can remember the stories the teacher told your class about Columbus."

"Oh, yes," Peter sat up straight and his face lighted up. "I can remember everything the teacher told us about him, but you know I just can't write sentences. I never get a hundred in spelling. I can learn history, and I get good marks in 'rithmetic, but I don't see any sense in makin' up sentences on paper. Why do we have to anyway?"

"Everybody has to learn to write sentences," said Paul.

"I can't," muttered Peter, as he pushed his chair back from the table, "I want to play ball."

Paul looked thoughtful for a minute.

"Did Columbus say 'I can't' when the ship on which he was sailing was wrecked off the coast of Portugal?" he asked.

"No," Peter replied. "He swam for miles until he reached the shore."

"And did he say 'I can't' when no one would give him money and ships so he could hunt for the East Indies?" Paul asked again.

"No, he didn't," Peter answered quickly. "He tried for years, until Queen Isabella of Spain sold her jewels to get money for him."

"Well, did he say 'I can't' when everyone said the world was flat and that his ships would fall off the edge?"

"He did not," said Peter. "He believed the earth was round. He wasn't afraid of falling off, or of sea monsters, or anything!"

Peter was smiling now.

"What did Columbus say when his men wanted to turn back?"

"He said, 'Sail on!'" Peter looked at Paul, and he was smiling, too.

"And when the men said they would throw Columbus overboard if he didn't turn back, what did he say?" Paul asked.

"He said, 'Sail on! Sail on and on!'"

Peter's eyes were shining now. "I see," he said. "Columbus didn't give up and say

'I can't', no matter how hard things were. You go on out and play ball, Paul, and I'll make some good sentences. From now on I'm not going to give up just because things are hard. I'm going to be like Columbus and SAIL ON!"

—My Sunday Paper

## ELFIN BAKER

High among the leafy tree-tops  
Where the boughs twine overhead,  
There I saw a bright-eyed wood-elf  
Making acorns into bread.

As he worked, I heard him singing,  
"Acorn flower, soft and white,  
Turn to rolls and loaves of sweet bread  
For our Harvest Ball tonight."

Suddenly a blackbird called out,  
Followed by a screaming jay;  
Master wood-elf quickly vanished,  
Taking all his things away.

Mother thinks I saw a squirrel,  
Father says I dreamed it all;  
But I'm sure I saw a wood-elf  
Making ready for the ball.

—Children's Newspaper

## The Station Cat

By FREEMAN H. HUBBARD

A big black-and-gray tomcat named "Jerry" won fame as a catcher of rats and mice in the Baltimore and Ohio Railroad Station at Baltimore, Maryland, some years ago. Everybody like him, even Mr. Daniel Willard, who was then president of the road. But Jerry had one bad habit. He spent so much time around the coal pile in the boiler room, looking for mice, that he just couldn't keep clean.

One day Mr. Willard saw him walking along the station platform, purring loudly and holding his tail erect, but as dirty as could be. The railroad president called a porter:

"Simpson," he said, "see that this cat gets a bath."

But when Simpson tried to put Jerry into a pail of warm, soapy water, the cat meowed and clawed and ran away. Cat's don't like to get wet. The porter scratched his head. He knew that his boss didn't want to see the station pet looking like a tramp, but what could he do about it?

He talked the matter over with the other folks who worked at the station, and one of them gave him an idea. He tied a bright red ribbon around a milk bottle, attached a card to it, and set up the bottle in the station locker room. Station employees dropped coins into it.

You'd never guess what they did with this money. Well, they took Jerry to a tailor shop and had him measured for a suit—a locomotive engineer's uniform, complete with overalls, a jumper and a peaked

cap. He even had a red bandanna around his neck—the kind the men who ride in steam-engine cabs wore to keep out the coal dust.

They dressed Jerry in this suit. The cat took it good-naturedly, but he didn't like to wear clothes. He felt too stiff to move when the porter set him down on the platform at a place where Mr. Willard would pass on his way to board a train.

The railroad president stopped short and looked at Jerry. "What's this, Simpson?" he asked.

"Well, sir," said the porter, "this rat-killer won't let me give him a bath, so I just had to do something to make him look respectable when you came around."

The Baltimore & Ohio chief was laughing out loud when he boarded his train, while Jerry, without his new uniform, lived happily in the station ever afterward.

—Our Dumb Animals

## Wise for Her Years

A minister once said to a little girl in his Sunday school, "If you will tell me where God is, I will give you an orange."

"If you will tell me where He is *not*, I'll give you two oranges."—Exchange

## CHUCKLES

A mother took her seven-year-old to the optometrist for an eye examination, and he flashed the usual string of letters on the screen—things like E U O P G L—and asked the boy to read them.

He insisted he couldn't, and the optometrist kept using bigger and bigger letters, until the mother came to the horrible conclusion that her dear child was going blind.

"You mean you can't even read that?" she pleaded as the largest letters appeared on the screen.

At this the little fellow became impatient, and said, "But Mother, we haven't had those words at school yet."—Exchange

Joan and Becky were playing together one afternoon in the nearby park. "I wonder what time it is," said Joan.

"Well, it can't be four o'clock yet," replied Becky, "cause my mother said I was to be home at four, and I'm not."

—Exchange

## Bible Quiz

Are these stories in the Old or New Testament?

1. The story of the Wise Men. ....
2. The brazen serpent. ....
3. A man fed by the ravens. ....
4. The little man who climbed a tree. ....
5. The story of Jonah. ....

## Answers to Last Week's Quiz

1. John the Baptist—Luke 1:57-63.
2. Elisha—II Kings 4:32-37.
3. Moses—Hebrews 11:24.
4. Isaiah—Isaiah 9:6.
5. The Prodigal Son—Luke 15:11-20.



# Television Stations Will Aid the South's Attack on Illiteracy

**Brasstown, N. C.**—The first mass attack on illiteracy among adults in this country will be made in the Carolinas, Alabama and Eastern Tennessee soon.

It will be made by The Literacy Movement in the Southeast, with Alabama co-operating, and will offer more than one million adults an opportunity to learn to read and write or to re-learn skills they may have forgotten.

The lessons will be given as a public service over a special group of 10 commercial television stations which will cover North Carolina, South Carolina and the eastern third of Tennessee. The state educational network, with three telecasting outlets, will cover Alabama for the Alabama Literacy Movement which will begin at the same time.

The movement, an outgrowth of the highly successful pilot program over WBTV in Charlotte last winter, was announced by Mayes Behrman, head of the Literacy Division of the John C. Campbell Folk School at Brasstown, and director of the Literacy Movement in the Southeast.

Between now and January when the first lessons will be presented by the participating commercial television stations, hundreds of volunteer workers will be needed to cover so wide an area.

"And there is every reason to believe that they will volunteer," said Behrman. "Experience, first over the educational station in Memphis, Tenn., and last winter over WBTV in Charlotte, has clearly demonstrated that adults who missed the opportunity to learn to read and write early in life still want to learn."

"What is equally important," said Behrman, "the experience has shown that the modern medium of television can be used with complete success to teach reading and writing to adults. This represents a major break-through in the technical problem of teaching adults."

"This movement," Behrman said, "will give adults their second chance."

In the area to be covered—North Carolina, South Carolina, eastern Tennessee and Alabama—there are more than one million adults (25 years of age or over) who are classified as functional illiterates. This means they have had fewer than five years of public schooling and, generally, have great difficulty with even the most elementary reading or writing.

One person out of every five in the area, then, has difficulty with effective reading or writing.

There are more than 200,000 adults in the same area who have never had any formal education.

In North Carolina, nearly four adults out of each 100 have had no formal education. In South Carolina, five per cent of the adult population missed school. In Alabama, 4.5 per cent of the adults did not get to go to school at all, and in eastern Tennessee the percentage is 2.7.

The specially prepared lessons are based on methods devised during more than 30

years of literacy work in 93 countries and in 270 languages and dialects. The work was done by Dr. Frank C. Laubach, a former missionary, who has devoted his life to efforts in this country and abroad to raise adult educational and living standards.

He is the author of the "Each One Teach One" literacy plan. He used the method in many foreign countries, teaching adults to read and write on the condition that each person who learned would teach another person.

But in recent years, the growth of the world's population has exceeded the teaching rate of the "Each One Teach One" method.

Now, the Laubach teaching method—designed specifically for adults and already used with marked success in pilot projects in Memphis and Charlotte—is to be available for the first time on a mass basis in the Carolinas, eastern Tennessee and Alabama.

The television stations will begin presenting the lessons in January. Many stations will offer four of the 30-minute lessons each week, most of them from 6:30 to 7 a.m. on Monday, Tuesday, Thursday and Friday mornings.

There are 98 lessons in the group. Most stations will cover them during a six-month period beginning in January. All stations will present the same 98 lessons in the proper order, but some will offer four and others six lessons each week.

The lessons are designed to teach non-reading adults to read and write at the high third-grade level. After a successful live television experiment in Memphis, the lessons were filmed. The filmed lessons, donated by the Blumenthal Foundation, were used last winter in Charlotte and will be used in the Literacy Movement in the Southeast by Television.

The level of reading and writing achieved by the students is sufficient for a person to pass a test for a driver's license, to read common traffic and street signs easily, to read and write letters, to read the Bible and to make normal arithmetic calculations.

Among the nearly 1,000 persons who learned from the lessons offered over WBTV in Charlotte last winter there are many who are already enrolled in special advanced courses which some communities are able to offer.

In almost every instance, an adult who learns to read and write is greatly benefited, as is his family and the community in which he lives.

## Church Extension Survey in Thomasville District

Dr. Roy Albert Strum, director of the Department of Research and Survey of the Division of National Missions, conducted a general survey of church extension needs in Davie, Davidson and Randolph counties, Sept. 28-Oct. 1, at the invitation of the dis-

trict superintendent, the Rev. John H. Carper. The survey was under the direction of the district and county boards of church extension.

Liberty Church, Liberty-Concord charge, and its pastor, the Rev. R. G. McClamrock, were hosts to the general meeting of all pastors, lay leaders and chairmen of commissions on Christian Stewardship and Finance and Missions in Davie County. At this meeting Dr. Strum gave a presentation of the needs of Methodism in Davie County.

Davidson County was surveyed on Sept. 29-30, and the county Board of Church Extension met at Wesley Heights Church, Lexington, for supper on Tuesday, upon invitation of the Rev. J. Harley Cecil and the women of his congregation. Future church extension needs and plans were reviewed and long range plans for action were studied.

Reports on the needs of Randolph County were studied at the dinner meeting in First Church, Asheboro, and future plans were discussed.

Following are the executive officers of the boards of Church Extension: Davie County—W. R. Davis, president; J. G. Crawford, vice-president; James Summers, treasurer; and the Rev. Alvin Amick, secretary. Davidson—Curtis Leonard, president; James Padgett, vice-president; Charles F. Lambeth, Jr., treasurer, and Rev. Dwight Mashburn, secretary. Randolph—Richard H. Moore, president; L. H. Morgan, vice-president; Sam J. Burrows, Jr., treasurer; and Marshall Williams, secretary.

## Date Set for Forsythe County Leadership School

The annual Forsythe County Leadership School will be held October 18-23, at Burkhead and Centenary Methodist Churches in Winston-Salem.

Morning sessions meet from 10:00 to 12:00 at Burkhead, and evening sessions from 7:30 to 9:30 at Centenary.

Old and New Testament Bible studies, Observation Laboratories in Nursery, Kindergarten, Primary, Junior, Intermediate, Senior and Youth work, Music and Worship, and the Story of Protestantism, will be led by experienced and outstanding persons in the various fields.

A registration fee of \$1.50 should be paid by each local church for those members accepted in the laboratory sections.

## Fisher and Hutchinson Also on S. A. Mission

The *Advocate* has just received word that two more North Carolina ministers—the Rev. Edgar B. Fisher, pastor of Front Street Church, Burlington, and the Rev. Orion N. Hutchinson, pastor of First Church, Thomasville, will be among the twenty pastors who will sponsor a Methodist Mission to South America this fall. The members of the evangelistic teams will leave Miami on October 21 and return on November 20.

The story of the mission was carried in last week's *Advocate* in connection with the announcement of the appointment of the Rev. E. H. Brendall of Central Church, Mount Airy, as a member of the group.





St. Paul's Methodist Church of Carolina Beach will celebrate its annual homecoming on Sunday, October 11. A former pastor, the Rev. W. M. Wells, director of the North Carolina Methodist Student Movement, will be the featured preacher.

Homecoming was not celebrated at St. Paul's last year, as the church was then engaged in building complete new facilities. This year, with the program complete, the congregation is anticipating an unusually great occasion. A picnic dinner on the grounds will be shared following the morning worship service, and there will be a hymn sing and memorial service in the afternoon.

St. Paul's is known as "Methodism's Mission to the Carolinas," because during the summer months tourists, vacationists and other visitors comprise around two-thirds of the congregation.

## Laymen's Day Set for October 18

New York, Sept. 15—Laymen will occupy pulpits in thousands of Protestant churches, preaching sermons and conducting services of worship, on Laymen's Sunday, October 18.

This Sunday is set aside in churches all over the United States and in Canada for laymen to participate in their churches. It is their day to give public witness to their faith, to pledge renewed participation in the church's life and work, and to rededicate themselves to the will of God and the needs of people.

The day is sponsored by United Church Men, a general department of the National Council of Churches which also sponsors Community Fellowship Rallies. Both Laymen's Sunday and the Fellowship Rallies fall within Churchmen's Week, October 18-24.

"The purpose of the special Sunday observance on the third Sunday in October is not to minimize the importance of the ordained ministry," said Samuel J. Patterson, Jr., general director of United Church Men, in announcing the annual observance.

"Rather, it is to enlist and encourage all laymen to take part fully in the life and witness of the church. Pastors who have made sure that this observance is included in the calendar of the congregation and have given it endorsement, testify that they have been richly rewarded. Also, their sympathetic counsel with laymen responsible for the worship on that day has been greatly appreciated."

## Christians in Hiroshima Consider Peace

A small group of Western Christians, living and working in the atom-bombed city of Hiroshima, Japan, took time out recently to put on paper some of their thoughts on peace.

The statement was prepared for distribution at the time of the mass "Anti-Atom and Anti-Hydrogen Bomb Conference" in Hiroshima. It was sent in English to Western Christians attending the conference and in Japanese to Japanese Christians.

The statement, which was commended by some of Hiroshima's leading Japanese citizens including the mayor, said in part.

"The love of Jesus Christ in our hearts is the compelling force which incites us to make efforts for peace. The basis of our thinking and the approach of our action is the Christian teaching on 'taking the beam out of one's own eye,' 'forgiving one's brother' and 'being reconciled.' According to the basis and the principles of our concern, we would like to emphasize the following:

"1. As for war, our concern is not just for ourselves, our own particular country, or any one race or class—it is worldwide, embracing all people.

"2. We are against all kinds of war and violent attempts to solve problems, as well as all feelings of anger, blame and narrowness that might lead to violent deeds.

"3. We realize that we are not innocent regarding the wars of the past and their evil consequences. We are repentant before

God and our fellowmen because of our share in mankind's guilt.

"4. We strive through prayer and self-reflection, as well as through wide contacts with others, to discipline our tendencies to all negative feelings. That is, we seek to be persons of peaceful intentions—filled with the love of Christ toward others. At the same time, we are alert for the opportunity to give definite and practical expression to our intentions.

"5. Our efforts for peace must include the practical expression of help to the victims of man's failure to live in peace in the past. We, therefore, include in our quest for peace efforts to aid the victims of the atomic bomb and are assisting in the program of the Christian Rehabilitation Center for Hiroshima atomic victims."

## "Church by the Side of the Road" Marks 34th Year

On Sunday, October 4, the people of the Reeds Methodist Church, in Davidson County, celebrated the church's second annual homecoming, with the Rev. Bryce Parker, pastor of Laurel Hill-Davis Chapel Churches, Candler, N. C., as guest minister.

The church had its beginning in 1925, when a group of interested Methodists in the village of Reeds decided that a church of this faith should be built there. Most of the Methodists in the area had been attending Bethel, a little frame church located between Reeds and Tyro. In keeping with the trend for building and consolidation that affected both schools and churches in the 20's, this group of Methodists decided to organize and build a Reeds Methodist Church.

It all began with an invitation extended to the Rev. Robert Mock, a Methodist minister, to come and conduct a revival, which was held in the Reeds School auditorium. From this meeting, on July 6, 1925, a church and Sunday school were organized, with twenty-three and forty members, respectively. Church services were held in the school house and in Reeds Baptist Church for about a year.

In the fall of 1925 work was begun on the brick edifice, modern for its day, which now stands on a knoll in the village of Reeds on the Lexington-Mocksville highway. The building had a large sanctuary and six classrooms.

The first pastor was the Rev. R. F. Honeycutt, who worked for two years in getting the infant church started. The first services were held in the new building in 1926 before it was completely finished. In succeeding years the following pastors served the church: R. C. Goforth, J. W. Ingle, J. P. Hornbuckle, Jr., McRae Crawford, Byron Nifong, T. G. Madison, Clarence Isley, Grady Dulin, Eugene Lamb, Clegg Avett, Russell Young, Jr., and the present pastor, the Rev. Dwight Mashburn.

The Reeds plant today includes three buildings—the church, a fellowship hall, and a parsonage. The membership now numbers over three hundred. The church has been called the "Church by the Side of the Road," and is "a friend to man" and an instrument for God's service.



## Symposium on Religion and Psychiatry October 15

Plans are now complete for the Symposium on Religion and Psychiatry to be held at the Dortha Dix Hospital (State Hospital) in Raleigh, N. C., on October 15.

Subjects of the four lectures will be "The Uniqueness of Psychiatry and Religion," "The Nature of Conflicts Between Psychiatry and Religion," "The Common Grounds Between Psychiatry and Religion," and "Religion, Psychotherapy and Motivation."

Guest speakers will be Dr. Kenneth E. Appel, professor of psychiatry at the University of Pennsylvania School of Medicine, Philadelphia, and president of National Academy of Psychiatry and Mental Health; Dr. M. Royden C. Astley, professor of psychiatry at University of Pittsburgh School of Medicine; Dr. Hans Hoffmann, associate professor of Theology, Harvard Divinity School, and director of the Harvard University Project on Religion and Mental Health, Cambridge, Mass.; and Dr. Wayne E. Oates, professor of Psychology of Religion, Southern Baptist Theological Seminary, Louisville, Ky.

The moderators and discussants will be outstanding leaders in the two fields.

Registration begins at 9:15 a.m. The meeting is sponsored by the hospital, with no cost to any visitor. An invitation is extended to ministers and doctors of the area to attend all sessions.

## Dr. Brewster Asks Support of Medical Missions

Why can't American Christians become as enthusiastic about the medical mission work their churches have been doing overseas for 100 years as they have become about various secular programs of medical relief popularized recently?

That question was posed by Dr. Harold N. Brewster of New York and Montclair, N. J., to 250 persons August 27 at the Appalachian Methodist Missionary Conference at Buckhannon, W. Va. Dr. Brewster, the medical secretary of the Methodist Board of Missions, is a former medical missionary to China and Sarawak (Borneo) and author of the 1959-60 Methodist mission study book, *The Church and Medical Missions*.

Medical missions, which are a vital part of the world mission of the Christian church, have never had fear as any part of their motivation, Dr. Brewster said. The motivation for the medical missionary, as for all missionaries, is a love of people and a compulsion to share the knowledge of the Christian faith with all men, he added.

The contrast between the support given to just one of the secular medical projects, the "Hope" ship, and the support given to medical missions by church members is revealing, Dr. Brewster said. The ship project, which probably will benefit three or four port cities, will cost about \$3,000,000, he said. In a survey of medical missions just released, 330 mission hospitals overseas reported a total annual income of only \$1,600,000 from all Christian sources in America, he added.

"Somehow our churches have failed to challenge their members to support cen-

tury-old medical mission work in the same way that secular agencies have challenged Americans generally," Dr. Brewster said. "The reason certainly is not that a need does not exist for medical missions. If every one of the almost 10,000,000 members of the Methodist Church gave \$1 per member for medical missions, still we would only be scratching the surface of need."

In spite of the comparatively small support for medical missions, the statistics sound fairly good, Dr. Brewster said. The recently completed survey showed, he added, 1,000 hospitals, 1,400 missionary doctors, 2,000 missionary nurses, 2,500,000 patients treated annually in mission hospitals, 5,000,000 out-patients treated annually, and "thousands and thousands" of nationals at work in missionary medical work.

In the Methodist Church, some progress has been made in medical missions since World War II, especially in building new hospitals, Dr. Brewster said. Most of this building has been made possible through Methodist gifts during the annual church-wide Week of Dedication offering. Without the proceeds from this offering, Dr. Brewster said, "I don't see how any of the essential capital improvements could have been made."

## Miss Whisner Goes to Raleigh

After two years of fine service to the Board of Publication and the *ADVOCATE*, Miss Elizabeth Whisner, news editor, returns to her former home in Raleigh as this issue goes to press. As editor of the Children's Page, news editor, secretary to the editor, and general source of information on everything that gets lost around the office, she cannot be surpassed. Reluctantly we release her at the request of the Rev. Paul Carruth and the Methodist Commission on Christian Higher Education of the N. C. Conference, and we know that she will prove as helpful to them in her new position as she has to us.

Miss Whisner began her work with the *ADVOCATE* as editor of the Children's Page when she was on the staff of the Raleigh Children's Home, some three years ago, and later came to us as a full-time worker.

We are delighted to announce that she will continue to edit the Children's Page from her home in Raleigh, and material for this page should be sent to her at 518 N. Bloodworth St., Raleigh.

## New Trinity Church Dedicated at Winston-Salem

Two special services marked the day of dedication for the first new church built in the Winston-Salem area in twenty years on Sunday, Sept. 20. The sermon was given at eleven o'clock by the Rev. L. A. Scott, and at 1:30 by Dr. Lee F. Tuttle, district superintendent. Dr. C. E. Rozelle offered prayer, and the Act of Dedication was performed by the minister, the Rev. Frank B. Cook, and Mr. T. W. Comer.

Trinity was organized in June, 1948, under the supervision of Dr. H. G. Allen, who was then superintendent of the district. The building was made possible by the efforts of the City Mission Board, which secured approximately \$30,000, two-thirds of which was given by members of Centenary Church. First pastors were the Revs. LeRoy Scott (1950-54) and M. W. Edwards (1954-55). Dr. C. E. Rozelle was district superintendent during this period of expansion.

According to the official history compiled by T. R. Comer, Sr., and H. C. Newman, one of the great helps to Trinity was the formation of the Winston-Salem Capital Assets Fund under the leadership of Dr. Kenneth Goodson, who was superintendent during 1954-56. This fund gave Trinity \$12,000 in return for an investment of \$6,000 by the church. The fund was continued under the leadership of the present superintendent, Dr. Lee F. Tuttle, who has the joy of seeing Trinity debt-free. Trinity's part of the pledge was largely paid during the ministry of the Rev. Glenn McCulley, who served as pastor during 1954-58.

## Mrs. Ralph Ward Speaks at Centenary Church

Mrs. Ralph Ward, wife of the late Bishop Ward of China, spent the weekend of Oct. 4-5 at Centenary Church, Winston-Salem, where she spoke to the Senior High MYF on Sunday evening on her experiences as the wife of a missionary bishop.

At eight o'clock the same evening she spoke to an informal meeting of the Commission on Missions, sharing with them her concept of the mission program of The Methodist Church.

She was the guest speaker at the general meeting of the WSCS on Monday morning when 22 circles combined to hear her talk.

## Boys and Girls

... How about a pair of binoculars, a radio, or a bicycle?

If you want to know more about how you can get these prizes, just write a postcard to

Circulation Manager  
Box 508  
Greensboro, N. C.

Say, "Please send information on the subscription campaign," and be sure to sign your name and address.

We will send you a big 18-page catalogue of valuable prizes which you can earn by a few hours of after-school work selling subscriptions to the N. C. *CHRISTIAN ADVOCATE*.



## Filled with the Holy Spirit

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Acts 2

Lesson Scripture: Acts 2:1-4, 22-24, 32-38

When we read the Old Testament we are impressed with the fact that many of the mighty acts recorded there are said to have been the direct result of the Spirit of God. Even the feats of physical strength performed by Samson occurred only when "the Spirit of the Lord" came upon him. Examples of this could be multiplied indefinitely. Perhaps the best example is seen in the stories of the birth of Christ. So great was Jesus, and so profound was the impression he made upon those of the Jewish community who knew him, that, to them, his coming into the world could have only one primary cause—the Spirit of God.

Now in the New Testament, as we read the accounts of the beginnings of the Christian Church we see how, even a half-century after the remarkable outpouring at Pentecost, it was still being remembered and talked about. And so, just as the Spirit of God brooded over the chaotic wastes of the uncreated world and brought order out of disorder; just as that same Spirit whispered messages into the ears of prophet and psalmist; then revealed itself once again in the coming of our Lord, so the birth of the church was attended by what has been called "a divine disturbance," which men have looked back upon ever since. The memory of this experience was still so vivid at the time Luke wrote that he is able to re-capture the quality of it—no doubt because he had got it from individuals who were there and shared it.

Why did this remarkable demonstration of unity take place? We are told: "They were all with one accord in one place." It takes more than a mass of human beings herded together (as in a vast railway station) to generate a spirit such as we see at Pentecost. They had come together because of one thing—their devotion to a crucified and resurrected Lord. The love they had for him was so warm it melted their differences, and a tremendous feeling of unity was present. They understood each other because they had the same dominant interest and loyalty. When will this spirit return to the church again? Do we see signs today of its brooding power in the new interest in a united Church of Christ? Perhaps Christendom has already achieved union in the hearts of those who are possessed by the Holy Spirit! And no denomination has a monopoly on them. They are to be found in all the churches, God bless them! They are the ones who are to lead the way to a greater unity among Christians. When they succeed, then our two-hundred-fifty denominations will no longer be a standing rebuke to be used by our enemies to weaken the power of the church!

After giving an account of the descent of the Holy Spirit, Luke quotes from the sermon of Peter. The fact that the sermon had such a remarkable effect made people remember it for a half-century, so that Luke no doubt found many who could still quote the daring phrases that Peter hurled into the faces of his hearers until they cried out "Brethren, what shall we do?" Peter's reply was "Repent, and be baptized." As we contemplate the spiritual condition of our church and our country today—the materialism, the lawlessness, the over-indulgences, the crime, the waste of public resources—we, like Peter's audience, are led to ask "Brethren, what shall we do?" Maybe the answer is the same now as it was then—repent!

## A SHORT, SHORT STORY

Years ago a man knelt with his pastor and prayed as he committed himself to God to tithe. His first week's pay was \$10, and the tithe was \$1. As he grew older, he became more prosperous, his tithe was \$7.50 a week, then \$100 a week, then \$200, then \$500.

He sent his friend the pastor a wire, "Come to see me." The pastor arrived at the man's beautiful home. They had a good time talking over old times. Finally, the man came to the point: "You remember that promise I made years ago, to tithe. How can I get released? It's like this: When I made the promise, I only had to give a dollar, but now it's \$500. I can't afford to give away money like that."

The old pastor looked at his friend. "I'm afraid we cannot get released from the promise, but there is something we can do. We can kneel and ask God to shrink your income so you can afford to give a dollar."

—Thomas A. Clark

From Mount Vernon Columns, Mount Vernon Place Meth. Church, Washington, D. C.

◆ ◆ ◆

"From the cowardice that shrinks from new truth,

From the laziness that is content with half-truths,

From the arrogance that thinks it knows all truth,

O God of Truth, deliver us."

—An Ancient Prayer

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

"Whatsoever Things Are Lovely" Poems  
Order of Book-dealer or author, Sneed Ogburn, 1227 E. Washington Ave., Charlotte 3, N. C.

GROOMETOWN METHODIST CHURCH  
desires 50 medium size trays for Church dining room. Contact: Mrs. Wanda Venable, Route 7, Greensboro, N. C.

Quality Church Windows since 1906  
HIGH POINT  
GLASS & DECORATIVE CO.  
A. W. Klemme, Pres. & Mgr.  
Box 101 High Point, N. C.

CHURCH FURNITURE  
WRITE FOR free CONSULTATION  
DESIGNING  
ESTIMATES  
CATALOG  
Ossit  
CORP. OF VIRGINIA  
BLUEFIELD, VA.

CHURCH, CLASSROOM  
FURNITURE  
Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write  
SCHOOL EQUIPMENT, INC.  
P. O. Box 586 Siler City, N. C.

## Brevard College

Owned by Western North Carolina Conference

offers

Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

the completely remodeled  
HOTEL KNICKERBOCKER  
120 W. 45th St. • JUdson 2-4200

Everything new for your comfort and convenience. Completely new rooms — most modern furnishings including air-conditioning. Radio & Television in every room.

Rates from \$4 per person 2 in room  
Special Group Rates — Write for Details

(under new management)  
DAVID MEITERMAN  
Mgn. Dir.



in the heart of Times Square

NEW YORK



STOP  
CLIMBING  
STAIRS

Avoid  
Heart Strain  
and Fatigue  
with a  
Home Elevator



Inclin-ator travels up and down stairways—Elevette fits snugly into closet space. Ideal for invalids and older folks, with safe push-button controls. Uses ordinary house current. Used in hundreds of nearby homes. Call or write today for free survey.

MONARCH  
ELEVATORS

Freight & Passenger Elevators  
Greensboro, North Carolina  
Charlotte • Raleigh  
Roanoke • Augusta • Greenville



## LETTERS TO THE EDITOR

### Are British Clergy Lazy?

Dear Sir,

My attention has been directed to your editorial under the above caption and I have been asked to comment on what you had to say.

Before I deal with the main issue just a few corrections on matters of fact. The Church of England is not 'part of the government' nor is it a government sponsored institution in any way. Its resources are administered by a central authority known as the Church Commissioners whose annual income is supposed to be about 80 million dollars. This is derived chiefly through benefactions which have accrued through the long history of the Anglican Church. It is applied in various ways. Some of its funds are used to guarantee a minimum stipend of about \$2,000; others to assist in the erection of new churches in areas of development. It is true, as you observe, that many clergy are supported by these funds and not by the contributions of their parishioners. It is also doubtless true that without these subsidies, the clergy might be driven by economic motives to work harder to fill the pews and increase the collection.

The main issue of your editorial seems to revolve as to whether a clergyman can pursue a secular calling and do the work of a parish minister in his spare time. Consider the facts of the situation. The average English Parish consists of about 5,000 souls for each of which the Vicar regards himself as being responsible even though they may attend the Methodist, Baptist or Roman Churches. This means that in the parish there are 1,500 homes so that if the minister visits each of them once a year he must make 30 calls per week or six per day. In addition there will be in his parish an average of 60 deaths and 80 births every year whilst at least ten of his homes will encounter illness every week. Even on the basis of a 72 hour week he will have his work cut out to deal with his pastoral responsibilities alone. In addition there will be hospitals and schools and old peoples' homes to visit, welfare committees, fraternals with his fellow ministers; innumerable letters to write and answer, references to supply, signatures to witness, marriage guidance to give, etc. etc. and etc.

But supposing John Strong is called to be not only pastor and priest, guide, philosopher and friend to all and sundry but also to be a preacher of the Gospel of Christ what then? There never was a time when this Gospel needed to be more fearlessly proclaimed and made relevant to the needs of the age. But to present it in terms which can be understood by the wayfaring man and to make its relevance to the tremendous problems of our day and generation plain will call for long hours of reading and reflection from John Strong. He will have to wrestle in thought for the sake of his people. He will have to spend much time on the Mount with God if he is to bring something of the divine presence to those who toil in the plains. The hardest job of the modern clergyman is the salvation of his own soul. (Paul had that experience too) and there are only twenty four hours in the day. The needs of the average English parish call for the labours of a spiritual and intellectual Hercules. How any clergyman with any vision of the possibilities of his high calling can pretend to fulfil them in his spare time is beyond understanding. Of course the idea is not original to John Strong. The Roman Catholic Church tried it in the worker-priest experiment but it was not a success. Let the cobbler stick to his last! If John Strong is a faithful sower of the seed of the Kingdom he can safely leave the eventual issues with God.

Are the British Clergy lazy? The answer seems to be that some are and some aren't. In other words, just as they are lazy men in all walks of life, so unfortunately they are to be found in the ranks of the Holy Ministry. But they are not lazy because there is nothing to do; only because they have somehow failed to catch the vision of the spiritual and moral needs of their generation.

Arthur R. Ankers

Wolverhampton, England

### Methodism in Italy

Dear Editor:

I have just received and read the 20 August issue of the Advocate. You cannot measure what it means to me and our family to read of our home Conference and its labors from this distance.

The article "The Mother House" dealing with our

home for children in Naples, Italy, related that Methodism is almost unknown in Italy. This certainly is true, and it can be said of all other Protestant denominations. There is a Methodist Church in the little town where we now make our home. Our Chapel took a large Christmas party out to them this past Christmas in the form of ice cream, and wrapped gifts for all the children. It has a membership of about 80 people. The pastor has a circuit of Methodist churches in this general region. He is making some little progress. He has small congregations in Venice, and also in another nearby town. The local Masonic group composed of men from our military installation has assisted

this minister and his cause by supplying him with the equivalent of one year's car expense, and now a mimeographing machine. I would that I might go and preach for them in Italian, but my command of the language is not excellent yet. I have had conversations with many of the members and it is good to have the fellowship with them. They are Christians in this Church at no small cost.

I read also that our youth are coming through Italy in their caravan but I do not see where their stops may be. Perhaps we could meet if I knew their itinerary.

Wayne G. Shelton  
Chaplain (1st Lt.) USAR

For the utmost in convenience,  
utility, and beauty, use the

## Methodist Weekly Church Bulletin SERVICE



**T**HE METHODIST WEEKLY CHURCH BULLETIN SERVICE offers the utmost in convenience. You simply subscribe to the service and every month, with no more effort on your part, you receive new and beautiful bulletins for each Sunday at minimum cost.

The Methodist Weekly Church Bulletin Service offers the utmost in utility. Printed on paper ideally suited for mimeographing, multi-lithing, or multigraphing, the bulletins may be obtained with or without a message on page four. These messages are Methodist-centered—planned to link your church with the onward-moving Methodist Church throughout the world. Pages two and three are blank for printing the order of the service and announcements.

To help the minister plan his sermons, an advance catalog which lists the general subjects of each of the year's bulletins is sent to him. The catalog also lists the Methodist board or agency from which information on the subject is available.

To give you the utmost in beauty, the illustrations have been chosen from paintings, photographs, and kodachromes, and skillfully lithographed in two contrasting colors. The Christmas and Easter bulletins are in four colors. Matching pieces for these two days are available.

Subscribe today and begin taking advantage of the Methodist Weekly Bulletin Service—a good way to relieve your mind of one more worrisome detail, because these handsome bulletins arrive one month in advance, regularly and without fail! Minimum order, 50 per Sunday. Order in multiples of 50 per week; order 60 days in advance. (AP) **95c**

Add state sales tax where it applies

FILL IN AND MAIL TODAY!

**Cokesbury**  
RETAIL DIVISION OF THE METHODIST PUBLISHING HOUSE

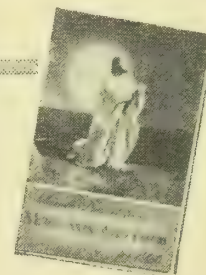
Atlanta 3 • Baltimore 3 • Boston 16  
Chicago 11 • Cincinnati 2 • Dallas 1  
Detroit 1 • Kansas City 6 • Los Angeles 29  
Nashville 3 • New York 11 • Pittsburgh 30  
Portland 5 • Richmond 16 • San Francisco 2

Please send me, free, the Bulletin Catalog.

SEND TO \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ ( ) State \_\_\_\_\_



Write For  
Free Catalog

Just fill out this coupon and we'll send you free, a copy of our Bulletin Catalog for 1960. Lists the general subjects for all of next year's bulletins.



# Religion in Russia\*

## III. Looking for People I Found the Church

By DOW KIRKPATRICK

When the invitation came to be a member of a small group of American and German Methodists going to Russia, my first question was: Why are we going? Is this to be just a sightseeing trip?

There, of course, will be sightseeing, but beyond that we are going to see what we can of the life of the Christian Church there. The first reaction of many people to this is: I didn't know there is a church in Russia. Does the Communist government permit church life? Isn't it a godless country?

Our first day was given over entirely to being led about the city of Leningrad by a guide. Most of the second day was given to the Hermitage, one of the world's greatest art collections. By the afternoon of the second day I was restless to break free and go on my own to meet some "people."

How do you meet the people of a new and strange nation? First, I went shopping. Even walking along the streets one is frequently approached by a Russian who wants to talk. English learned in school needs use to keep it brushed up. So we talk awhile and then move on. Inside the stores the clerks and other customers enjoy meeting an "Americano."

The stores are fully stocked with consumer items. The people are buying. The quality of the goods is not equal to American goods, and the styles of clothing would look old-fashioned to us (though with the "sack" trend, I'm not sure how long this will be true).

The worst mistake we make as Americans with regard to the rest of the world is to evaluate an idea by the material prosperity it brings its people. If an American expects to go to Russia and prove that democracy is better than Communism, by pointing to impoverished people as over against well-fed, well-dressed Americans, he's in for a rude awakening. They are rapidly approaching our standard of living.

Karl Marx said history is to be evaluated in economic terms. The average American has fallen into this serious error. We must know better reasons than materialistic reasons why democratic freedoms are superior to Communist totalitarianism.

Meeting people on the streets still isn't enough—I want to get into homes and talk at greater length with people about their life. We have the name and address of a young girl who will be able to help us. We take a taxi to her address. No one speaks English, but the hands are wonderful means of communication. Before long we have made out the information that she has gone for a walk and will be back in ten minutes.

At the end of the block in the glow of sunset a church is to be seen. I'll go investigate while my friends wait for Naida to return. We've seen dozens of church buildings already in two days, but none of

them functioning churches. When we have approached them they turn out to be museums, tool shops, in one case an ice skating rink, or just empty. So I walk down the block to see, and the most amazing experience results.

Around this church is a park and people are seated on the benches. The doors are open and people are going in and out. This is encouraging. So I move in slowly. In the vestibule is the unmistakable scent of incense. A step inside the inner door and there is a scene never to be forgotten. At first, I can't make it out, but sight and sound soon become adjusted. There is singing; there is movement of many people.

The altar is hard to find because the worshippers are so thickly crowded around it. It is impossible to get close to it, for they are moving, constantly, crowding to a lectern before the altar, stopping, bowing, kissing an icon, and moving on. Soon it is evident, there is no priest. This is not the orderly liturgy of the Orthodox Church.

This is an unorganized mass of hungry hearts who have crowded into the church to bow innumerable times before sacred objects, kneeling, crossing themselves, touching forehead to the floor, and singing spontaneously the chorales of an ancient faith.

While out looking for people, I had stumbled onto the church. The church, too, is just people. When the singing came to an end, there would be a moment's pause, then a voice from some corner of the sanctuary would start another. Soon the whole worshipping multitude had picked it up.

There are priests and services, but this unorganized moment of worship seems to say more about the soul of Russia than any other experience. After seeing this, we then noticed at other buildings, formerly churches, how often people are to be seen kneeling on the sidewalk before the empty or desecrated building, kissing its outside walls, crossing themselves before its remaining symbols.

The heart still cries out for God.

## How to Be Miserable

Think about yourself. Talk about yourself. Use "I" as much as possible. Mirror yourself continually in the opinion of others. Listen greedily to what people say about you. Expect to be appreciated. Be jealous and envious. Be sensitive to slights. Never forgive criticism. Trust nobody but yourself. Insist on consideration and respect in everything. Demand agreement with your own views on everything. Sulk if people are not grateful to you for favors shown them. Shirk your duties if you can. Do as little as possible for others. Love yourself supremely. Be selfish.

This recipe is guaranteed to be infallible 100 per cent.

## IN PASSING

Lack of space has made it impossible for me to report on recent visits to the churches, but I have been busy each Sunday.

On August 30, I spoke at Groometown, where the Rev. E. F. Bradley is pastor. This lovely little white church is almost hidden behind a grove of trees. Not long ago it was a country church; now the city of Greensboro has extended so far that Groometown is practically a part of it. Where once there was nothing but farms, most of them belonging to the Groome family, now there are housing developments and lovely homes. The church still has a large number of the Groome family, but new members are being added all the time, and the community is no longer what it was some years ago when the first Groome bought a large tract of land and settled his children around him.

Konnoak Hills Church is on the outskirts of Winston-Salem, in the midst of a rapidly expanding residential section which is characterized by a pattern of small and medium-size homes, well-built and meticulously cared for, with an abundance of flowers and shrubs. Only three years old, the congregation is now planning to build their sanctuary along the same architectural lines as the very modern educational unit now in use. A new parsonage is being completed across the street. Konnoak Hills is a growing, lively church, and one example of its enterprise is the fact that every family in the church receives the *ADVOCATE*. Much credit for the splendid record goes to the pastor, the Rev. J. E. Cochrane.

Another Every-Family church is Rutherford College, where the Rev. R. J. Starling is pastor. In a small community which once was the seat of a Methodist junior college, this church is made up of a group of wonderful people who have kept alive the traditions of a college community after the school has been gone for many years. Just on the outskirts of Valdese, the village is within sight of the mountains. A new education building is being completed, which will be one of the best of its type in the state.

I had the pleasure of renewing acquaintance here with an old friend, the Rev. M. W. Mann, formerly of Virginia, who, with Mrs. Mann, is making his home there. Retired from the active ministry, Mann is not retired from work, and his hobby of gardening, and his experience with farming has made it possible for him to take the old family home there and make it into a thing of beauty. He is one of the fortunate ministers who are able to make retirement fun, instead of a period of boredom.

Roberta Church, near Concord, stands on a hill in the village of Roberta. A new and attractive building, a wide-awake and co-operative congregation, all combine to make this one of the best of the small churches in the WNC Conference. The Rev. and Mrs. Earl Hansell, with whom I have spent many pleasant hours while attending Annual Conference at Lake Junaluska, are happy here and looking forward to enjoying a new parsonage soon.

\*This series of articles is reprinted by permission of the *Atlanta Journal* in which they originally appeared.



DS

NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY  
LIBRARY  
DURHAM N. C.  
DEC 15 1959

October 15, 1959

Volume 104

Number 41

—Photo by Oxenford Studio



*Catawba Methodist Church*



# Carolina Briefs

Mrs. Leila W. Weldon, 82, mother of Dr. Wilson O. Weldon, pastor of Myers Park Church, Charlotte, died September 30, in Columbia, S. C. Funeral services were held in Columbia. She was the widow of the Rev. John W. Weldon of the South Carolina Annual Conference. Surviving Mrs. Weldon, besides her son, are Mrs. W. A. Seegers of Columbia, and Mrs. R. E. Castillo of Piedras, Porto Rico, and several grandchildren.

Homecoming services were held at Ellis Chapel, Bahama Charge, on Sunday, October 11. Following the morning service, a picnic dinner was shared by members and friends, according to the pastor, the Rev. R. H. Lewis.

Mebane Church, under the leadership of the Rev. C. H. Mercer, pastor, is conducting a Sunday Evening Revival during October. Ministers preaching at these services during the month will be the Revs. Randall Baker of Haw River, Roger Garland of Saxapahaw, Hubert Hodgins of Leasburg, and the pastor.

A Senior Citizen's Club was organized at First Church, Hickory, on October 8. The club is open to both men and women over fifty years of age. This is a co-operative venture, with the church furnishing the place of meeting, the Council of Church Women providing the refreshments, and the Hickory Recreation Commission, the leaders. Transportation will be provided members of the club, wherever necessary.

The Joy Outlook class of Hawthorne Lane Church, Charlotte, recently contributed \$1,660 to needy school children and inspired editorials in both Charlotte newspapers. "It remained for a Sunday school class to become the conscience of the community," said one writer. The Men's Bible class of this same church pledged \$20 for the same purpose. Said the pastor, the Rev. W. Jackson Huneycutt, "I believe that the people of Charlotte and Mecklenburg County would feed the hungry children in our schools if some organization gave them the opportunity. . . . The action of the two classes in our church causes a minister to take heart, for this is proof that the love of Christ has taken root in the hearts of the people and that love abides in the world."

Paul Ervin, WNC Conference lay leader, was the speaker at the Laymen's Day service at Cole Memorial Church, Charlotte, Sunday morning, October 11, and T. W. Aldred of Charlotte, spoke at the evening service the same day. Mr. Aldred is a member of First Church, Charlotte, and a reserve delegate to General Conference.

Edwin L. Jones of Charlotte, WNC Conference Lay Leader, will be the speaker at the special Laymen's Day service at Asbury Church, Lincolnton, on October 18.

Mrs. J. B. Tabor, 96, widow of the Rev. J. B. Tabor of the WNC Conference, and mother of the Rev. J. B. Tabor, Jr., pastor of Franklin Heights Church, Mount Airy, died at Statesville on October 1. The funeral was conducted in Broad Street Church, October 3, by Superintendent J. Elwood Carroll and the pastor, the Rev. Julian A. Lindsey.

The Rev. James H. Trolinger, 69, retired member of the WNC Conference, died October 2, at Asheville. He is survived by his wife and daughter. The Trolingers had

made their home in Randleman. Mr. Trolinger had served in the Methodist Ministry for 37 years, retiring in 1954. He had served churches at Anderson, Rockingham and Greenville, S. C., and at Randleman, Midland, Littleton, Lovejoy, Seagrove, Cole-ridge, Advance, Greensboro, Cleveland, and Flat Rock, N. C. He also served at Chase City, Va.

The Children's Home in Winston-Salem observed its 50th anniversary on November 8, at 4 p.m., when Bishop Nolan B. Harmon dedicated the parsonage of the Children's Home Church.

Homecoming services will be held at Buckhorn Methodist Church on the Kenly-Buckhorn charge on Sunday, October 18, at the 11:00 o'clock worship hour. The speaker is the former pastor, the Rev. J. K. Bostick, now pastor of Webb Avenue Church, Burlington. Picnic dinner will be served on the grounds following the service. The Rev. Henry F. Pollock is pastor.

Dr. Edmund Perry of Northwestern University was the guest preacher at Memorial Methodist Church, Thomasville, last Sunday (October 11) Dr. Perry participated in the Thomasville Area Training School this week.

The Rev. Charles P. Bowles, pastor of the West Market Street Methodist Church, will speak at the 4 p.m. vesper service to be held at Bennett College on Sunday, October 25.

Eschol Church, said to be the oldest Methodist church in Wilkes County, has a modern building of contemporary design. The new building is heated by circulating hot air and has two classrooms. The Rev. J. L. Johnson of Wilkesboro is the pastor.

Homecoming Day will be observed at North River Church, Beaufort, Route 2, on Sunday morning, October 18, when the pastor, the Rev. James E. Smith will bring the message. Dinner will be served on the grounds and all members and friends are invited.

Asbury Church, located on Route 1, Cove City, observed homecoming day, October 11, when the Rev. B. B. Slaughter, a former district superintendent, preached at the morning hour. That evening the Rev. John M. Cline, pastor of Ann Street Church, Beaufort, began a revival which will continue until October 20. The pastor is the Rev. R. R. Blankenship.

Dr. Haywood L. Harrell, pastor at Pink Hill, Goldsboro District, was leader in Youth Activities Week recently at Basnight Memorial Church, Ahoskie. He taught "Boy-Girl Friendships" to the younger teenagers in the afternoon, and "Preparation for Christian Marriage" to the older teenagers in the evening. Approximately 50 attended.

Mr. and Mrs. Gurney P. Hood have presented to Louisburg College a complete set of THE INTERPRETER'S BIBLE as a memorial to Mrs. Orina Kidd Gardner who passed away on July 18, 1959.

Ralph D. Richardson, one of the leaders in the Greensboro District No Vacant Pulpit program for a year and a half has been recommended for license to preach by the Quarterly Conference of Centenary Church, Greensboro.

Bishop Edgar A. Love, of the Baltimore Area of the Methodist Church, will deliver the address when Bennett College observes its annual Founder's Day with a program in Pfeiffer Chapel at 11 a.m., Sunday, October 18. Bishop Love is also vice-chairman

of the college trustee board. Bennett College was founded in 1873 as a co-education institution but become a woman's college in 1926 when the late Dr. David D. Jones was called to the presidency.

Haywood Street Church, Asheville, will observe its 65th anniversary, October 25, according to the pastor, the Rev. John L. Hamilton. The Rev. T. A. Grove, a former pastor, will be the guest speaker at the eleven o'clock hour. A picnic lunch will be served in the fellowship hall of the new education building, after which open house will be held from 2 to 4 p.m. All former pastors, members and friends are invited.

Robert McFerrin, baritone, referred to by one critic as a "one-man choir," will open the 1959-60 lyceum series at Bennett College with a concert in Pfeiffer Chapel on the night of Friday, October 16.

In four years the North Wilkesboro District, under the leadership of the Rev. Garland Stafford, has paid \$4,000 on the original debt of \$9,000 on the district parsonage, leaving only \$5,000 to finish the job.

Reeves Chapel Church of the Asheville District was dedicated by District Superintendent Robert G. Tuttle and the Pastor, the Rev. Gordon Keeler, on Sept. 20, according to a belated announcement just received by the Advocate. The congregation was organized in 1880, and the church was known as Long's Chapel. A new building was started in 1950 and recently completed, but the aid of much volunteer labor. It is valued at \$26,000. The Revs. A. B. Dennis, C. M. White, and Vernon Hall, former pastors, were on the program at the dedication.

◇ ◇ ◇

## In Memoriam

MRS. LINA SULLIVAN

God called one of our faithful and beloved members of the Ansonville W.S.C.S. on August 17th. We pause in our activity to pay tribute to the memory of one so devoted to her church and the Christian way of life. Her genuine love for her family, home, church and community was outstanding and her greatest joy came through helping others. To know her was to love her. Mrs. Sullivan's life has been an inspiration to others for better living and greater service and may it be a challenge to us that are left.

Our deepest sympathy to the family with the sincere feeling that the influence of her life lives on.

It is the wish of our W.S.C.S. that a copy of the North Carolina Christian Advocate be sent to the family.

Respectfully submitted,  
Ansonville Methodist W.S.C.S.

NORTH CAROLINA

## CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	Children's Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan advance subscription, \$2.50 a year. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# A Look Ahead to General Conference

The Methodist Church is restless about its social concerns, and the most important of these, the integration issue, is sure to be in the foreground at the 1960 General Conference, according to a preview in September's *New Christian Advocate*.

In a special report in this number of NCA, the editors present some of the issues that will come under consideration at the sixth General Conference of reunited Methodism in Denver, Colo., April 27, 1960. The article reports that most of the issues to be confronted during the 14-day session will be organizational, but some will be liturgical and others theological.

"As it looks now, the Conference will give most attention to perfecting our church government," it states. "We are also maturing our forms of worship, not only insisting that things be done 'decently and in order' but with significant beauty."

The church is groping after theological certainty, the article goes on, and the important social concerns include world peace, alcohol, social and economic relations, health and welfare, and of course, the integration of the races.

The Commission to Study the Jurisdictional System will undoubtedly make suggestions to speed up the integration process, but it is doubtful that the commission will recommend abolition of the Central Jurisdiction. The article points out that the mandate of the commission from the 1956 General Conference was larger than just the race issue, embracing the whole jurisdictional plan.

In that connection, the main debate has had to do with the question of whether a bishop is primarily a jurisdictional officer, tied to the interests of his region, or a general superintendent, answerable to somebody in the General Conference and serving the church as a whole. The general trend of discussion, says NCA, is definitely in the direction of linking the bishops closer with the General Conference.

Although there has been no overall survey study in this quadrennium, several church agen-

cies have been surveying their own activities and procedures. The report states that efforts to cut down the amount of promotional literature, including publications of the boards, have not been too successful, partly because of the need for funds.

In addition, the Co-ordinating Council has been studying plans for more effective and efficient work. According to the article, it is almost sure to recommend unification of the Board of Temperance, the Board of World Peace, and the Board of Social Relations.

There is general consensus that Methodism has slipped in its social interests, and a recent study of the development of the agencies dealing with the church's concern for society is being compiled. This information will be submitted by the Board of Social and Economic Relations to the General Conference, including historical developments before 1908, achievements since then, theological aspects of American affairs in which overseas delegates have social leadership, education and action.

The special report says that recent General American Methodism, and a strategy for Methodist Conferences have been preoccupied with Amer- little interest or concern. Observers are predicting that, if the General Conference mends its ways, "paternalism will fade, imperialism will vanish away, and Methodism will see its responsibilities as a world church, not an American church with world-wide appendages."

The article points out that the quadrennial emphasis for 1969-64 has not been announced, but says it will probably center around Methodism's message, its ministry, its family life, its citizenship and its relationship to the Christian world community.

"There will be a continuing emphasis on church extension, with some definite help through various loan funds," the report predicts. "Further emphasis on the church and the home, the rehabilitation of alcoholics, and education are likely."





Street Scene in Epworth, England

— Photo by R. P. Marshall

# A Pilgrimage to Epworth

cloudless Lincolnshire sky. Just beyond the last cottage of the very brief village a short hill dropped away, and in the distance a tall spire pointed upward, and little red roofed homes clustered on a low hillside surrounded by ripening fields, and dotted by clumps or trees of varied green. It was Epworth.

Epworth, dating as far back as Domesday Records, is a quiet little village. Most of the employed population work is in the nearby industrial centers. The streets during the day are deserted, except for some housewives doing their routine shopping, or visitors like ourselves wandering up the winding main street or taking camera shots of seemingly unimportant buildings. When the Rev. Samuel Wesley, father of John, was appointed to the Parish of Epworth, he found the Lincolnshire market-town to be a village of about two thousand inhabitants. The population has not increased.

The town is the principal place in a strip of land once enclosed by five waterways. In centuries past it had been a dense forest. In the time of the Romans the trees had been cut down or burned and the country became a soggy marshland liable to winter floods. Shortly before Samuel Wesley moved to Epworth a Dutchman, Cornelius Vermuydeh, had been given the difficult task of building dykes and drains to reclaim the land. This had been done under great opposition from the people of the fens who could not agree on compensations for their property confiscated in the reclamation. Riots and outrages were common and it was known as a lawless territory whose inhabitants were surly, drunken and violent, "almost heathen." Into this parish came Samuel and Susannah Wesley in 1696 and remained for thirty-nine years until the death of Samuel in 1735. The first twelve years were filled with bitter experiences caused by the turbulent Fensmen.

The Epworth of today is the center of one of the best agricultural areas of England and fertile farmlands spread out on every side. Our happy contacts with the population led us to believe that the "almost heathens" are found now only in historical accounts of years past. Driving up the main street, narrow and winding with red brick houses hiding behind brick walls and flower gardens; the little shops nestled together as if to give encouragement one to the other; we came to the focal spot where all the byways met. The Market Place was a small square. The old Market Cross was faced by the Red Lion Inn in which John Wesley stayed when he visited Epworth after his father's death, as the new rector refused him welcome at both the church and rectory. Like John, we planned to stay overnight at the Red Lion Inn.

We parked "Lady Austin," and Lynn entered the old white-washed, black-

**L**ong before my husband received his Sabbatical appointment in England and I completed my studies of John Wesley, we had planned to try to visit and capture for ourselves a bit of the history and spirit of the founder and founding of our beloved Methodism.

Traveling in "Lady Austin" (a title affectionately bestowed upon our recently acquired 1939 Austin), we traveled a part of the section which Wesley so often did by horseback. The records say that four times, from May 1742 to August 1743, he covered a triangle of 70 miles, touching Newcastle on the north, Bristol in the west and back to London. Two of the tours were in dead of winter. He records in his Journal that he "kept the saddle in spite of icy roads and pelting sleet that cased us all over." Fords and ferries were more common than bridges, and signposts were rare. Even in good weather travelers were often lost on the blind trails over the moors. I am sure his admirers, the Crowdings, could never have qualified as guides. With maps, signposts and route numbers, we invariably made a wrong turn and had to retrace or find a round-about. Asking road directions has become a pastime. The answers are always the same: "Follow on—when you come to the bottom of the road, take the go-around—straight on—you can't miss it." But we do seem to miss it sometimes. English roads are picturesque but never straight, and the lovely roaming lanes never have any cross lanes.

Beyond Doncaster and Hayfield we turned off the main road to stop at Crowle, the northern edge of the so-called Isle of Axholme. We stopped in the Market Place because John Wesley most often preached to the crowds gathered in that central spot. Following one of the narrow streets from the center of this quaint, little, quiet village we came to the Parish Church. This was the scene of the only activity we had observed in the town except for a wandering gypsy family at the Market Place.

In the church yard two men and a woman were working with tractor and garden tools, moving the ancient fallen tombstones to one side to preserve them, and plowing up the long neglected sod of the graveyard.

Early records tell that John Wesley started work at Crowle in a spot where religion had once been at so low an ebb that folks had asked: "Can any good thing come out of Crowle?" We were curious to know just what John Wesley might have thought of this section of his parish, so we searched his Journal and were rewarded with this entry:

"Mon. 12—I preached at Crowle; and afterwards searched the churchyard to find the tomb of Mr. Ashbourn. We could find nothing of it there. At length we found a large flat stone in the church; but the inscription was utterly illegible, the letters being filled up with dust. However, we made a shift to pick it out; and then read as follows: *HERE LIES THE BODY OF MR. SOLOMON ASHBURN*. He died in 1711; and solemnly bequeathed the following verses to his parishioners: 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.' Acts 7:51 'I have laboured in vain, I have spent my strength for naught, and in vain: yet surely my judgment is with the Lord, and my work with my God.' Isa. 49:4 Wesley's Journal adds this comment. "But that generation which was abandoned to all wickedness, is gone; so are most of their children. And there is reason to hope that the curse entailed on them and their children is gone also; for there is now a more lively work of God here, than in any of the neighborhood places."

We did not tarry to inquire into the state of the present followers of Wesley in that community, but hoped that the lively work continues.

We turned "Lady Austin" south, crossing the main east-west road and in a very few miles were entering Belton. Two old windmills stood silent and still against the



By CATHERINE CROWDING

Mrs. Crowding, the wife of Dr. W. Lynn Crowding, of the Central Pennsylvania Conference, spent a year in Stackport, England, where Dr. Crowding was exchange pastor of the Methodist Church. This article tells the story of their visit to Epworth, the birthplace of John Wesley.

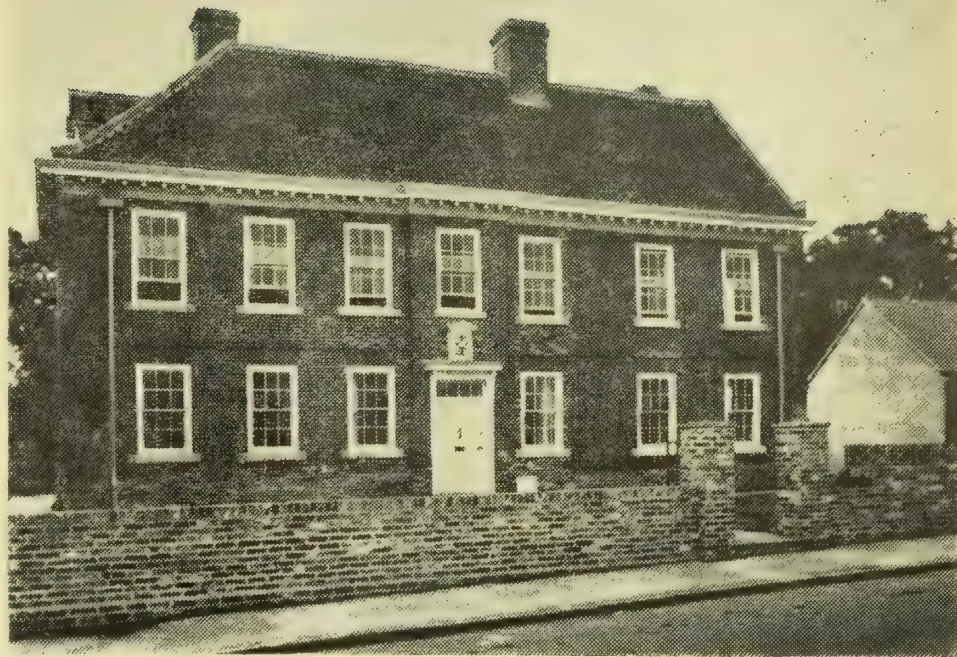
trimmed Inn to make reservations. He greeted the proprietress with the request for John Wesley's room for the night. Her reply was friendly, and she laughed as she said: "You will need to take two single rooms then for the one he is supposed to have used has been divided and is now two rooms." We selected a very comfortable room across the hall facing the courtyard, ordered dinner for 6:30 p.m., and then started off on foot to look, to recall the stories of the Wesleys and to take pictures.

The Old Rectory seemed very new, after having recently survived a complete renovation inside and out. For sentimental reasons, we could have wished for a Rectory with its age still clinging to it, but we rejoice that it has been preserved for the enjoyment of Methodists in the years to come. A score or two years of English weather, and the furnishings of the period planned for it, will restore much of the "lived in" look which it now lacks.

The old fireplace, restored and strengthened, in Susannah's kitchen, set our imaginations awl. We could almost see her presiding over the family dining table before the open fire with the smaller children seated at the little table close by, where they could be observed. In her words, "The children were taught to ask softly for anything they wanted and to eat whatever was provided for the family." They were not allowed to eat or drink between meals. Evening prayers were concluded at six o'clock and the children then had their supper. At 7 o'clock they were prepared for bed. The youngest first was undressed and washed and then the rest in turn so that by 8 o'clock they were all in bed. Nine of the nineteen children born to Susannah Wesley survived infancy. This high rate of infant mortality was characteristic of the age.

One of the kitchen experiences which kept popping up in the mind of the distaff side of the Crowding visitors was the record of the year 1712 when Susannah Wesley conducted preaching services in her kitchen for her family and those of the neighborhood who wished to come. The Rev. Samuel was attending Convocation in London and the curate left in charge of the parish was a "dry unevangelical preacher," so that Susannah felt it necessary to read with her children and servants to make up for the lack. The attendance and enthusiasm grew so rapidly that the curate appealed to Rector Wesley to stop the assemblies. However, Susannah's defense of her meetings was so complete that her husband dared not interfere.

Lynn enjoyed Jeffrey's Room in the attic where he would have liked to tarry hoping for the Rectory ghost to pay a return visit. The old timber supports have been un-



*The Epworth Rectory*

covered and when the room is furnished for dormitory use for conferences, as is the present plan, I'm sure Ole Jeffrey will have great encouragement to return and repeat the "Epworth noises" which so disturbed the Wesley family during the winter of 1716.

Through the gate to the Rectory Garden we came upon a riot of color. Flowers of every kind and hue nodded a friendly greeting to us as we leisurely walked along its quiet paths. The holly trees and lofty beeches, flanked by old towering trees, all encircled by a high weather-worn red brick wall, completely hid from our eyes and ears any traffic of the present day. The late afternoon sun dropping behind the shadowy trees left a Wesleyan benediction on our spirits as we tarried in the quietness.

From the Rectory we followed a winding walk down the hill to the old parish church, St. Andrews. The gateway to the churchyard path was almost concealed by the many little houses built in around it, but once entered, a long shady path beneath two rows of stately trees winds its way upward to the place of worship presided over by Samuel Wesley, who was the rector, 1696-1735. Up this path Susannah shepherded her flock. As we stepped inside the old 15th-century church and walked up the center aisle past the baptismal font and a handsome old 16th century parish chest, we wondered just which one was the Wesley pew and how often had little restless bodies sat rigid under the stern discipline of Susannah while Samuel preached "the Word," with utter disregard of time and temperature. Lynn stood in the old pulpit and thrilled with the privilege of standing in the spot from which not only Samuel Wesley but also John Wesley had preached. Inside the chancel rail are two beautiful old chairs made in Queen Elizabeth's day. One was said to have belonged to Susannah Wesley. Per-

haps it was from this chair she did her reading and preaching in her home. The church was warm with Wesleyan memories despite its cold grey stone walls and battlements.

Retracing our steps through the old south porch, we went past the tower with the town clock high on its face and walked over to the churchyard wall where the green meadows creep up to meet it. From this vantage point, the little community of Epworth topped by the tall beautifully tapered spire of the Wesley Memorial Church, stood out in bold relief against the sky. Circling the ancient burying ground, past old and recent stones, some legible and some long ago erased by the years, we came to the place in that memorial acre which means most to Methodists, the grave of Samuel Wesley.

From this tomb, as his pulpit, John Wesley preached to "such a congregation as I believe Epworth never saw before." Having been refused the privilege of assisting or preaching in the church by the curate, Mr. Romley, the people pressed John for a preaching service and so the historic event took place. For a week he continued his preaching from this sacred spot and returned on later occasions to conduct services here and at the Market Cross.

The old clock looking down on us from the grey, square tower above, sounded the hour reminding us that dinner was waiting at the Red Lion Inn. The friendly caretaker trimming away the encroaching grass from the path bid us a kindly "good-day" as we walked down the long shady path, through the old iron gate and across the cobbled approach to the narrow street leading to the Inn. Records do not indicate the kind of food John Wesley was served when he stayed at the Red Lion Inn, but the Crowdings were favored with delicious steaks and gooseberry tarts. We were glad John Wesley had stayed there!



# How I Became a Deaconess

By IVY MHLANGA  
Mrewa, Southern Rhodesia

(Editor's Note: Mrs. Mhlanga is the first African Methodist deaconess. A widow with three children, Mrs. Mhlanga serves at the Mrewa Methodist Mission in Southern Rhodesia. She was the first woman admitted to study at the Methodist Theological School at Old Umtali. This is her own story of her call to deaconess service.)

I was privileged to attend the World Convention on Christian Education in Japan in August, 1958, as a representative of the Protestant churches in Rhodesia. It was a wonderful experience to meet delegates from all over the world and to share together the concern of making Christ known to the people around us . . . .

How did it happen that I—an African widow with three little girls to support—was sent to Japan? Perhaps you would like to hear something about my life.

I was born at Mt. Silinda, Southern Rhodesia, a Congregational Mission, June 6, 1922. Later my parents moved to Umtali where they worked under the Methodist Church. My first schooling was at Old Umtali Mission where I stayed in the Girls' Boarding Department beginning in 1933. I attended school there for seven years and then returned to Mt. Silinda where I took the teacher-training course, and afterwards taught for six years in village schools.

I was married to Hand Mhlanga, who was an agricultural demonstrator. We went to live in Johannesburg in the Union of South Africa for a time, but soon we decided to return to Rhodesia where we could help our own people. We worked at Nyanyadzi in the Mutambara District. My husband worked on the irrigation project and I taught school for the Methodist mission. We had three children and were a very happy family.

One day in 1950 my husband was killed in a bus accident. This gave me a terrible shock which I will never forget, but I felt God's presence by my side although I was in great grief. My tears flowed night and day but I felt peace in my heart. This experience gave me hope and I put my faith and trust in God for the future.

My husband's relatives wanted a brother to take me for his wife as is the custom of our people, but I refused to do this as I was a Christian. I went to live with my parents until they refused to take care of the children—which is the responsibility of the husband's people in our society.

I applied to the Methodist mission for a teaching position and was offered a job as matron for the girls' boarding department at Mutambara mission. I worked there during the school year of 1952. During that time I felt the call of God to service, but I did not consider it very seriously as I felt it would be impossible for a woman to take a leading part among my people. Still, dreams and new ideas about God changed all my wants and I clung to Him day by day. I kept hearing His call, "Follow me" each time I prayed. This continued to happen and I did not know what to do or how to answer the call.

To my surprise, I was transferred to Old Umtali as the matron of the practicing cottage for the older school girls. I held this position for three years and all the while God's call continued to come to me. In 1955 I made plans to study to become a deaconess. I had put my life in God's hands and he opened the way for me.

I was accepted as a student in the Old Umtali Theological School—the first woman to be admitted as a student along with men studying for the ministry. At first it was like a dream, but my people were beginning to accept the idea, too. All along, even under great struggle, I felt God's guidance and I received courage to trust in Him.

I studied for two years and they were truly wonderful years. My teachers were very helpful and I appreciated all they did for me while I was in training.

I have given my whole life to God to use in any way He wishes. I was commissioned as deaconess by Bishop Ralph E. Dodge, May, 1958, during our annual conference session at Old Umtali. Then I was appointed to serve at Mrewa mission. I am able to have my three daughters with me, for which I am most thankful. They are all in school. I thank God for His great care and guidance in letting me keep my children with me and in helping me to provide for them.

When the New York office of the World Council of Christian Education sent word to Bishop Dodge that they would like to have an African woman delegate to the

Japan convention, he thought of me and set the machinery in motion which brought about my journey. That trip brought many new experiences to my life. I know my life and my work will be richer for having been granted this opportunity.

## Widow of Retired Minister Dies in Georgia

Mrs. Edna Mae Nelson Pilcher, widow of the late Rev. Walter Grady Pilcher, died on September 17, 1959, at her home in Ellaville, Ga.

Funeral services were held in Ellaville with the Rev. J. E. Lackey officiating, assisted by the Rev. J. F. Snell of Talbotton Georgia.

Mrs. Pilcher was born September 4, 1888 in Dooly County, Georgia, the daughter of a Baptist minister, the late Rev. James Ashley Nelson, and Mrs. Lena Roberts Nelson. She was married to Mr. Pilcher on April 20, 1910, and for fifteen years they served in the South Georgia Conference. They then served five years in the Western N. C. Conference, and three years in the N. C. Conference, before retiring to their home in Ellaville in 1933. Mr. Pilcher died on October 25, 1937.

Mrs. Pilcher was a loyal and faithful member of the Ellaville Methodist Church. By a consistent Christian life and loving ministry, she was a blessing to all who knew her.

Surviving are two daughters, Mrs. Eunice Tondee and Mrs. J. E. Holloway of Ellaville; Nelson Pilcher of Ellaville; one sister Mrs. Jim Spears of Kernersville, N. C. three brothers, C. O. Nelson and P. M. Nelson of Lilly, Ga., and Elias Nelson of Ambrose, Ga.; seven grandchildren and several nieces and nephews.

## Canaan Church Celebrates Golden Anniversary



The Canaan Church on the North Davidson Charge in the Thomasville District will be fifty years old in November. To commemorate this Golden Anniversary a program has been arranged which will begin on Friday night, November 6. This will be historical in nature, followed by a fellowship hour. On Saturday night, November 7, there will be a program of special recognition for the three living charter members pictured above. They are, left to right, Al Berrier, Mrs. G. A. Berrier and H. P. Berrier. This will be followed by a sermon by the Rev. O. C. Loy, a former pastor of Canaan. On Sunday morning,

November 8, Bishop Harmon will preach eleven o'clock. This will be followed by picnic lunch and fellowship hour at the church.

All former pastors, former members and friends of Canaan are heartily invited to be present at these three special programs.

This Golden Anniversary celebration will be followed by revival services beginning on Sunday evening, November 8, and continuing through Friday night of the week, with the Rev. W. Harold Groce, pastor of the Ardmore Methodist Church, Winston-Salem, doing the preaching. The Rev. J. R. Duncan is the pastor.



## Extensive Improvements Under Way at Junaluska

Extensive improvements to the Terrace Hotel and a new multi-purpose lakeside center are highlights of the current development program under way at the Methodist Summer Assembly.

Installation of private baths and overall reconditioning mark the improvement to the Terrace Hotel, to be completed before the 1960 season opens.

A proposed new hotel, to replace the Terrace, has been postponed by the assembly's Board of Trustees.

The new lakeside center will be a two-story, split level building, measuring 75 by 150 feet. It will be located near the auditorium. The old administration building, the book store and the boat house are being razed to make room for the new structure.

In addition to a modern book store to be built by the Methodist Publishing House, the new building will contain offices, conference rooms, an adult center, a library, a lounge, and a soda shop, photographic studio, gift shop, beauty parlor and a self-service laundry.

The new 15,000 Branscomb Arts and Crafts Center, named for the late Bishop John Branscomb of Jacksonville, Fla., also will be ready by next summer. The old crafts building was destroyed by fire in 1958.

Additional parking space for 200 cars is being provided, and Lakeshore Drive is being widened from the auditorium to the Youth Center.

The improvements were announced by Edwin L. Jones of Charlotte, N. C., president of the Board of Trustees; Hugh Massie of Waynesville, N. C., chairman of the Buildings and Grounds Committee, and the Rev. J. W. Fowler, Jr., assembly superintendent and treasurer.

## Eugenia Price to Lead Services at Edenton Street, Raleigh

Miss Eugenia Price, well-known author and radio producer, will lead a series of services at Edenton Street Methodist Church, Raleigh, beginning on Wednesday, October 28, and continuing through Sunday, November 1. She will speak each week-day morning at 10 o'clock, Sunday morning at 11:00, and each evening at 7:30.

Miss Price will be assisted in the morning services by her associate, Miss Rosalind Rinker, author of the popular teen book *The Years that Count*, and *Prayer—Conversing with God*.

In her autobiography entitled *The Burden Is Light*, Miss Price gives the clue to her radiant and victorious Christian life when she describes herself as a "transformed pagan who took God at His word."

The story of her years of building herself and her own production office in the competitive world of big-time radio, while still in spiritual darkness, and her ultimate conversion to Christianity, have made this book a religious best-seller. Other books written by this dedicated Christian are *Discoveries*, a best-seller for teen-agers,



*The Methodist Building Committee: Seated left to right: M. J. Cowell, O. L. Hathaway, D. S. Coltrane, Gurney P. Hood, Eda M. Rogers. Back row standing: W. L. Clegg, A. C. Edwards, G. S. Eubank, C. W. Davis, Jr., Frank Turner, H. F. Faucette, Jr.*

*The Building Committee for The Methodist Building has secured the services of Charles W. Davis, Jr., Architect and Associates. Plans are being made to erect a building to house the Boards and Agencies of the North Carolina Conference of The Methodist Church.*

*The location of The Methodist Building will be in Raleigh, North Carolina, on a six-acre site located between Glenwood Avenue and Daniels Street, adjacent to the traffic circle on the northern end of the property of The Methodist Home for Children. This site was made available through the Board of Trustees of The Methodist Home for Children.*

*The Building Committee is composed of the following persons: O. L. Hathaway, Chairman, Gurney P. Hood, Vice-Chairman, M. J. Cowell, Secretary-Treasurer, Mrs. Eda M. Rogers, Recording Secretary, W. L. Clegg, D. S. Coltrane, A. C. Edwards, G. S. Eubank. Consultants are H. F. Faucette, Jr., and Frank Turner, Architect, Charles W. Davis, Jr.*

*Since 1957 the Methodist people under the leadership of Bishop Paul N. Garber, C. D. Barclift, Chairman of Long Range Planning Committee, Garland S. Garriss, Chairman of the Commission on World Service and Finance, and A. J. Walton, Chairman of the Special Committee for The Methodist Building, along with the members of the various committees, have given guidance to the planning for this building to meet the needs of an expanding Methodist Church in the North Carolina Conference.*

*Never A Dull Moment, Early Will I Seek Thee, Share My Pleasant Stones, and her latest work, Woman to Woman, which is already in its third edition.*

Following her conversion, Miss Price turned her radio talent to religious broadcasting, and wrote and produced the programs "Unshackled," "The Way Out," and her current series, "Visit with Genie."

She believes that the age of miracles is not past, and that the greatest of all miracles is God's transformation of a human life from sin to righteousness, from darkness to light, and from selfishness to radiant service. She comes with a message of hope and inspiration, and a challenge to more abundant living.

Miss Price speaks to a wide variety of audiences in churches, colleges, seminaries and Bible Conferences, and being no trained theologian, her platform manner not only dramatizes her own release from fear and anxiety to peace with God, but explains the popular appeal of her books and radio productions.

## New Seminary Holds Opening Convocation

With more than 50 first-year students and a faculty of six, the new National Methodist Theological Seminary held its opening convocation in Kansas City, September 29.

Bishop Eugene M. Frank of St. Louis, head of the church's Missouri Area and president of the seminary's board of trustees, was the first to address the historic beginning class of Methodism's newest seminary. The convocation speaker was Dr. Gerald O. McCulloh of Nashville, director of theological education of The Methodist Church.

National Seminary is one of two graduate-professional theological schools authorized by the church's 1956 General Conference. The other school is being established near Delaware, Ohio.

Dr. Don W. Holter, formerly a member of the faculty of Garrett Biblical Institute, Evanston, Ill., was inaugurated as president of National Seminary April 7. The seminary has gathered five other faculty members, all of them with earned doctors' degrees.

Students in the opening class come from eight states in the Middle West and are graduates of a number of colleges. In 1960 another class will be enrolled and yet another in 1961 for the three-year graduate course.

♦ ♦ ♦

"The highways of history are strewn with the wreckage of nations that forgot God."

## Boys and Girls!

Would you like to have a new watch, an electric train, a camera?

If you would, please turn to page 15.



## There's Hope Ahead

Dr. William A. Stidger was fond of telling the story of his visit to London during the darkest days of the war, and of the little flower girl who offered him violets. Engaging her in a conversation, he asked what she thought of the future of England. Her answer was, "Our king, sir, says there's hope ahead."

After reading the news and comments of the last week, we are inclined to echo her words. There is hope ahead. Some of the things we didn't believe possible have happened, and it is possible that the next few months will see new developments which may give the world its cherished wish for a warless world. We didn't take Khrushchev seriously, at first, when he told of his wish for peace. Of course, he wanted peace, we said, but would he pay the price? Some commentators and diplomats spoke cynically of a trap, others pointed out the pitfalls in any disarmament program. Russia would not consent to inspection by other nations, they said.

But Russia will consent to such a plan, according to Khrushchev, and the most pessimistic commentators are beginning to sight a rosy glow on the horizon. When Drew Pearson and Walter Lippman wax enthusiastic, then it is time for the rest of us to begin to breathe a bit easier, and if fire-breathing Joseph Alsop comes to see a bit of promise in the possibility of summit talks, then the first streak of dawn must be ahead.

Of course, all of us may be wrong, but the indications are that the Soviet government has realized what some of our leaders do not seem to accept, that total war means total horror. There can be no limited war and no limited casualties. It is either disarmament or destruction.

It is interesting to note that opinions which once were called "pro-communist" a few years ago are now respectable. Last week in Washington the "Upper Room" magazine honored Bishop G. Bromley Oxnam for his services to the Methodist Church, and on that occasion the bishop was the recipient of flattering remarks from church leaders, as well as many others. Does anyone remember when this same Bishop Oxnam was "investigated" for days by a red-baiting committee, which sought to prove guilt by association in the eminent Methodist leader's effort to promote co-operation between the peoples of the world and his life-long work on behalf of the needy and underprivileged?

We had the privilege of serving under Bishop Oxnam during those days and of hearing from his own lips some of the charges brought against him, the unfair tactics used, and the all-out effort on the part of some McCarthy sympathizers to ruin his reputation and force him out of



## A Little Part of You

*Has such a thought to you occurred  
That those with whom you live or dwell,  
Or mingle with along life's way,  
To whom your secrets you may tell;  
Or whom you meet from time to time,  
Though they be many or a few,  
Somehow in conduct or in thought  
Become a little part of you?*

*Somebody else will talk like you,  
If only just a word or so;  
Or pattern after you in deeds,  
Or follow in the way you go;  
Or form some habits, good or bad,  
Like those you formed, though old or new,  
And thus along the path of life  
Become a little part of you.*

*How careful then we ought to be  
In what we think and do and say,  
That those who pattern after us  
May go the higher, better way;  
Therefore, dear fellow, great or small,  
Keep God in heart and right in view,  
And know that others here on earth  
Become a little part of you!*

WALTER E. ISENHOUR



the church. In all this, the bishop maintained not only his patience, but his sense of humor.

As he listened to the kind words in his honor last week, we wonder if he remembered some of the cruel and abusive letters which came to him during that period of persecution. And we also wonder if he was not smiling a bit, to himself, as he thought of the change in climate that has come about since then—a change which has made it possible for high government officials to entertain with all pomp the ruler of the Soviet Union and still avoid being called "red herrings" and "fellow-travelers."

Times change and circumstances, and it may be that we are now entering a period of co-operation with Soviet Russia which will make unnecessary vast expenditure of money and material in an effort to build up a stockpile of frightfulness against another war.

## Why They Don't Support the Conference Paper

On another page we print the letter of a friendly and co-operative pastor who undertakes to answer our question, "Why has the ADVOCATE lost subscriptions?"

He points out what he thinks might be a reason. The news deadline is too short, and the ADVOCATE does not carry enough local material.

There is that old deadline again! After many explanations and notices, it pops up every time we talk to a group of ministers and despite our best efforts we can't seem to get it across that the deadline has been shortened three times during the past four years and nearly every week you read news stories that were received in our office just as the paper was going to press. The deadline now is four days shorter than it was five years ago.

But the pastors haven't found it out, despite numbers of announcements, and thus they are not sending in news. As a matter of fact, the pastors seemed well satisfied with the old deadline, until we made the mistake of announcing what it was!

Yet there is no doubt that, if what our people want is a weekly newspaper, we are not giving it to them. Because of the slowness of our press and the time required for preparing such a magazine-type journal for mailing, and because we do not work on Saturday (anybody but the editors) and can't work on Sunday, there is no way in which we can speed up operations any more.

It all boils down to this: If the ADVOCATE is to give the pastors what they want and need, it must change its format and become simply a weekly newspaper, printed on a high-speed press and turned out just as any other newspaper, without stapling or stitching, and without many of the features which some of our readers like so much.

This can be done in only one way.

We must have a new high-speed press capable of printing the entire edition in four hours or less. This press would cost us at least \$75,000—which we do not have.

For three years we have been trying to work this out, and there seems to be no way to do it without the aid of the conferences. Meanwhile, the pastors have stopped trying to sell the ADVOCATE and have turned to *Together*, which comes out once a month and carries very little news of any kind, but offers a beautiful magazine which is a joy to look at. The inference is plain—the ADVOCATE must stop trying to be a magazine and become a newspaper in order to serve the interests of the conferences.

Now we have said that we cannot do this sort of thing with our present equipment. What can we do?

If the two conferences will give us a subsidy of \$25,000 a year—which is less than what it would cost the various agencies to send out their material which is now printed in the ADVOCATE, we could change the format, and bring you news on Thursday which happened on Sunday.

Will the conferences do this? Will the pastors support such a plan? That remains to be seen. The staff will be happy to co-operate in any way possible.



## The Grace of Waiting

By DERMONT J. REID

Pentecost was not an accident! It was in the broad plan and sacred purpose of God. It was a holy endeavor on the part of a loving Heavenly Father toward his spiritually faltering disciples. God's relationship with the disciples was an intimate relationship. He knew them. However sincere they were, He knew their human weaknesses and their heart-breaking failures. Moreover, He was divinely aware of the trying mission that they were chosen to perform. They were to be as "sheep among wolves" and life was to be no garden, but it was to be a battlefield.

Not only this, but the disciples were growing anxious about the future. Their hopes had been blasted by the announcement of Jesus that it was necessary that He go away. "What will we do?" was the question that pondered in their hearts. They were anxious that Christ should perfect the kingdom "at this time." It was in response to a question concerning the kingdom that Jesus said to them "wait for the promise of the Father."

But that was exactly what they didn't want to do! Anything but wait. They were weary of waiting! Time was dragging. Years had passed and the kingdom had not come. When The Master commanded them to "wait" He was challenging them to their most difficult task.

The Master knew something that they did not know. He knew they were not really prepared for the Kingdom. He knew that there were elements in their lives that had to be destroyed. He knew furthermore that it must be done by the gracious operation of The Holy Spirit. Therefore, He told them to "tarry in Jerusalem" until they received the cleansing and refining of the Holy Spirit. In tender obedience to His command, they made their way to Jerusalem and the Upper Room. They prayed and waited until flashes of glory invaded their jaded lives and endured them with a new and mighty power. And, because of this they gained a new insight to what The Kingdom was all about. No longer halting and fearful, but now they were prepared!

All of us are in too much of a hurry! His command to us is *wait*. Our need is prayer and unity and a fresh infusion of the Holy Spirit. It will not come by accident. It must be prayed for, waited for, longed and hungered for.

There is an Upper Room for each of us and the power is waiting to be claimed. Let's claim it.

## Heroes I Have Known

By MARTIN R. CHAMBERS

The women of the church declared that they must have a new janitor. Lon was growing more careless all the time. In fact, many thought he was too dumb for the job.

He was janitor at the mill also—a job he had held since he was eight years old.

★



### KEEP ME, MY GOD

Fishermen of Brittany utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is small and the ocean is wide."

*Keep me, my God, my boat is frail,  
The ocean stretches far and wide;  
O'er its rough billows I must sail,  
While in its depths great dangers hide.*

*Keep me, O God, thy strong right arm  
Alone can guide my craft aright.  
I only can be kept from harm  
By thy sure watchfulness and might.*

*Preserve me, Lord, as o'er the wave  
I steer my bark; 'tis but thy hand  
That can my fragile vessel save  
And bring it safely to the land.*

*Keep me, my God, as I am tossed  
Upon this surging sea of life.  
O guide me, that I be not lost  
Amid its perils and its strife.*

—ELWOOD I. TERRY



He had never been considered bright enough to be given any other kind of work. He had never gone to school, and could neither read nor write, even his own name. His legal name was A. L. Stafford; he said he had been named "A. Lonzo," but no one ever told him what the "A" stood for.

The glasses he wore were the heaviest he could get at the dime store, the only place he had ever gone for glasses. It was apparent that his eyesight was becoming worse. The only "welfare work" that was known at that time was by individual charity. But we found a specialist who agreed to fit him with glasses without cost.

The transformation was nothing short of miraculous. Lon kept the church clean, and he began to keep himself clean. He declared that he was living in a new world.

One day he came to the parsonage to tell us of a new honor. At the mill he had been told that if only he could read they could give him a much better position. To

him it was only an empty dream, but it gave him pride to know that he was appreciated.

He couldn't believe that we were serious when we told him that he could learn to read. But my wife had been trained in adult education, and she insisted that she could teach him. So he agreed to try, and he came every evening after his day's work was done. He worked ten hours a day, six days a week. Soon he was reading assigned passages in the Bible and in the newspaper.

Six weeks later he conducted prayer meeting in his church, where he was still the janitor, and proudly read his own Scripture lesson. In six months he was assigned to operate a machine in the mill, and he made good until his retirement twenty years later at the age of sixty-five.

## An Open Secret

By ROY C. PUTMAN

"What if the Apostles were to come back to earth and enter one of our Sunday worship services? Would they recognize the religion in whose dawn they found it bliss to be alive? Is this the faith that once stirred the world like ten thousand trumpets? Is it not true that this faith that once burnt men with its flame has now become a profession with most of us instead of a passion—that we repeat with the chill of lackadaisical boredom words that once awakened the dead?" So writes Dr. James S. Stewart of Edinburgh.

The simple fact is that we have taken our faulty Christian experiences, shot through with compromise, self-centeredness and worldliness, and made that the norm of Christianity. And when one breezes along, taking the gospel seriously, living out in a measure at least, the New Testament victory, we are prone to relegate them to the lunatic fringe.

But we cannot obscure the fact that the New Testament standard is one of victory and abundance, splashing fountains and singing birds. It is not victory with clenched fists and set jaw. It is victory swallowed up in praise, surcharged with holy laughter. And how was it achieved? The writer of Revelation divulges the open secret: It was "by the blood of the Lamb, and by word of their testimony; and they loved not their lives unto death." (Rev. 12:11) The shadow across the victory of too many church members is that of guilt. They have never really flung the challenge of Calvary into the sour, snarling faces of their sins. It is in the blood of Calvary's cross, and nowhere else, that the "accuser of the brethren" has been silenced and our consciences made clean.

Then another aspect of this truth: "They loved not their lives unto death." Herein lies the secret of perennial victory. The self-life, by which I mean the peevish temper, the pushy, stubborn self-will, the mean stinginess and the smug complacency of the flesh must be transformed by the life of the Spirit of Jesus. It is our yielding to Jesus Christ which gives us the faith of victory and the victory of faith.





# Boys and Girls

ELIZABETH WHISNER, Editor



## How Beautiful Are You?

By MARION THOMPSON PERKIN

Bobbie Jean lay curled in a tense little ball—listening. Surely it must have been a half hour by now—June must be pretty sound asleep in that length of time. Cautiously she straightened out one of her cramped legs. Then moving softly, very softly, she stepped over her big sister and down to the floor. So far so good!

Squeak! Squeak! the floor boards protested. "Oh, hush," Bobbie muttered un-easily. Any minute she expected June to sit up in bed and ask, "What do you think you're doing, Roberta Jean Sanford. Prowling around and waking up other people?"

Stepping across the floor as silently as a cat, Bobbie slid open the bottom drawer of the dresser and reached clear back. Her fingers found the small package she wanted. Then, flashlight in one hand, mirror in the other, Bobbie slipped into the closet and closed the door.

With eager fingers she tore open the package. The bold, red lettering on the tube inside said, "Sensation—a wonder-working new freckle cream. Guaranteed to remove freckles in ten applications. Leaves your skin clear, soft and beautiful."

Bobbie's eyes shone. This was wonderful! Now Alan wouldn't call her "turkey egg" any more and make all the boys laugh. Sometimes it was hard not to hate her cousin—he said such mean things.

Bobbie picked up the mirror and made a face at her reflection. Ugh! Was there anything uglier than brick-red hair and big, blotchy freckles? Mother said they'd fade out like Aunt May's when she grew up. But that didn't stop Alan from calling her nasty names now.

"Spread lightly and evenly over face. Leave on overnight. Rinse in the morning with mild, soapy water," she read. It was a cinch she couldn't go through this process every night. Perhaps if she put the whole tube on one night—that might work just as well.

When she had coaxed the last bit out of the tube, her face was covered with several layers of green salve. She looked awful! But just wait 'til tomorrow!

"Hiya, Double-Ugly," Alan said, not bothering to glance up from his marble game when he saw Bobbie's print dress. "How are your leopard spots and your temper? Did you get a good sleep?"

With her nose lifted high, Bobbie tried to swish past him into school.

"What, my dear cousin, no comeback? No temper?" Alan looked up in quick surprise. His eyes widened with horror. "What happened? Your face—all those blisters, and plain beet red! And what do you have on it—flour?"

Bobbie's eyes filled with tears which she dashed away angrily. She'd hoped no one would notice. Her face was red as fire.

And Oh, how it hurt! That awful, awful freckle cream! She'd covered her face with layers of June's powder, and she thought it didn't show too badly. June hadn't noticed because she was too busy getting breakfast, since Mom was out at the farm.

Alan eyed her with disgust. "Carrotty hair, a temper, freckles, cat eyes—and now a face that looks like raw hamburger. Fellas, can you understand how a handsome chap like me could have a cousin that looks like her?" He shook his head sadly.

An empty stomach, a smarting face, and Alan's teasing were too much. "My hair isn't carrotty, Bobbie screamed. "My teacher said it was the color of a new copper penny. And you're just a mean old hateful so-and-so, and—." Before she could say more

## WALKING WITH GRANDMA

I like to walk with Grandma;  
Her steps are short like mine.  
She doesn't say, "Now hurry up,"  
She always takes her time.

I like to walk with Grandma;  
Her eyes see things mine do—  
Wee pebbles bright, a funny cloud,  
Half-hidden drops of dew.

Most people have to hurry;  
They do not stop to see.  
I'm glad that God made Grandmas  
Unrushed and young like me!

—Mildred R. Grenier

she burst into tears and ran off toward home, hating herself for crying.

Tear-blinded, Bobbie almost ran into her mother at their gate. Sitting in the porch swing with her mother's arms around her, Bobbie told her story. She'd wanted so much to be pretty. She wanted people to like her.

"Aren't you a little mixed up, Bobbie?" her mother asked. "You want to be pretty so people will like you, you say. Don't you like anyone who isn't pretty?"

What a funny question, Bobbie thought, mopping her eyes. "Why, of course, Mother! I like Peggy Lea best of all. So does everybody. She's that little hunchbacked girl. Miss Holden said it was a joy to have her in class—she's so sunny and cheerful. She's never too busy to help someone else."

"I sure like her better than that Jo Ann Rogers," Bobbie rushed on. "She always wants to be first, so people will praise her. If she doesn't have the prettiest dress and get the highest grades, she just sulks. I used to think she was awfully pretty, but I don't any more.

"That's funny," Bobbie thought aloud. "I used to think Peggy was real ugly. Oh,

Mother, I think I know now why you asked me those questions. You mean it doesn't matter how pretty the outside is if the inside is mean and selfish and gets angry."

"That's it exactly," her mother answered. "Peggy Lea loves Jesus, and is so happy in helping others that, even though she's hunchbacked and isn't what most folks would call pretty, her face shines with happiness."

Bobbie was quiet for a minute. Then she said thoughtfully, "I guess that means a real daughter of Jesus wouldn't worry a lot about being pretty outside. Instead she'd make her heart beautiful by not losing her temper, and by helping others, and stuff like that."

Mother smiled and held her a little closer. Then looking up with a bright smile on her face, she said, "Mother, while you do the washing this morning, would you like for me to take care of the baby?"

—Clipped

## DO WE TELL THEM?

"Hadn't I better tell Sister about Jesus?" asked a boy of ten of a guest in the home. The sister, some years younger, lay on a bed asleep, and the boy had been telling of his admiration for her.

The guest asked why he thought he should tell his sister, and the boy replied, "Father never told me, and Mother didn't. Teacher never said anything, and I wouldn't have given my heart to Jesus if it hadn't been for the story you told in the Sunday school that day. Maybe no one will tell Sister."—Selected

## CHUCKLES

As a mother slipped out of the room after putting her son to bed, she heard him add this postscript to his prayers: "... and God, please make Jimmy Jones stop hitting me! I've mentioned this before."

The teacher one day asked Sally how she would divide 10 potatoes equally among 20 people.

"I'd mash 'em," replied the child without hesitation.

## Bible Quiz

Mountain-Top Happenings in the Bible

1. Who was tempted on a high mountain? .....
2. On what hill did the world's greatest tragedy take place? .....
3. On what mountain did Noah's Ark come to rest? .....
4. From what mountain did Jesus ascend into heaven? .....
5. On what mountain did Moses receive the Ten Commandments? .....

## Answers to Last Week's Quiz

1. New Testament—Matthew 2:1-12.
2. Old Testament—Numbers 21:7-9.
3. Old Testament—I Kings 17:1-6.
4. New Testament—Luke 19:1-6.
5. Old Testament—Book of Jonah.



# Come Over . . . and Help Us

By BARBARA ANN LEONARD  
Young Missionary in the Philippines

(Editor's Note: The following letter was written recently by Miss Leonard to Coburn Memorial Methodist Church, Salisbury, N. C., her home church.

The Methodist Mission House  
San Mateo — Isabela  
Philippines

Dear Friends:

Yes, I know it has been a long time since I last wrote to you, but wait until you hear of the interesting things that have been happening to me, and maybe you will understand why I don't have much time for letter writing.

Since my appointment as Conference Promoter of Church Music, I have really had a wonderful time. I am finding my real purpose in life, and that is Choral Music. Of all the things I have ever done in my life, I am finding that directing a choir is about the ultimate. I have formed three district choirs and several local choirs, and have to practice with them constantly to help the choir directors learn the art of choral directing. It is really a wonderful way to express one's love for God with all his heart, soul, mind and body.

Since I am the only Woman's Division missionary in this entire conference, the work is quite constant and enduring. I have written several articles that will be appearing soon in the NORTH CAROLINA CHRISTIAN ADVOCATE, *World Outlook*, and other magazines, I hope. The need for more missionaries here in the Philippines is appalling. In past years there have been at least five missionaries here, where there is only one now. I am speaking of young women missionaries. We have couples who are coming out quite often, but no single, dedicated young men or women. There was not one new missionary slated for the Philippines this year in the group of special-term missionaries in training at Scarritt. Last year there were three of us, but why are there none this year?

Although I have the appointment as Music Promoter only, just let me give you a list of the things I am doing. I am youth advisor for the conference, advisor to the Woman's Society of Christian Service, Woman's Division representative on all of our projects boards, such as the Rural Mobile and Dental Clinic, the Student Center, the Rural Center, dormitory for girls, member of the Field Committee, member of the board of trustees of one of our high schools, advisor to the deaconesses after graduation from Harris Memorial School; also preacher and Sunday school teacher, and soon a part-time teacher in our training school for young pastors. This is the major part of my work, plus other smaller things. In other words, I could go without sleeping or eating and have continuous work. I love it, but one has to watch his health. This is my reason for asking for help—the help of someone who feels the call from God to “go to the uttermost parts of the earth, teaching and

preaching the gospel” to these eager and waiting ears.

In this very section are the feared headhunters. Just in the past six months ten of our members were killed and their heads taken, plus five Roman Catholics. These headhunters think that in order to get married, they must have the heads of two Christians to present to the girl's father, to show their strength and bravery. Christianity can teach that this is not necessary, but who is going to be brave enough to go into a job like that? We are training Filipinos who know the language of these headhunters to go and preach and establish churches, but this really takes courage. I have been into the camps of two groups of headhunters, the Kalingas and the Ilongots. The Ilongots are the most fierce, and I have a plan for next April to go in and show them pictures of Jesus and tell stories. I am working on the language now, and hope God will ready me for this big job . . .

Well, enough of the headhunters. My purpose in telling these things is to show that the young people we want here as missionaries must be strong of mind and soul as well as of body. It may seem rough at first, but if you realize that God is with you, what is there to fear?

We need your money and prayers, and these things we are receiving. Many of you have asked how you can send money to help me in my work here. You give it in an envelope marked “Mission Special,” and your minister will send it to New York marked for my work in San Mateo, Isabela, Philippines. I hope more of you will help us here.

But the urgent need right now is for

people. We need three women missionaries for this conference *right now*, but where are they?

I hope you will remember me and the work in your prayers. I understand all the stories I have heard missionaries tell across the past years; I know the hardships of being “different” and “the white one”; I know what it is to be an American, and am able to catch what some think of us as Americans; I know what it means to see a white face once in a while myself; I know that it means to be alone with only God as a companion on a dark and lonely road when the jeep breaks down; I know what it is like to be stranded at night and ask food and shelter from a poor family for the night.

I have been out here for almost one full, glorious year. (And I do mean “glorious.”) I am able to speak and understand the language now. I pray I can learn more of the customs and culture of this people—a people seeking for help from those who know; a people too poor to experience the things we have had all our lives; a people that God loves dearly and will never forget.

You are my home church, the church I have loved and depended upon all of my life for sustaining power and love. I pray that you will not forget me. So many of you have written of your concern for my work here. As you listen to the choir sing their hymns of praise to God, as you listen to the minister as he gives the word of life, and as you sing the great hymns of the church, please in your hearts have a little prayer for us here . . . The way here is lonely, and many times it has seemed almost *too* rough, but with your prayers and letters, I can go on. I know God needs me, and I am one He will always be able to depend on.

God bless each and every one of you. Yes, I am your missionary and you are my home church to whom I owe my life . . .

With Christian love, I remain

Your missionary,  
BOBBIE



Here is a picture of a group of prisoners in one of our provincial jails. These men are just now beginning to ask questions about my God, and why I come to the dirty jail to be with them and tell them stories from the big book called the Bible. After ten months of no progress, now God is working in the hearts of these men.





## Carver's Creek Church Will Observe Its One Hundredth Anniversary

The one hundredth anniversary of the Carvers Creek Methodist Church located near Council in Bladen County will be observed at the church October 25 with a special centennial celebration. Bishop Ralph S. Cushman will deliver the message at the 11:00 a.m. service. Special music will be provided for the morning service by the church choir. At the afternoon 2 o'clock "Singspiration," invited guests will render the special music.

The beginning of this historic church goes back more than one hundred years. Approximately two hundred years ago the first settlers came up the Cape Fear River and settled along the western bank of this stream. Between the years 1730 and 1770 many Quakers made their home here, and on the spot where the present Carvers Creek Church is located, they built a log meeting house which was the first house of worship erected in this section of the state. This building was used for worship until about the year 1800.

About the time of the beginning of the Revolutionary War, however, many of the Quakers left the community and moved to Mecklenburg, Guilford, and other counties.

Under the preaching of Bishop Francis Asbury, who passed this way during the Wesleyan Revival, preaching from New York to Georgia, people were converted to Methodism. The organization of the present Carvers Creek Church was soon under way, and the remaining Quakers and their descendants deeded the property to the Methodists. A small frame building was erected just in front of the present church and this was used until the present church was built in 1859. Carvers Creek Methodist Church was the first Methodist church organized in Bladen County.

Largely through the generosity of the late Andrew Jones and through the sacrificial spirit of the church membership, the present church was built in 1859 by a Mr. Carter who was recognized as the best carpenter in this section of the country. The

first church service in the new building was begun by singing that old hymn, "All Hail the Power of Jesus' Name." Dr. Charles F. Deems, famous scholar, educator, and clergyman, who at that time was the presiding elder, preached the sermon.

In recent years the membership has grown to such an extent that the addition of Sunday school rooms was found necessary. These Sunday school classes had been held for years overhead in the old slave galleries which are an unusual feature in this old church. In 1952, five Sunday school rooms, an assembly hall, kitchen and rest-rooms were added to the church.

Today a host of dead sleep in the cemetery nearby, many of them eminent in the history of the Cape Fear section. Among them are Major General Thomas Brown

and many of his descendants, including his daughter who was the wife of John Owen Governor of North Carolina. Recently a trust fund was set up for cemetery care by a descendant of one of the early settlers buried there.

A colorful Easter Pageant has been presented annually for the past twenty-one years.

The present enrollment is 147. Due to increased interest and an enlarged program, at the annual conference this past year, the charge changed from a four-point to a two-point charge. Bladen Springs Methodist Church is also on this charge.

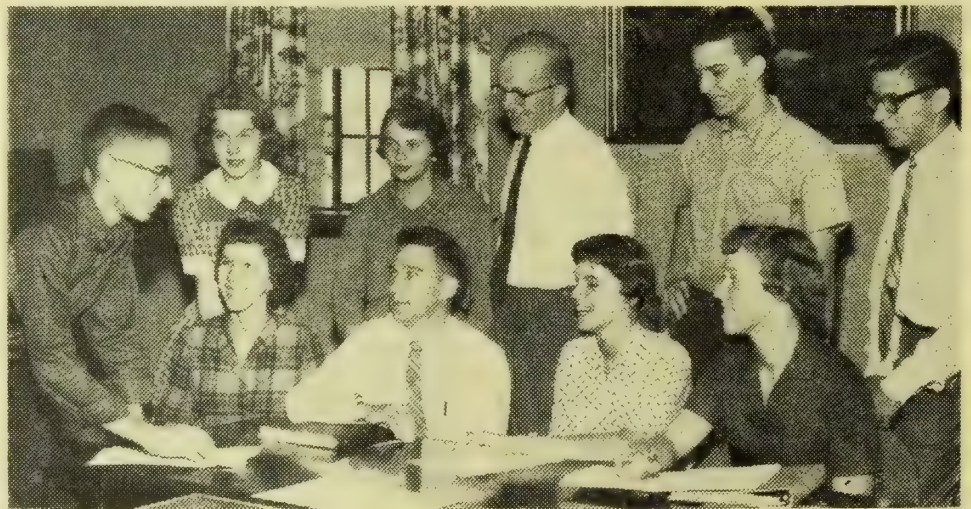
Dinner will be served on the church grounds immediately following the morning worship hour. A most cordial invitation is being extended to former pastors, former members and all friends to attend the special service, the dinner and the Singspiration.

### Board of Missions Elects First National to Staff

The Board of Missions has elected to its executive staff a Malayan minister, who is believed to be the first person from an overseas area where the Methodist Church has mission work ever to serve on the staff of a Methodist general board or agency. The Rev. Dr. Ho Seng Ong, a Malayan Chinese, was elected September 24 as associate director of the department of field cultivation in the board's Joint Section of Education and Cultivation, New York.

### Board Will Establish "Ministry to Deaf"

The Board of Missions is launching a new program to reach with Christian ministry and service a specialized group in the American population—the deaf. The new "Ministry to the Deaf" program was approved September 24 in New York at a meeting of the executive committee of the board's Division of National Missions. The



Delegates from some of the 82 churches represented at a recent meeting of the Durham District Methodist Youth Fellowship Council are shown above as they discussed part of their program. The delegates are (left to right): Front row—Bill Graham, Chapel Hill; Ann Louise Day, Roxboro; W. A. Graham, Chapel Hill; Marguerite Harris, Roxboro; Betsy Rose Long, Roxboro; Second row—Patricia Parrish, Creedmoor; Sally Bragg, Wilton; Horace Mansfield, Durham; Mike Chewning, Durham; and Bill Howard, Durham.

(Durham Herald photo by Thornton)





Dr. C. C. Herbert, pastor, is seen above as he opened the service at the laying of the cornerstone of the new \$1,300,000 education plant of Wesley Memorial Church, High Point, on Sunday, Oct. 4. Bishop Nolan B. Harmon stands to his right in the picture, and Dr. J. Clay Madison, superintendent of the Greensboro District, and two Wesley Memorial laymen are on his left.

The education unit consists of three sections, a central portion which is largely the administrative area, and two wings, one containing the chapel and associated rooms, the other, the kindergarten area which also contains rooms for various other classes. A large auditorium at the rear of the administration area will provide space for worship services until the new sanctuary is finished. This will be located adjoining the chapel area.

Plans are now being made for a financial campaign for funds to complete the total plan, which is expected to provide one of the finest church plants in the South, when completed.

## Annual Pastors' School to Convene At Duke on November 2

The annual North Carolina Pastors' School, which has usually been held during the summer, will begin on the campus of Duke University November 2, with registration from 3:00 to 5:00 p.m. The sessions will be held Monday and Tuesday evenings and Tuesday and Wednesday mornings, concluding Wednesday afternoon.

The Gray Lectures will be given this year by Dr. John Bright, member of the faculty of Union Theological Seminary, Richmond, Va., and a former pastor of Presbyterian churches in North Carolina. Dr. Bright is a well known scholar who has written many articles in the field of religion and is one of the contributors to the Interpreter's Bible. He was the author of the award-winning book, "The Kingdom of God," which received the 1953 Abingdon Award.

Dr. William Kenneth Pope, chairman of the Texas Conference Board of Missions, and a writer of numerous articles for Methodist publications, will give two lectures.

Dr. William Wallace Fridy, who will lecture on Ministerial Ethics, is a native of South Carolina who is well known as a writer of devotional books and a newspaper columnist. He is pastor of Washington Street Church, Columbia, S. C.

### SCHEDULE

November 2: 3:00-5:00 p.m.—Registration—Reading Room, Divinity School Library; 7:00 p.m.—Dr. John Bright; 8:30 p.m.—Dr. W. Kenneth Pope.

November 3: 9:00 a.m.—Dr. Wallace Fridy, Dr. Richard A. Goodling; 11:00 a.m.—Dr. John Bright; 2:00 p.m.—Dr. Wallace Fridy, Dr. Richard A. Goodling; 4:00 p.m.—Dr. John Bright; 8:30 p.m.—Dr. W. Kenneth Pope; 9:45 p.m.—Student

"lull session" with Dr. Bright. Men's Graduate Center.

November 4: 9:00 a.m.—Dr. Wallace Fridy, Dr. Richard A. Goodling; 11:00 a.m.—Dr. John Bright; 12:30 p.m.—Alumni luncheon—Union Ball Room; 2:30 p.m.—Meeting of Alumni officers and class agents; 2:00 p.m.—Meeting of Executive Committee of the Board of Managers of N. C. Pastors' School.

### Other Leaders

Dr. Robert E. Cushman, Dean of the Divinity School, Duke University, and Chairman of the Convocation.

Dr. Kenneth Willis Clark, Professor of New Testament.



At the organizational meeting for the Methodist Men of Avondale and Henrietta churches, Sept. 20, Dr. Horace R. McSwain, WNC Conference Missionary Secretary, delivered the address. Dr. McSwain is a former resident of the area and his mother and father were present at the dinner meeting.

Seen above, left to right: Jack Frye, vice-president; Eugene Hicks, president; Quentin R. Carrouth, master of ceremonies and program chairman; Dr. McSwain; and the Rev. F. W. Dowd Bangle, pastor.

Dr. Stuart C. Henry, Associate Professor of American Christianity.

Dr. William Arthur Kale, Professor of Christian Education.

The Rev. Professor M. Wilson Nesbitt, Assistant Professor of the Work of the Rural Church.

Dr. H. Shelton Smith, James B. Duke Professor of American Religious Thought.

The Rev. Wilson O. Weldon, Minister to Myers Park Methodist Church, Charlotte, North Carolina.

The Rev. Howard C. Wilkinson, Chaplain to Duke University.

### GENERAL INFORMATION

Convocation Headquarters: The Information Desk, Flowers Building Lobby.

Registration: Registration will be held on Monday, November 2, from 3-5 p.m. in the Library Reading Room, The Divinity School. At the time of registration each person is expected to pay a \$2.00 registration fee.

Rooms: Rooms will be assigned at the time of registration. Those desiring to room together should plan to register at the same time; otherwise, it will be impossible to grant such requests. Some rooms will be provided in homes at a rate of \$2.00 per night. Other rooms may be reserved at motels or the Washington Duke Hotel at rates beginning at \$5.00. Notice of reservation of rooms may be directed to the Assistant to the Dean, Duke Divinity School, Durham, North Carolina.

Meals: Meals may be obtained on the Duke campus.

Telephone and other communication: Notice of incoming telephone calls will be posted on the Divinity School bulletin board in the corridors. Long distance telephone booths are located in the lobby of the Flowers Building.

Parking: Parking regulations prohibit parking in the main quadrangle except for brief visits. Persons attending the Pastors' School and Convocation are expected to park in the student parking areas behind the dormitories or in the public parking spaces. Please observe the signs and yellow curb markings. Campus officers are instructed to tag all cars improperly parked.



## What Do You Have to Share?

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Acts 3

Lesson Scripture: Acts 3:1-7, 11-16

In our time sharing has become, like almost everything else, highly organized. Unlike Peter and John in our lesson, we seldom see the people with whom we share through the community chest, missions, etc. The church for centuries was the almoner, that is, the dispenser of charity. There was no other way for those in need to receive help, aside from their families or other interested people. Here is something to think about. Since the church no longer hands out gifts directly, many people think it no longer does any of this work. In turning over a large part of its program of relief to professional agencies has the church lost something of value? How does your class feel about this? Another question: how does a program of relief administered by secular agencies differ from one that is carried on by a religious organization?

In ancient times, and indeed throughout history, the entrance to the temple, cathedral or church has been a favorite place for those seeking help. Perhaps this is because such people feel that those coming to worship will be in a more generous mood than would be the case with people elsewhere. At any rate, the beggar who approached Peter and John for a gift must have felt he had a good "stand." We can imagine how disappointed he must have looked when Peter (speaking for himself and for John) said: "I have no silver and gold, but I give you what I have." Little did he expect that he was about to receive a gift which would mean more to him than all the wealth of the world! Does this not force us to ask a question of ourselves that is both important and embarrassing? The question is this: Is the Christian community (the church) offering to men the priceless gift of redemption, or is it offering only the advantages of a respectable social club?

There is a story about a poor monk from some distant country coming to Rome to visit the Pope. This man was led by the great pontiff into the treasury where, to his amazement, he saw the riches of the church piled up. As the Pope showed the poor priest all the wealth he said, "You see the church does not any longer have to say 'Silver and gold have I none.'" To which the humble monk replied, "No, Your Holiness, that is true; but it can no longer say 'Take up your bed and walk.'" When the community of Christ exchanges spiritual power for material wealth it is a sad day both for the church and for the world it is ordained to serve.

In the latter part of our Scripture lesson we see how Peter used the occasion of the healing of the cripple for a sermon on the power of faith in Jesus. The man who had been healed was living evidence of that power. Not only does Peter appeal to the crowd's interest in what had just happened to drive home his argument for belief in Jesus, but he takes opportunity to rebuke them because, as he said, "You killed the Author of life." Moffat translates this "the Pioneer of Life." Peter, of course, did not mean that the persons actually before him had committed this deed with their own hands. He was, in effect, saying they were part of a religious system that had permitted, or even encouraged, the death of Jesus.

Since the subject of our lesson is sharing, it is only fair to point out that we share not only the better part of ourselves, but also the less admirable parts. The people Peter preached to had committed no outright crime. They had only allowed it to

happen. When we fail to share such faith, convictions and hope that we have, we may be denying to those about us the strength that might be derived from their knowing what we believe. By contrast, when we are guilty of expressing skepticism about the great matters of faith, or voicing unreasoned prejudices against individuals or groups, peddling our cynicism about the great values upon which the social health of the world depends (truth, honesty, mercy, love) then we infect others with our disbeliefs and thus lessen the sum of faith and love that holds our world together.

## Letters to the Editor

### "Good Worship"

Dear Sir:

For some time I have been tempted to write, expressing myself, in regards to a concept of Worship which seems to be prevalent among a goodly number of Methodist ministers. This temptation to get my "two bits" in has finally prevailed. So please allow me to sharpen the axe for awhile.

Sometime ago while being exposed to a course on Worship, in one of our Divinity Schools, I was not too shocked to hear the professor remark, "It's time the Methodist Church washed its hands of these lazy laymen who are too lazy to participate in good worship." He went on to say, "Let the Church of God, and the Pentecostals have them!" I have news for that professor. We won't have to let the Pentecostals have them because they are taking them; taking them faster than the Methodist Church wishes to realize. I haven't heard recently of these "sects" having any barren churches. Maybe they would take a few of ours, because according to the Bishop's last report we have a few to spare!

Now I am aware that these men of "Good Worship" will say that this is ample evidence to support their position. If there is support to their concept, then I am open to hear. It is my firm belief that the only reason our churches are fruitless is because the preaching of the gospel of Jesus, and His redeeming power, has been relegated to a position of unimportance. That in its vital place there now stands a brass cross, which is as hollow in its redeeming power as the wooden stand upon which it sits. The Holy Spirit cannot flow through a brass cross. The Holy Spirit flows only through men. It was for man that God died, not an altar. And it is not so important as to how he died, but for what he died! He died for man! He redeemed man! And it is through man that He has chosen to tell of His redemption. By the preached word, not by the brass cross! If the redemptive word of God, flowing through redeemed man, is not the highest manifestation of God with us, and of His power to be in us, then the Scriptures lie.

Jesus said to man; "Ye are the light of the world," "Ye are my disciples," "Ye are the chosen vessels of God," "Ye are followers of the prophet." In other words, Jesus identified His disciples with the prophets and not with the priests. Our task has never been to become manipulators of the complex ritual, but

to be God's herald, to proclaim both His judgment and His forgiveness.

And yet, men say that something less than that for which Christ died should be the center of our "Good Worship." God forgive us for pointing men to a brass cross when we have the opportunity to point them to Reality—The Living Lord!

Please forgive my longwindedness and thank you for receptive ears.

Sincerely,

Earl S. Tyson

Richmond, Va.

### What Can Pastors Do?

Dear Sir:

I have just enjoyed reading this week's issue of the *Advocate*, one day before publication. On the editorial page you ask the question: "What can the pastors and *Advocate* agents do?" So often these are one and the same person, but it is a real boost to find persons ready to become agents for the *Advocate* instead of merely submissive to the pastor's appointed wish that someone solicit subscriptions.

Through the years as a pastor I have leaned much upon the *Advocate* as one of the best assistants I have had in getting God's work done in the local church Methodist-wise. Consistently, I have stood by the *Advocate*—have tried to respond to the timing of subscription campaigns—more in former years than recently. Why the let-down?

It is not because lack in quality of what is now printed for our reading. Every week there are excellent articles, some timely and timeless, others timeless in value. At times I have felt the editor over-dosed the autobiographical element, but at the same time he has shared helpfully out of the richness of a varied background.

But as good as all this may be, I feel two factors account for the great loss in subscriptions. I have shared this view with several other ministers in our conference, and I am yet to find one who disagrees: (1) The deadline by which news must be in your office is so far ahead of publication date we preachers have just stopped sending news in to you for publication. What is sent in is so much out of date as local or current happenings the news element in it loses taste and flavor. (2) This of course is conditioned by number 1 above, but the *Advocate* does not carry enough of local matters in our conference and districts and local churches to have much appeal to lay readers, most of whom have not yet cultivated enjoyable taste for the more general and ably written articles, and each week you do have some good articles of this latter nature.

Sincerely yours,  
Doane Stott

Angier, N. C.

### Keeping the Old Songs

Dear Editor:

Thank you for your fine article, "Let's Keep Both" in the October 1st issue of the *Advocate*.

I wonder what will eventually happen to our great Methodist Hymnal? One time they tried to delete every song that had anything about the Blood of Christ in it, and in the great hymn, "Love Divine" they changed the words "Second Rest" to "Promised Rest."

Since our church has sponsored the  
(Continued on page fifteen)



## Book Reviews

### Abingdon's Bargains

Abingdon Press has come up with another list of reprints of great religious books. The minister or layman who has hesitated to pay four and five dollars for the original editions will be made happy by the opportunity to secure these fine books at a fraction of their value.

**Christian Symbolism in the Evangelical Churches**, by Thomas Albert Stafford, is a handbook for Methodists who wish to know the meaning of the symbols of our faith and to be able to use intelligently these aids to worship. Dr. Stafford wrote this book in 1942 and it has since gone through a number of editions. The price now is only \$1.25.

**Our Roving Bible**, by Lawrence E. Nelson, is a compendium of interesting and highly entertaining information about the Bible in English and American life and literature. Price \$1.50.

Those of us who paid \$6 for a copy of Leslie Weatherhead's famous book of 544 pages on **Psychology, Religion and Healing** will be slightly envious of the rest, who may now secure a copy for the small sum of \$1.75. Even as paper stock alone, that's a cheap price nowadays. But there's more in this than paper; it is unquestionably the most scholarly and, at the same time, interesting book in the field, treating such subjects as divine healing, psychosomatic medicine, spiritualism, and a host of kindred movements.

**Here I Stand**, by Roland H. Bainton, is a biography of Martin Luther. No modern writer has done a better job of telling the story of the Reformation or of interpreting the life of the great Reformer. Price, \$1.75.

Dr. Edgar J. Goodspeed, the great Bible scholar and translator, adds to our understanding of the Apostle Paul by his book, **Paul**, which is now reissued in paper-bound format at \$1.25.

**The Paradoxes of Jesus** are treated by Dr. Ralph W. Sockman in characteristic fashion in the new edition of this fine book. Price, \$1.25.

Abingdon Press, trade name for The Methodist Publishing House, is to be congratulated on this new group of paper-bound volumes of the great religious books of the Twentieth Century.—R.P.M.

**The Bitter Fruit of Kom-Pawi**, by Tiawon Koh.—John C. Winston Company, Philadelphia. 148 pp. \$3.50.

Do you want to realize what American freedom and prosperity mean to you? Then read this true life story of Mrs. Koh, whose invincible faith finally reunited her war-driven family. More exciting than fiction, the book abounds in dramatic situations—some tragic, some not so tragic, but all contributing to an authentic over-all picture of Korean life just before, during and following World War II.—O.D.P.

**God, Sex and Youth**. By William E. Hulme. (Prentice-Hall. \$2.95)

This book, written by the professor of Pastoral Theology at Wartburg Theological Seminary, Dubuque, Iowa, gives a thoroughly Christian, but equally frank discussion of the problem of sex in the lives of teen-age youth. Written for youth, it is valuable as a guide to pastors and parents who wish to help young people. His treatment of this subject is based on sound theology, as well as an understanding of teen-agers. He answers questions which none but the young people would think of asking, and answers them in such a way as to lead them into the habit of considering such matters in the light of religious faith.—R.P.M.

**On a Clear Sabbath Morning**, by Warner Bros. Records, Inc., Hollywood, Calif.

Recorded hymns of the church are favorites of everyone from generations past to the present day in High Fidelity tone. Warner Brothers have splendidly arranged an album of such hymns as "The Church in the Wildwood," "Stand Up for Jesus,"

"The Old Rugged Cross," "Onward Christian Soldiers," "In the Garden," and eight others.

Such recorded music should be included in all musical libraries, not only for general listening, but as an aid for family worship and private meditations. What better way to start the day than by pleasant church music filling the house while readying oneself for the particular duties of that day?

—H. E. Gibat

## Letters to the Editor

(Continued from page 14)

Revised Version of the Bible and wanted to put it in language the average Methodist could understand, I can't see why they insist on taking out all the early American hymns our fathers and mothers loved so well.

One of the main reasons you find so many "off-brand" song books in our Methodist churches in the country is, the average folks raised in the country do not have the musical education to sing the hymns written in the 16th and 17th centuries. And this goes for a lot of city folk too. The words are beautifully written, but the tunes were written before my kind came into being.

Most people remember the pilot shot down in the islands during World War Two. He was scared and lost until he

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

### FOR SALE AT LAKE JUNALUSKA:

New quality built home; porch, living-dining room, kitchen, two bedrooms and bath. Close in on Siler Circle Extension; no steps, off-street parking, beautiful mountain views in two directions. Contact J. W. Fowler, Jr., immediately. See this attractive vacation and retirement home during your fall color trip.

### SWEET ONION PLANT ASSORT-

MENT—Approximately 500 Plants \$2.00 postpaid fresh from TEXAS PLANT COMPANY, Farmersville, Texas—"Home of the Sweet Onion."

heard a bunch of Fuzzie Wuzzies coming through the jungle singing, and they weren't chanting the Te Deum nor singing the Sanctus. They were singing "What a Friend We Have in Jesus," and he knew what kind of people they were, and made himself known.

Keep up your good work. You will have a great number of Carolina folks who will say Amen to your articles.

Sincerely,

Walter Smith

Rutherfordton, N. C.

## Brevard College

Owned by Western North Carolina Conference offers

Business Music Liberal Arts Pre-professional Pre-engineering Co-educational Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

Church Furniture Southern Desk Company

Write for information

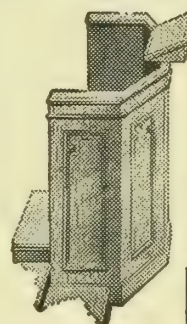
Hickory, North Carolina

Allen organs

MOST RESPECTED NAME  
IN ELECTRONIC ORGANS

Richard Van Sciver

1909 E. 7th St. Charlotte 4, N. C.  
Phone EDison 4-0567



Page

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING  
INFORMATION ON OUR DESIGNS OF PEWS  
AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO.  
ALBEMARLE, N. C.

## Boys and Girls

... How about a pair of binoculars, a radio, or a bicycle?

If you want to know more about how you can get these prizes, just write a postcard to

Circulation Manager  
Box 508  
Greensboro, N. C.

Say, "Please send information on the subscription campaign," and be sure to sign your name and address.

We will send you a big 18-page catalogue of valuable prizes which you can earn by a few hours of after-school work selling subscriptions to the N. C. CHRISTIAN ADVOCATE.



# Religion in Russia

## IV. The Russian Orthodox Church

By DOW KIRKPATRICK

"The Czars and the churches stood together against the people. So when we wiped out the Czars, we naturally wiped out the churches, too." The brilliant young lady, university student, who serves as guide and interpreter for American tourists isn't old enough to have helped "wipe out the Czars." The strength of her statement left no doubt, however, that it was her revolution.

These American ministers who kept wanting to find the churches were a bit of a nuisance to a well-planned tour. At first, she had told us there were no functioning churches, but when we began to find them on our own, she gave us the above explanation.

I had to agree with her. The church in old Russia probably deserved the treatment it got and the attitude young Russians hold toward it today. When the church forsakes all the people, and becomes too much a part of one of the people, it is apt to become partner to the sins of that class.

The church is operating in Russia, however, as the university student finally had to admit when she accompanied us on a visit to one of the services of the Russian Orthodox Church.

The major Christian Church in Russia is the Orthodox. They report 20,000 to 25,000 churches active throughout the Soviet Union. Since this particular denomination keeps no membership registry, they do not know how many adherents there are. The priest in one of the Moscow churches told us that he baptizes an average of 100 babies per month.

There are fifty Orthodox Churches in Moscow alone. The service is highly liturgical, with soul-moving music sung by priests, antiphonal choirs and the people. The service takes three hours during which time the people stand. There are no pews. The three Orthodox Churches we visited hold two or three services every week-day and Sunday. Every service we attended was crowded to the doors. This Eastern branch of Christianity split from Rome long before the Protestant Reformation. Branches of the Orthodox tradition outside Russia are very co-operative with Protestant denominations in the World Council of Churches and in this country with the National Council of Churches. We were unable to have a scheduled conference with Metropolitan Nikolai because he was still in Denmark meeting with officials of the World Council. There is strong promise that the Russian Orthodox Church, which up to this time has not accepted membership in the World Council, will do shortly.

The majority of the worshippers were older women. As one of the priests said, "When one comes near the end of life, the need for faith reasserts itself." Obviously,

most of the worshippers were crowding to the altars because of a deep felt hunger for an assurance they had not found elsewhere in their godless society.

To look carefully over any congregation, however, revealed faces of many men, and a surprisingly large number of younger people. Let us remember that only 5% of the adult population of Russia is reported to be members of The Party. The most thorough program of indoctrination is with the Pioneers, the children's Communist group, and the Young Communist League, for the youth. In the age groups where the party program is most widespread, the church is weakest. In the years when life becomes more real, mature men and women are finding that there is no comfort like that which comes from practicing faith.

## Cincinnati Will Host Christian Educators

The 13th national Methodist Conference on Christian Education will be held November 3-8 in Cincinnati, Ohio. Nearly 1,000 educational leaders from across the country are expected to attend the biennial meeting. Theme will be "New Insights for a New Age." Principal speakers will include the Rev. Dr. W. McFerrin Stowe, pastor of St. Luke's Church, Oklahoma City; Dr. Arthur S. Flemming, secretary of the U. S. Department of Health, Education and Welfare; Dean Walter G. Muelder, Boston University School of Theology; and the Rev. Dr. Lowell B. Hazzard of Wesley Theological Seminary, Washington, D. C.

## Jurisdictional Study Group Shaping Up Its Report

The Commission on the Jurisdictional System neared completion of its four-year study at a meeting in New York September 24-26. The full report of the 70-member commission's findings and recommendations is to be mailed in January to General Conference delegates, bishops, board executives and other Methodist officials. The report is almost completed, with only a few passages referred to the drafting committee for editing and slight revision. The commission chairman, Charles C. Parlin of Englewood, N. J., said that one more meeting of the full group will be held if the executive committee deems it necessary. Contents of the report are not to be made public until the document is in the hands of delegates to the 1960 General Conference, it was announced by the Rev. Dr. C. C. Bell, Lynchburg, Va., executive director of the commission.

## Evangelistic Rally Draws Huge Crowd to Raleigh

Bus loads of Methodists from all over eastern North Carolina converged on Raleigh's Reynolds Coliseum October 5 for the NC Conference Evangelistic Rally which opened a year-long evangelistic effort which seeks to bring in 100,000 new converts.

"Our goal is neither too ambitious or unattainable," said Walter F. Anderson, director of the State Bureau of Investigation and president of the Conference Board of Evangelism.

Speaking at the rally were Bishop Paul N. Garber, Governor Luther Hodges, Bishop W. Angie Smith, Dr. Harry Denman, and Dr. Thomas A. Carruth.

(A full report of the meeting will appear in next week's paper.—Ed.)



The 316 men and 124 women students of Louisburg College this year will eat their meals in one of the finest cafeterias to be found in any Southern school. Seen above, the new building offers every modern convenience.

Ten states and two foreign countries are represented in the student body at Louisburg College this fall. Of the 440 students North Carolina leads with 362 students from 48 counties. Other states represented are Florida, Georgia, Maryland, New York, New Jersey, Ohio, Pennsylvania, South Carolina, and Virginia. Next to North Carolina, Virginia leads with 55. There is one student from Iran and one from Japan.

Counties having the highest number are Franklin with 62; Durham with 33; Halifax with 27; Wake with 26; Vance with 19; Granville with 16; Nash with 15; Carteret with 13; Wayne with 12.

This series of articles is reprinted by permission of the Atlanta Journal in which they originally appeared.



NORTH CAROLINA

# Christian Advocate

DS  
DUKE UNIVERSITY

OCT 21 1959

DURHAM, N. C.

October 22, 1959

Volume 104

Number 42

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.

## Thousands Attend Evangelistic Rally in Raleigh

(See story on pages 8 and 9)

—News and Observer Photo





# Carolina Briefs

Dr. Mark Depp, pastor of Centenary Methodist Church, Winston-Salem, began a series of services at Sylva Church, Oct. 11, assisting the Rev. Asmond Maxwell, pastor. Dr. David Daniel conducted the special music, and Dr. Depp spoke at 8:30 a.m. and 7:30 p.m. each day.

The Rev. and Mrs. R. Harold Strader of the May's Chapel-St. Paul's Charge, Maiden, announce the birth of a son, Phillip Mark, Oct. 1. They have two other children, Carol Lynn, 6, and Russell, 4.

The Rev. Bernard T. Hurley, retired and now living in Red Springs, has had an active summer. He preached nine times, spoke each day for a week on the radio, and talked at civic clubs. Mr. Hurley spent four years as pastor of the Red Springs Trinity Church.

Twenty-six Burke County churches received a total of 302 Cards of Recognition for satisfactory work in the eight courses offered in the Burke County Training School recently, an increase of 7 churches and 60 people receiving credit.

The Editor was the guest speaker at the meeting of the Carr-Wesley Bible Class of Ardmore Methodist Church, Winston-Salem, on October 8.

Nearly 200 hundred persons attended the Salisbury District Seminar held at First Church, China Grove recently.

The Rev. Lute A. Shirell, pastor at Avon, recently celebrated his 37th year in the ministry by entertaining a group of fifty people at the parsonage. The group consisted of representatives from the three churches on this Outer Banks circuit. Mr. Shirell also carried dinners to 23 shut-ins of the charge.

A special worship service for children is a feature of the program of Wanchese Church, Elizabeth City District. Children come from their classes at 10:40 and participate in a short service of songs, prayers and scripture reading, followed by a message by the pastor, the Rev. J. M. Carroll. As a result, the children are attending the morning worship services in increasing numbers.

The Advocate has received a clever announcement of the birth of Susan Elizabeth Beaty on October 8. The announcement is in the form of a cartoon depicting the launching of a satellite named Susan, but the editor is somewhat puzzled by the lack of more information. Just which Beaty is it? Maybe there's only one such family, but we'd hate to get the wrong "launching pad." The unrestricted data reveals that she has the following specifications: Weight, 11 pounds; distance from north to south pole, 19 3/4 inches; equatorial diameter, 4 3/4 inches.

L. O. Leet and Idalee McCullar, evangelists, conducted a stewardship revival at Wrightsville Church, Wilmington District, Sept. 9-20, according to a much-belated announcement just received.

A feature story in the Goldsboro News-Argus recently told of the work of Alexander McRoberts and Mrs. McRoberts who are repairing the stained-glass windows of St. Paul Methodist Church there. There are only a handful of art leaded-glass experts left in the country, explained Mr. McRoberts, and there are no young artists coming on, due to the fact that the trade demands a long apprenticeship. The windows in St. Paul, said he, are "very wonderful pieces of work."

Roseboro Church, Goldsboro District, operates "an outpost mission," according to the Rev. H. M. McLamb, district superintendent, who tells of the work of the Rev. R. H. Jordan and his people, who have bought a house in the mill section of the town and are providing services for the mill community. Ten new members came into the church during a recent revival.

Warsaw Methodist Men sponsored a Layman's Week, beginning on Oct. 18, and featuring as speakers Jasper Smith, Terry Sanford, Walter F. Anderson, A. C. Edwards, Dr. L. Stacy Weaver, J. Nelson Gibson, and Roy L. Turnage. The Men's Club and the Rev. L. T. Wilson, pastor, are to be congratulated on the extraordinary publicity campaign which launched the meeting. A full page in the Duplin Times carried the story and pictures.

Homecoming and dedication ceremonies will be held at Victory Church, Fayetteville, on Oct. 25, at 11:00 a.m. The members will be celebrating the payment of the debt on the church. The speaker will be the Rev. Kenneth Townsend, a former pastor. The Rev. I. F. Strawbridge, present pastor, invites all friends to attend.

The Rev. Paul Lowder and Mrs. Lowder of First Church, Conover, announce the birth of a daughter, Karen Kay, born Sept. 30.

Newton Grove Church observed homecoming day on Oct. 18. The speaker for the occasion was the Rev. Henry A. Bizzell, Jr., pastor of St. Mark's Church, Raleigh. The Rev. Robert Gibbons was guest song leader and soloist. The Rev. Jacob C. Martinson is the pastor.

Mrs. Ralph Ward, wife of the late Bishop Ward, has written her friends that she will return to Taiwan next summer as a missionary of the Woman's Division. She is now residing in Hendersonville and is busy with speaking engagements and in the task of sorting out the papers of her late husband, which were almost all that was saved of their belongings when they were forced to leave the China mainland.

Lafayette Street Church, Shelby, is making an effort to pay off the remaining portion of its parsonage debt. Goal for final payment on the \$1,708.00 owed is Christmas.

The Rev. Roy Bell, Jr., pastor of First Church, North Wilkesboro, recently dedicated the homes of Mr. and Mrs. Sam Cassell and Mrs. C. Monroe. He was assisted by the Episcopal minister, the Rev. Frank McKenzie of St. Paul's.

The Concord Ministers' Association recently distributed leaflets to the churches telling of the advantages of that city, noting that there are 60 churches, and calling attention to Paul's word, "I am a citizen of no mean city." Central Church joined in the celebration of Civic Affairs Sunday, sponsored by the Chamber of Commerce.

The Rev. L. B. Hayes, retired, of Franklin, was guest preacher at Highland Church, Hickory, recently.

First Church, Charlotte, announces the appointment of Mrs. Faye Liddle Ravenstein to the staff as church visitor. Mrs. Ravenstein is a native of Carmel, Ill., but has lived in Charlotte for the past year. The service at First Church on Oct. 11 was based on the popular Billy Graham Crusade song, "How Great Thou Art," and the sermon by Dr. Kenneth Goodson, pastor, was by request, a repeat of one delivered last year at a similar service.

St. Paul Church, Goldsboro, is planning to construct an arcade building, linking the sanctuary and education buildings. It will provide an "all-weather passageway and house the church school offices, the church library and possibly a mimeographing storage room," according to the church bulletin of Oct. 11.

Bishop Nolan Harmon has set aside Sunday, November 8, 1959 as Brotherhood Sunday for the churches of the Western North Carolina Conference. After serving sixteen years as the treasurer of this organization, I feel I know first hand something of the fine work that is being done. It meets a real need in the home of the minister where death has come. We are grateful for the support of our laymen in this work, and earnestly solicit their continued support. We urge that our Ministers and Laymen use Brotherhood Sunday in securing some much needed new lay contributing members.

H. G. Allen, President

Bethel Methodist Church, Hickory, has recently completed an extensive remodeling program. The sanctuary has been completely renovated, and features the open chancel or altar centered design. New carpet and refinished pews and new light fixtures add to the worshipful atmosphere. In addition, a new stone floor has been installed in the vestibule of the church.

Bishop Nolan B. Harmon announces the appointment of Rev. M. W. Mann, of Rutherford College, to the pastorate of the Collier's Charge, Lenoir, as of October 31; and the transfer of Rev. R. W. Blanchard from the Collier's Charge to the St. Timothy Methodist Church, High Point.—J. E. Carroll, D. S.

## Preachers from Other Lands Conduct Mission to America

Nashville, Tenn.—From Baltimore, Md. to Long Beach, Calif., and in more than 100 other cities and communities, outstanding Christian leaders from other lands will "witness to the United States" in a two-month Methodist "Mission to America."

The mission started October 4 and will continue until December 4. Christians from overseas, as individuals and groups, will go to the more than 100 places for periods of up to a week "to give witness to the triumphant faith and to lead the Methodists of America toward a great spiritual awakening and a deeper devotion to the gospel of Jesus Christ."

The nine overseas Christians who will provide leadership were invited to do so by the Methodist boards of evangelism and missions and the Methodist Woman's Division of Christian Service. The mission was requested by a resolution of the 1957 Methodist General Conference.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	Children's Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.50 a year. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Officers Report to Executive Committee; A Church Leader Gives Testimony

A number of officers of the N. C. Conference Woman's Society of Christian Service have attended national and jurisdiction meetings during the summer months. Reports of these meetings, along with reports of all lines of work; committees, district presidents and secretaries, and the three conference workers; also talks by the Rev. Robert McKenzie and the Rev. Wesley Brogran highlighted the fall meeting of the Conference Executive Committee held on October 6-7 at the Methodist Home for Children in Raleigh.

Mr. McKenzie and Mr. Brogran, director of youth work and children's work, respectively, of the N. C. Conference Board of Education, spoke to the group on the interrelation of these two age groups in the Woman's Society of Christian Service with that of the Board of Education. A film strip, "Members One of Another," was viewed.

The treasurer, Mrs. L. C. Vereen, in her annual report, revealed a substantial increase in all areas of giving over 1957-58, the greater increase being in pledges. Also, the love offering given at the Annual Meeting last April was larger by \$226.72 over that for 1958. During the first quarter of the current conference year the giving to missions has increased well over \$2,000 over the first quarter 1958-59. In addition to the other officers reporting, Miss Mamie Chandler, director of the Methodist Student Center, East Carolina College, Greenville; Miss Jean Griffith, and Miss Rebecca Modellmog, rural workers in the Glendon and Pembroke areas gave an account of their activities. A composite report of the district presidents and secretaries was given in rhyme by Mrs. H. R. Odum. Among the accomplishments in the conference's nine districts have been larger memberships; more members attending and purchasing literature at the educational seminars; growth in spiritual life; Elizabeth City and Fayetteville districts have prayer cells, praying for workers and others; Elizabeth City district, spiritual life workshops held; Raleigh district, organization workshops held at each of the sub-district meetings; Durham district, Executive Committee held Day Apart; Wilmington district, Executive Committee plans to meet each quarter to help project the work at Pembroke; more officers training days have been held throughout the conference.

The two devotionals were led by Mrs. C. H. Boyd and Mrs. Allen C. Lee.

## Mrs. Johnson's Testimony

(Editor's note): The following testimony of Mrs. Pierce Johnson, given at the conference-wide Evangelistic Rally in Raleigh on October 5, is being published on this page by request.

"I am not ashamed of the gospel of Christ, for it is the power of God unto . . . everyone that believeth." I believe that God worketh in us and through us to accomplish His mission on earth. I believe that He gives to us power and strength sufficient for every worthy task, and for every reasonable need. I believe that when He cleanses us from sin and unrighteousness, from disease and suffering or from wander-

ings of heart or mind, and when He bestows upon us blessings too wonderful to comprehend and too numerous to count, I believe that He desires and expects from us a spirit of thanksgiving, and I believe that if we do not express this gratitude — perhaps not always in public, but certainly to the heart of God — that we may expect Him to ask, as did Jesus of the only leper who returned to give thanks, "Where are the other nine?"

My life is so inextricably bound up with the lives of the women of our conference that I find it well-nigh impossible to speak for myself alone. I must speak for them also. The Lord hath done great things for me, whereof I am glad. He has done great things for them also, for which they are



## NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St.  
RALEIGH, N. C.

glad. Time and time again I have witnessed these women approach what appeared to be insurmountable barriers, and I have seen them through the power of God — because they believed — overcome these obstacles and with nobility of spirit and strength of will and purpose accomplish great things for the Master. I am grateful for those who are willing to assume the responsibilities of leadership, and deeply appreciative of all who through their prayers, their gifts, and their service contribute in any way to the ongoing of Christ's Kingdom on earth. These women have been a great inspiration to me. I thank my God for every remembrance of them.

Life is a mystery. It will always remain a mystery as long as you and I are finite and God is infinite. We cannot fathom the mysteries of pain, and death, and separation. But even though we cannot fully understand, we can learn to accept with grace what comes to us in life, believing that the all-wise, all-loving, and all-merciful God doeth all things well.

"I know not how that Bethlehem's Babe, could in the Godhead be; I only know the Manger Child has brought God's love to me. I know not how that Calvary's cross, a world from sin could free; I only know its matchless love has brought God's love to me. I know not how that Joseph's tomb could solve death's mystery; I only know a living Christ is our immortality."

"Since from His bounty I receive such proofs of love divine, had I a thousand hearts to give — Lord they should all be

Thine." "My gracious Master and my God assist me to proclaim; to spread through all the earth abroad the honors of Thy Name."

## Introducing Miss Rebecca

A new rural worker has recently been assigned to the Pembroke area of the Methodist Church. She is Miss Rebecca Modellmog, affectionately known as "Miss Rebecca."

Miss Rebecca holds an A.B. degree from Frink University, Wichita, Kansas, and a diploma for two years of graduate study at National College for Christian Workers, Kansas City, Mo. She is an ordained elder in the Methodist Church and is now beginning her twenty-fifth year as a full-time Christian worker.

Immediately preceding her appointment to the work at Pembroke, Miss Rebecca taught mathematics at Boylan Haven School, Jacksonville, Fla. A project of the Woman's Division of Christian Service, Boylan Haven was merged with Brown-Mather, Camden, S. C., last June.

"The work at Pembroke is very challenging," the newly appointed worker said in a recent meeting with conference leaders. "I am looking forward to really getting started and I am sure that I shall enjoy working with the women of the N. C. Conference."

Rural work in Pembroke was opened about four years ago, with Miss Alta Nye as the first worker there. It is sponsored by the N. C. Conference Woman's Society of Christian Service.

## Beaulaville Women Organize

A new Woman's Society of Christian Service was organized in the New Bern District. It is Beaulaville in the Jacksonville sub-district. The ten members attending the organization meeting elected as officers: Mrs. Roy Sanderson, president; Mrs. Russell Sanderson, vice-president; Mrs. Cecil Rhodes, recording secretary and treasurer; Mrs. Temple Hill, Christian Social Relations; Mrs. P. C. Shaw, missionary education and service; and Mrs. Silas Whaley, supply work.

## Medical Work in Pakistan

The United Christian Hospital in Lahore, Pakistan, was opened formally in 1948 and was welcomed by the Christian community and the general public as well. For many years the need for it had been felt in Lahore, but no single missionary society could afford the burden. The Christian Committee for Relief opened an emergency hospital in one of the unused hostels of Forman College. This service was so vital that it became a permanent united Christian project. Today every Protestant Christian body is enlisted in its support. The School of Nursing was opened in October, 1948, with a class of 12 girls, all high-school graduates. Foreign nurses are needed still, although experienced Pakistan nurses, trained abroad, return to assume responsible administrative posts. United Hospital has become a model institution, to which members of the government staff bring all foreign medical visitors. A mobile unit has brought relief to the rural areas in the Lahore district. The school for laboratory technicians has increased in enrollment. The present need is for larger quarters.



# Camp Don-Lee Reports Its Greatest Season; The Alfonzie Cox Fund Is Presented

by REV. C. P. MORRIS  
Executive Secretary

Approximately 2,846 persons spent from two to six days at Camp Don-Lee during the 1959 camping season. This is the largest attendance the Camp has enjoyed in its ten-year history. This number includes both campers and counselors for the ten weeks of organizational camps, the staff training camp, the young adult workshop, eighteen local church, sub-district, and district retreat groups, one senior high school group, and one college group.

Campers and counselors testify to the fact that their stay at Camp Don-Lee this summer was one of the richest experiences of their lives. Living together in small groups with new friends provided wonderful experiences of work and play and worship and quiet meditation in God's great out-of-doors and opened new doors of understanding of God, of others, and of self. Truly lives have been changed and impressions made which will bear fruit in the years to come.

## Junior High Camps

The largest number enrolled in organized camps at Don-Lee this summer was our Junior High boys and girls. Seven hundred boys and girls attended the seven one-week camps and more than one hundred were turned away for lack of room. These Christian Adventure Camps were directed by Rev. Walter N. McDonald of Louisburg College. He was ably assisted by a fine staff of counselors, including thirteen students in the Duke University Divinity School who served a total of five weeks each at Don-Lee during the summer.

## Junior Camps

Two camps for junior boys and girls were held at Don-Lee this summer. A total of 151 boys and girls attended these five-day sessions. Forty-one volunteer counselors served in these camps. The Goldsboro District Camp was directed by Rev. E. M. Thompson, Jr., of Stantonsburg and the Elizabeth City District Camp was directed by Rev. R. N. Knight of Gatesville.

## Additional Camps at Don-Lee

Three additional organized camps were held at Camp Don-Lee the past summer. The Staff Training Camp enrolled fifty-two persons for four days under the direction of Rev. W. N. McDonald, Jr. The young adult workshop enrolled sixty-five persons for three days under the direction of Rev. Harold Minor, Conference Director of Adult Work, and Mr. R. L. Cannon, Jr., of Vanceboro, Conference Young Adult Fellowship President. The Family Camp enrolled sixty-eight children and forty-seven adults for a total of 115 for three days directed by Rev. Harold Minor, Rev. Wesley C. Brogan, Conference Director of Children's Work, and Rev. J. H. Lanning of Fayetteville, Chairman of the Conference Committee on Family Life.

## The Alfonzie Cox Fund

All groups attending Camp Don-Lee this summer were given the opportunity to con-

tribute to the "Alfonzie Cox Fund" as their missionary offering. This is a home missionary project designed to help our Camp Don-Lee cook provide a suitable home for his wife and five children. Alfonzie Cox has served as our camp cook from the very beginning of the camp ten years ago. No one has been more faithful to the camp than he has. Counselors and campers love and appreciate him and he delights in serving and pleasing them all. For the past two years he has served as caretaker as well as cook. He spends the entire year, with the exception of a few weeks during the winter when he is released to cook at a hunting lodge on Hog Island, working on the camp grounds, repairing buildings and equipment, and looking after the camp in general. Alfonzie, as he is affectionately called by all the campers, lives in a small two-room hut one mile from the camp. This hut was given to him by the camp. The hut once served as the craft shop at the camp and was moved to his lot several years ago and made into a crude dwelling. It will not accommodate all of his family,

so some of the children have to be farmed out to sleep with the neighbors at night. Family life, therefore, becomes an impossibility. During the hot summer months living in this little hut is almost unbearable.

Alfonzie has been saving his money for several years in an effort to build a new home. The camp pays him a good salary during the regular camping season and a small salary during the winter. His wife is given employment at the camp during the summer. Together they have saved and sacrificed in an effort to build their home. Mr. T. J. Collier of Bayboro, treasurer of Camp Don-Lee, and this writer have been helping Mr. Cox manage the financing and building of this home. Mr. Collier is serving as treasurer of the "Alfonzie Cox Fund," and a number of donations have been received. The boys and girls at Camp Don-Lee and several other groups, including the young adult assembly, contributed \$605.44 to this fund in offerings during the past summer. Some of the children gave all the money they had left at the end of their camp. More than one child contributed as much as \$5.00. They all contributed gladly and are proud to have a part in providing a home for Mr. and Mrs. Cox and their children.



## You Can Help in This Home Missionary Cause

We feel that many readers of this article would like to make a donation to this fund. We need to get a roof on the building soon and if adequate funds are available to get the floor in so that the Cox family can move in before the cold winter sets in. Even though it will be unfinished it will be far better than the hut they are now in.

If you are interested in helping, send your donation to Mr. T. J. Collier, Bayboro, N. C., or C. P. Morris, Box 6667, College Station, Durham, N. C. Designate it for the "Alfonzie Cox Fund," and we will see to it that every cent goes for this most worthy cause.

Pictured here are Mr. and Mrs. Alfonzie Cox and their five children. In the background you will see the hut in which they are now living and the new home under construction.



# MYF Throughout N. C. Conference Active in Retreats, Workshops, Etc.

## Conference Council Meets

The Conference Youth Council held their Fall Meeting on Friday and Saturday, September 25 and 26 at Duke Memorial Methodist Church in Durham. After supper the first business was launched.

Dates for the Louisburg Assemblies and the Annual Conference Session were set as follows: first assembly, June 6-11; second assembly, June 13-18; workshop, June 20-25; ACS, August 15-19. Possible improvements in these assemblies and various themes and methods for developing them were discussed. Speakers and deans were selected.

A planning committee for the Recreation Conference composed of Jack Edwards, Harry Harper, Linda Pearson, and Glenda Pittman was appointed. Participation in the United Nations Seminar was discussed, and Ralph Flemming, Graham Rouse, and Charles Taft were appointed to explore the possibilities.

Harold Goodyear, Outreach Chairman, gave a report on the Race Relations Committee. Discussion followed on plans for a seminar which the Eighth Annual Conference Session authorized made by the committee.

Treasurer Bill Graham gave a report on the MY Fund and urged that contributions be an expression of concern, not a contest for the highest amount.

The meeting adjourned at noon Saturday.

## Weekend Meeting at Moonelon

October 3-4 was an important time for the United Christian Youth Movement. Delegates assembled at Camp Moonelon on Saturday, October 3, before lunch to register and get settled.

Fellowship singing followed lunch, and then the group settled down and gave serious thought to two study sessions, one on denominational history and government, and one on denominational beliefs about the sacraments.

Free time was time for recreation and getting better acquainted. After a delicious supper, Sherman Miles, Witness Chairman, conducted an inspiring vesper service which brought the group into closer spiritual fellowship.

Diane Hardy, Fellowship Chairman, brought on another jovial mood with her group recreation. At 10:30 a friendship

circle said good-night and everyone retired to their cabins.

Another study session on the denominations and the ecumenical movement followed breakfast Sunday morning. Then the group retired to the wooded vesper spot for morning worship and communion which was planned by Diana Foote, Faith Chairman. David Harper spoke on the subject "United in Christ."

Sunday dinner was the last meal together. Immediately after the meal, the delegates joined in a friendship circle and last goodbyes were said. Everyone left with a feeling of brotherhood and unity in Christ.

## Workshop Held

Approximately seventy-five youths and adult workers of fifteen churches in Person County met at Long Memorial Methodist



## NORTH CAROLINA CONFERENCE

President: Jack Edwards  
Route 3, Box 295, Goldsboro

Publicity Superintendent: Glenda Pittman  
Halifax, N. C.

Director of Youth Work: Robert McKenzie, Jr.  
Box 6667, College Sta., Durham

Church for a Methodist Youth Fellowship Officers' Workshop.

Under the auspices of the Durham District MYF Council, and led by members of the council, the session was the first of five planned for the next five months, to be held in sub-district areas of the five-county district.

Opening with welcome and devotional and announcements by Marguerite Harris, host sub-district president, the group then divided into eleven discussion sections. Executive officers were trained by the following: Presidents—Bill Graham, district president of Chapel Hill; vice-presidents—Tommy Henley, vice-president of Pittsboro; secretaries—Betsy Rose Long, secretary of the district from Roxboro; and treasurers and fund treasurers—Bill McPhearson, district treasurer, of Durham. Anne Louise Day of Roxboro led the publicity chairmen.

The program area leaders, district council members, directing the workshop in their respective offices were Patricia Parish, Creedmoor, faith; Lee Overton, Durham, witness; Mike Chewing, Durham, citizenship; Bill Howard, Durham, outreach; and Marguerite Harris, Roxboro, fellowship.

Adult counselors, teachers and youth division superintendents were led by Horace Mansfield of Durham, associate director of youth work for the district. — *Durham Morning Herald*

## Conference Mailing List

Here's a mailing list of your Conference officers. Get in touch with any one of them for any specific help that you may need.

President: Jack Edwards, Route 3, Box 15, Goldsboro; Vice-President: Harry Harper, 626 Peachtree Street, Rocky Mount; Secretary: Susan Hill Blount, 2614 Cooleme Drive, Raleigh; Treasurer: Bill Graham, 26 Oakwood Drive, Chapel Hill; Publicity Superintendent: Glenda Pittman, Box 238, Route 1, Halifax; Faith: Diana Bess Montgomery, Smithfield; Witness: Betsy Burnette, 908 Arnette Avenue, Durham; Outreach: Harold Goodyear, 205 West Tenth Street, Lumberton; Citizenship: Graham Rouse, Jr., 202 Kenneth Boulevard, Havelock; Fellowship: Linda Pearson, 1002 Pine Hill Road, Fayetteville; UCYM Representative: Charles Taft, 1707 East Fifth Street, Greenville.

## News for Durham District

Duke Memorial held their MYFund pledge service on Sunday, October 4, consecrated their officers on September 27, conducted a car wash on September 26, retreated to Camp Chestnut Ridge on September 19-20, and welcomed thirty-four tenth graders into the senior fellowship and two new counselors, Mr. and Mrs. Zane Eargle, on September 27.

Tenth graders were welcomed into the senior fellowship on Sunday, October 4, and every available seat was filled for the Sunday School class that morning. Mr. James L. Newsome, father of their Witness Chairman, Jamie, was the speaker on September 27.

The entire enrollment of Wellons Village MYF went to Camp Chestnut Ridge on September 12-13 for a planning retreat. Wellons Village is a new church, just being organized in 1957.

Mt. Zion, a small, but active rural church on the Person Circuit near Roxboro, had nineteen out of twenty-one present for their first planning retreat held recently at lovely Schorr Cabin.

Glendale Heights, because it is only a few weeks old, has no MYF as yet, but Rev. Allison Simonton and several adults are meeting each week preparatory to electing officers when the group is trained enough.

In the Durham sub-district, one of the four main objectives this year — enlistment of inactive MYF'ers, and visitation to small, inactive, and rural MYF's by deputation teams — has gotten under way with two meetings of the steering committee and visits to two churches, plus a planned third visit immediately. A telephone committee has virtually contacted every MYF or church in the sub-district. Preparation has also been made for a proposed boundary division of the sub-district of thirty-one churches in 1960. An actual decision on the proposal will largely depend on the result of the visitation and enlistment program.

## Remember!

Plan to observe in some way United Nations Day, October 24; World Temperance Sunday, October 25; World Order Sunday, October 25; Reformation Day, October 31; and UNICEF "Trick or Treat" on Halloween.





# Many Children Returning to Family Living; Home Children Active in School Affairs

Many in the field of child welfare feel that institutional placement should be used as an *interim* and not as a *terminal* placement. Group care can meet specific needs of children by being a neutral environment giving the children time to deal with their emotional conflicts. After they have gained security and a degree of stability much consideration and forethought should be rendered in the area of what lies beyond group placement for the children.

As we all are aware of the fact that children were born to parents and not to institutions, this helps us to realize the importance of the parent-child relationship. In being aware of the importance of this relationship, we are given the impetus to encourage the relationship and attempt to build thereupon.

In observing a child's reactions to his parents and in seeing the relationship strengthened, it is of great importance to evaluate the plan of placing the child with his parents. As another worker has so aptly stated, "A second-rate parent is more often of greater importance to the child than a first-rate substitute parent." Many of the family situations may not be up to the level of the staff's expectation, but it is the child's own family, and they are at least functioning on a level which can offer much to the child. So often the parents do not come up to the level of our expectations and, therefore, we have been prone to not return the child. However, as we evaluate the parent-child relationship we will begin to see that many of these parents can offer a home and a certain amount of love and stability which is vital in the life of every child.

In recognizing the parents for their strengths, they are more capable of offering an adequate home with a wholesome environment than if their weaknesses were magnified and their children kept from them. This we are certain of, that people are capable of changing. It may have been that the parents were not adequate parents at the time of the children's placement in the institution, but during this time the parents may have developed positively and made much progress in being more stable and secure within their own rights. By the parents being recognized by the institution in placing the children at their home, this can strengthen the parents even more. People desire recognition and approval for their accomplishments. Children may be returned to re-established homes where either parent remarries and are capable of offering love and affection as well as an adequate home. It may be that either parent has become financially able to provide for and care for their children. This they should be permitted to do.

The basic unit of society is the family. As we recognize this, we assist the children in returning to their parents and continuing to offer support and encouragement for them to continue their progress, then we feel we have rendered a real service to these families. If, while the children are in our care, we offer them the environment in which they can dissolve some of their

conflicts, then they can face reality in a more mature way. We feel the religious training we offer also assists them to be able to return to their family so that they can be useful citizens. If we have done this for the children who came to the Methodist Home for Children, we will have rendered a real service.

## Methodist Home for Children Program Schedule

The Methodist Home for Children is planning a meeting in each district, and two meetings in the Elizabeth City and Wilmington Districts. We are hoping to



### METHODIST HOME FOR CHILDREN RALEIGH, N. C.

Owned and maintained by the North Carolina  
Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

have the children, trustees and staff members participate. Also, we will have a good supper waiting for you. There will be no charge, and no offering taken.

The purpose of the meeting: we desire to tell you the story of our Methodist Home for Children.

We are inviting from each local church: the pastor, church school superintendent, church lay leader, chairman of the official board, president of W.S.C.S., president of Methodist Men, and one or two other interested persons. Please arrange to come to the supper in your district.

The schedule is as follows:

October 14—Durham District, Supper Meeting, 6:30 p.m. Durham Armory, Durham, N. C.

November 10—Rocky Mount District, Supper Meeting, 6:30 p.m. First Methodist Church, Wilson, N. C.

November 12—Elizabeth City District, Supper Meeting, 6:30 p.m. First Methodist Church, Washington, N. C.

November 13—Elizabeth City District, Supper Meeting, 6:30 p.m. First Methodist Church, Elizabeth City, N. C.

November 16 — Wilmington District, Supper Meeting, 6:30 p.m. Trinity Methodist Church, Wilmington, N. C.

November 17 — Wilmington District, Supper Meeting, 6:30 p.m. Chestnut St. Methodist Church, Lumberton, N. C.

November 18 — New Bern District, Supper Meeting, 6:30 p.m. Centenary Methodist Church, New Bern, N. C.

November 19 — Fayetteville District, Supper Meeting, 6:30 p.m. Hay St. Methodist Church, Fayetteville, N. C.

November 20 — Goldsboro District, Supper Meeting, 6:30 p.m. St. Paul Methodist Church, Goldsboro, N. C.

November 23 — Burlington District, Supper Meeting, 6:30 p.m. Davis St. Methodist Church, Burlington, N. C.

November 24 — Raleigh District, Supper Meeting, 6:30 p.m. Methodist Home for Children, Raleigh, N. C.

## Names in the News

Our young people are not at all just "swallowed up" among the nearly 1850 students enrolled at Needham Broughton High School, and 1100 or so at Daniels Junior High. They are active and eager participants in many activities, and some have added responsibilities as officers of various clubs.

Heading up the JOY Y-TEENS is *Kay Landis*, senior, who is serving as president this year. *Carol Landis*, her sister, is secretary of the group. There are about 45 girls in this organization, and ten other of our Home girls are active members. They are: *Janie Bland*, *Judy Carter*, *Carolyn Dennis*, *Sandra Hardison*, *Barbara Hollers*, *Carolyn Horne*, *Nancy Landis*, *Sonja Page*, *Janice Roebuck* and *Marion Tant*.

*Nancy Landis* joins her sisters as an officer. She is treasurer of her 10th grade home room . . . and *Kay Landis* has an added duty as Attendance Monitor for English class. Student Council representatives for her home room is *Sonja Page*, one of our active sophomores. We've already mentioned *Harold Landis*, a sophomore and guard on the Needham Broughton football team. An honor has come to *Robert McNeil*, senior, who is president of Broughton's Speech Club, an honorary organization for persons interested in speech and debate work. Robert is, in addition, Civic Council Representative for the National Forensic League.

At Josephus Daniels Junior High School we have four of our boys on the football team. They are *Eddie* and *Freddie Taylor*, *Raymond Lee* and *Archie Smith*. *Ethel Smith* is an office assistant, and *Linda Carter* is president of her home room. Reporter on the staff of the INKSPOT, school paper, is *Carolyn Walston*. *Lillian Pruitt* is treasurer of her home room, as well as a member of the city-wide Music Ensemble.

*Ruth Anne Salmon* serves as librarian, and *Sandra Davis* works on the Bulletin Board Committee. Another librarian is *Patricia Ferguson*. *Betty Landis* serves on the Social Committee as does *Phyllis Mock*. And *Dorothy Goforth* is Sergeant-at-Arms.

## Senior M.Y.F. Organizes

On September 22, a meeting was called of all youth on our campus from fifteen years on up who were interested in forming a Senior M.Y.F. Seventeen of our boys and girls responded for this initial gathering.

In lieu of electing officers at once, a temporary Program Committee was appointed. *Kay Landis*, *Sandra Hardison* and *Robert McNeil* were selected to serve on this committee, and to appoint others to help with the programs for October.





## A Degree of Deception and A Breach of Public Faith

A shocked American public watched and listened last week as further revelations in the quiz show scandal came to light, and once-adored "egg-head" idols crumbled into dust. The shows were rigged, said the testimony of several participants, and the producer of "Twenty-One" admitted that such had been the practice for several years. His explanation: Too much depended upon the result to leave anything to chance or to faulty memory. The contestants, according to testimony, were given a list of questions before being put on the show. If they answered most of them correctly they might be selected to compete. So far, no fraud.

But the "gimmick" was simple and deadly. As long as the producers felt that a contestant was paying off in publicity and putting on a good show, he was fed questions to which, he had proved, he knew the answers. As soon as his popularity seemed to be in danger of waning, he was given a hard one and that was that. Often he was told to "take a dive."

An official of the National Broadcasting Company is quoted as saying, "The National Broadcasting Company regards rigging of television shows as a breach of public faith . . . No such practice can be justified and none has ever been countenanced by NBC."

Yet NBC aired the rigged show, and its claims of innocence are hard to believe.

It may be significant to note that, following the righteously indignant statement by the NBC official quoted above, one of the producers of Twenty-One disagreed emphatically and said, "A degree of deception is of considerable value in producing shows."

Viewers may be inclined to agree with a member of the subcommittee, John Moss of California, who gave his opinion of the operators of quiz shows: "It is a perfect illustration of their lack of morality, a perfect illustration of their lack of ethics. They are perfectly willing to corrupt." And *Time* magazine added its comment that "It was also perfectly clear that a great many contestants, drawn from everyday America and tempted by small fortunes and big publicity, had been perfectly willing to be corrupted."

It is probable that nothing will come from the hearings in the way of punitive action against the perpetrators of the fixed quiz shows. It seems that there is no law against fooling the public on TV. You must tell the truth in a newspaper, or at least be ready to prove your words, but in television anything goes. If the networks are responsive to the wave of disgust and disapproval now sweeping the country,

they will go further than banning rigged contests; they will do something about the downright fraudulent advertising in some of the most popular programs.

How can we expect honesty in an industry which gains its livelihood from advertising which is known to be fraudulent, which cynically reiterates night after night, that such and such a toothpaste will do what every medical man knows it can't do, and advertises products which could not be advertised in a newspaper, and which cynically ballyhoos the silly and inane.

"Look, Ma, no holes," cries the TV moppet. But there are holes as big as a house in the pretentious structure which the television industry has built up, and the recent hearing has let a very big cat out of the bag.

Thus the matter stands, until the resumption of the hearings, with the television industry under a cloud. But also under that cloud are the gullible and amoral people who are willing to take anything that a corrupt advertising firm puts out as gospel truth.

## An Adventure in Understanding

John Bowles, president of the Rexall Drug Company and nephew of North Carolina's minister, Dr. Charles Bowles of Greensboro, recently went to Poland with an exhibit in the Poznan fair. He returned to his home church in California and reported on his trip.

Seeking to show the Poles what American merchants are doing, the American exhibits offered a typical street in a small city, with shops which would give a picture of what might be found in such a city. Mr. Bowles was in charge of the drug store.

With the aid of his wife, he "kept shop" every day, selling nothing but goodwill and understanding, preaching the gospel of service and democracy. But he didn't stop there; he preached Christianity, and he found the Poles eager to tell him about their own faith, which has persisted despite the efforts of atheistic officials who seek to stamp out religion.

Poland is a Roman Catholic country, one of the most enthusiastic in the world, and they have found a way to dramatize their determination to hold on to their faith. Bowles arrived in Poland during the Feast of Corpus Christi and found thousands of men, women and children parading through the streets carrying banners and singing hymns.

He said, "People went out of their way

to explain the meaning of Corpus Christi and why it meant so much more to them now that atheists were in control of the government. How proud they were to tell us that on Communist May Day only those who were forced to do so marched in the parades, whereas, on Corpus Christi (a church festival), they turned out en masse."

Like other travelers behind the iron curtain, Mr. Bowles has learned that religion and friendship is not dead in Communist countries. He learned that while Christians do not like the Communist regimes, they find that opposition has only strengthened their faith.

## The Revolt of the Children

Some months ago a writer suggested that, if the wave of juvenile crime continued, we might see what most of us have never thought possible—a revolt of teen-agers against all authority.

It was not long coming.

In New York and in other cities, police acknowledge that they are unable to control juvenile crime. Teen-age boys and girls, without the slightest regard for law, or any compunction, commit murder and mayhem and defy the police to do anything about it.

We need not rehash the terrible statistics or recount the crimes. Our task, as responsible adults and Christians, it to help find a solution before it is too late. Repressive measures now being belatedly applied will not stop the wave of juvenile rebellion among these youthful hoodlums, whose very revolt is not only against the law, but against the world into which they were born. Curfews will help, tough cops will do some good in some situations, punishment instead of mollicoddling will have its effect.

But none of these will cure the disease, which is not of the body or mind, but of the soul of America. We have failed to teach morality to our children; we have failed to be honest before them; we have, by example, taught them that authority is to be flouted as a matter of course, that no laws should be obeyed if they can be broken, that life is a jungle and the best beast wins.

Our only hope is in a return to Christian and Jewish teachings of the sacredness of personality, reverence to God, and obligation to the family, church and state.

Millions of young people today are going to school, to church and to work as normal, healthy persons. They are not problem children. But the small, yet growing percentage of youthful criminals could become the tinder-box to set off revolution. It is not too late, but the shadows are growing longer every day.



# "Arise and Go," Methodists Are Urged at Rally

By DALLAS MALLISON

On Monday, October 5, the N. C. Annual Conference had a date with destiny, as future events will surely prove. At that time it arrived at a great moment in its long history!

On that day more than 12,000 eastern Carolina Methodists converged on the William Neal Reynolds Coliseum on the N. C. State College campus in Raleigh—the largest gathering of Tar Heel Methodists in history. It was also undoubtedly the largest evangelistic gathering of its kind held by any denomination at any place or time in North Carolina.

## Crusading Spirit Evident

Leading off as the first main speaker of the day and speaking with deep earnestness and in impassioned tones, Bishop Paul N. Garber imbued the thousands of eastern N. C. Methodists in attendance with the crusading spirit of John Wesley. Climaxing the day-long events at the massive Rally, Bishop Garber in the late afternoon challenged eastern N. C. Methodists to pledge

themselves to the saving of souls. Everywhere in the huge amphitheatre hands were raised in affirmative response.

The giant Rally launched a year of intense evangelistic effort. The goal is to win an additional 100,000 persons to Christ in the eastern part of the State. It is estimated that over 800,000 unchurched people live in eastern Carolina.

## Dr. Denman Sounds Keynote

The real keynote of the rally, "Arise and Go!" was sounded by Dr. Henry Denman as the concluding and main speaker of the afternoon session. Dr. Denman is the Executive Secretary of the Methodist General Board of Evangelism.

Dr. Denman in characteristic manner preached a real old-fashioned, Wesleyan-style sermon, using as his text the eighth and ninth chapters of Acts. Pointing out the key usage of the word "go," as it is found so many times in the New Testament, Dr. Denman said the spreading of the Christian gospel involves always going and doing and drawing near.

"Arise and go! Arise and go!" he challenged his hearers. "Arise and go to the people and win souls for Christ. It can be done if you Arise and Go. But you can't do it by staying and sitting."

## Governor Extends Welcome

Governor Luther H. Hodges, who is a prominent Tar Heel Methodist layman, welcomed the group to Raleigh and said the event was a great one for all North Carolina, and especially so for eastern Carolina.

"I feel that North Carolina and its future are safe, if some 12,000 Methodist men and women can take a day off in their busy lives and come to Raleigh to discuss evangelism," the State's chief executive told the vast throng.

"The church itself is the necessary base upon which to build any real and lasting future which we may have in this State," he told his fellow Methodists. "Whatever this church decides today to do in eastern North Carolina, you may be sure it will succeed in doing. It has there both the potential and ingredients for success."

## "No Short Cuts to Evangelism"

Congratulating the N. C. Conference on its exceptional record in church extension and higher education, Bishop W. Angie

## "Arise and Go"

"Go ye, therefore, and teach all nations, baptizing them . . . teaching them . . . Matthew 28:19-20.

"And they went forth and preached everywhere . . ."—Mark 16:20.

"And the angel of the Lord spake unto Phillip, saying, Arise and go toward the south . . .

"And he arose and went . . .

"Then the spirit said unto Phillip, Go near . . .

"And Phillip ran thither to him . . .

"And he said, How can I, unless some man should guide me?

"Then Phillip opened his mouth . . . and preached unto him Jesus."—Acts 8:26-35.



Methodists like popcorn as well as chicken and barbecued pig as this picture shows. The Rev. S. J. Starnes, pastor of the Sunset Park Church in Wilmington, is shown wading into a half-bushel bag of popcorn as the bus got under way for Raleigh. "This crowd drives me to drink," he had said as he consumed his third cup of hot coffee. Now he is ready to say, "And the crowd also drives me to eat—popcorn or something." These 40-odd hungry Methodists consumed nearly a bushel of this delicacy while going to and from Raleigh.

Smith, resident bishop of the Oklahoma-New Mexico Area, warned the Methodists that there is no magical way to achieve successful evangelism. Bishop Smith, president of the General Board of Evangelism.

"There are no royal roads or short cuts to evangelism," Bishop Smith told the assembly. "A successful evangelistic effort requires a dedicated life, consecrated shoes, leather, and determination on the part of the individual and institution to be able to accomplish that which it has set as its ideal and purpose."

"If we will do all that we can do," he emphasized, "God will bless our efforts with success. He will give us a fruitful and successful evangelistic campaign."

## "An Attainable Goal"

"Our goal of 100,000 new recruits for Jesus Christ during the present church year is neither too ambitious nor unattainable," the nearly 200,000 eastern Carolina Methodists use to their fullest their energy and resources," declared the presiding officer, Walter F. Anderson, president of the N. C. Conference Board of Evangelism and Director of the SBI.

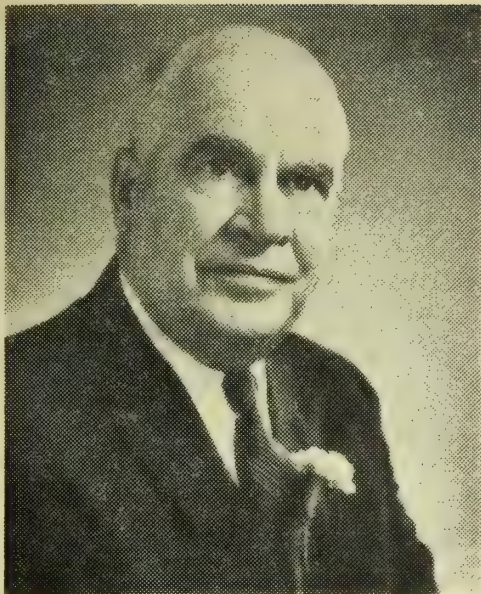
Pointing to the recent successful programs of church extension and higher Christian education, Anderson reiterated and repeated his belief that the 100,000 goal is not unrealistic or impractical. He declared that he firmly believes the overall plan for Evangelism adopted last June by the N. C. Annual Conference is quite adequate to attain the goal.

## "Total Prayer" Necessary

The part that total prayer and total dedication plays in a successful evangelistic campaign was inspiring presented in most helpful manner by Dr. Thomas A. Carruth, Director of the Prayer Life Movement of The Methodist Church. He called for a return to a fuller use of and reliance upon God through the effective use of prayer.

Dr. Carruth told of examples of whole





Bunnie Batchelor, Raleigh

*Luther H. Hodges*

Governor of North Carolina

churches dedicated to prayer on the part of every one of its members. He also made reference to the vital role that prayer has played in the lives of such men as Dr. E. Stanley Jones.

"Prayer is communion with God," he declared. "It is the one always open avenue by which all men and institutions can approach God through Jesus Christ for aid, inspiration, understanding and guidance. John Wesley prayed without ceasing and modern Methodists can profit from the same experience."

#### *Witnesses Testify*

Several witnesses both during the morning and afternoon sessions offered eloquent testimony concerning the joy and meaning and help that Jesus Christ has been in their own lives and in the activities of the organizations they represented.

These Christian Witnesses include Mrs. Pierce Johnson, president of the Conference WSCS; Francis Bradshaw, president of the Conference MYF; and Barbara Proctor, chairman of the Christian Witness Area of the Conference MYF.

The invocation, affording an effective means of witnessing, was given by a layman, J. Nelson Gibson, Conference Lay Leader and President of the Conference Board of Lay Activities. He prayed for the time "when all men shall claim and proclaim Jesus Christ as their Lord and Saviour."

#### *Missionaries Commissioned*

A solemn moment during the morning session was the formal commissioning of two missionaries who are to leave for their work in Costa Rica during the latter part of December. Bishop Garber led in the commissioning. The two new missionaries are both from the N. C. Conference.

They are the Rev. and Mrs. Rene O. Bideaux who flew from Scarritt College in Nashville, Tenn., for the commissioning. They are taking special preparatory courses

now. They were on the Sandhills Charge in Moore County until last June.

The approaching "Bishop's Convocations on the Ministry," to be held next month in three tri-district rallies in the N. C. Conference, were discussed by the Chairman of the Conference Commission on Christian Vocations, the Rev. Herman S. Winberry. He appealed for a wide and effective response to the Call.

#### *Unique Coliseum Event*

The Reynolds Coliseum, used to the partisan cries of athletic fans, was greeted to new sounds and thrills as the thundering choral groups and inspiring soloists lifted high in musical salutation the glorious life of Jesus Christ. A 2,000-voice choir, made up of many individual choral groups, led, with special numbers being rendered by soloists.

The huge choir was directed by Glenn Draper of Pfeiffer College. The Charlotteans Quartet gave special musical numbers. Mrs. Walter McDonald sang a special number. Accompanists included Euel H. Belcher, Mrs. William D. Miller and Mrs. Robert T. Bedle.

The famed Griffins firm of Goldsboro served barbecued pig and chicken at lunch in nearby Pullen Park.

#### *"Dream Come True"*

"It's a dream come true," declared Dr. Hiram K. King, Conference Director of Evangelism. "Evangelism is the core of Methodism," he commented. "It was so in the beginning, and we are trying to reinstitute it where it belongs."

The response on the part of Methodists all over the Conference, especially in the number who came to the rally, was in excess of official expectations, it was revealed. Over 30 busloads of the faithful rolled into Raleigh. Six chartered buses came in from Wilmington City Area alone. The Wilmington District not only reached its 1,000 goal but exceeded it, the only one of the nine districts to make such a record. District Supt. Dr. J. E. Garlington was quite pleased at his district's showing.

#### *A Definite — Adequate Plan*

Methodists left the historic rally to return to their home churches and districts with their hearts "strangely warmed" and thrilled by the inspiring speeches and music they had heard from 10:00 that morning until after 3:00 that afternoon. They returned fully equipped and armed with a definite and adequate program of Evangelism in mind and heart. Evangelism, especially personal evangelism, will be stressed and will form a major emphasis during the present church year.

During October and November the local churches will have convocations on evangelism; and the local church commissions will begin planning for evangelistic missions to be held next March and April. In December plans for the missions will be completed.

Prayer preparation will be stressed during January, with prayer vigils in the churches and cottage prayer services. Evangelistic teams will be formed. In February, the teams will be trained. The missions will be held in March and April. In May and June there will be local church or charge Youth Witness Missions.

## **Bishop Garber Sounds Call to Arms!**

*(from his Coliseum address)*

"Now what shall we Methodists do about our beloved Eastern North Carolina during the present period of great change and transition?"

"Will we allow our religion to become a formality as it was in England at the time of the Industrial Revolution in that country? Are we going to permit secularism and materialism to take over our beloved Eastern North Carolina? Are we going to abandon our moral and religious principles simply because Eastern North Carolina has become more wealthy and more populous? Are we going to change our historic way of life because there are persons who delight in criticizing the religion of our Southland and who sneeringly call the South the Bible Belt?"

"What shall be our answer?"

"We are called upon today to make a decision. We see more than one million persons in our great State of North Carolina who are unsaved. Just as in the case of Joshua of old we must choose this day whom we shall serve. I know that the answer of the good Methodists of Eastern North Carolina will be the words of Joshua when he declared, 'as for me and my house, we will serve the Lord!'"

"Joshua's message translated into modern English means that 187,000 Methodists of our North Carolina Conference are going to offer our Saviour Jesus Christ to the people in every city, town, and rural area of Eastern North Carolina.

"We are not going to forget that we are still under marching orders from our Saviour to carry the gospel to all mankind. So, in the immortal words of our great battle song, we sing:

"Lead on, O King Eternal, the Day of march has come;  
Henceforth in fields of conquest, Thy tents shall be our home;  
Through days of preparation, Thy grace has made us strong,  
And now, O King Eternal, we lift our battle song,  
Lead on, O King Eternal, We follow not with fears,  
For gladness breaks like morning, Where'er Thy face appears.  
Thy cross is lifted o'er us, we journey in its light;  
The crown awaits the conquest; Lead on, O God of might!"





# Boys and Girls

ELIZABETH WHISNER, Editor



millions of the world's sick and hungry children, and you'll say, "I can hardly wait for next Halloween so I can do it again!"

And now we want to share with you a couple of short stories that we think are tops.

## "Trick or Treat" for UNICEF

Ever since 1946 (that was before some of you were born) there has been a wonderful organization, as a part of the United Nations, that has been helping refugee and other sick, hungry children in the war-torn lands and other underprivileged countries across the seas. This organization is UNICEF, which when written out in words is United Nations International Children's Emergency Fund. This name was too long for most folks to remember, so it has been shortened to United Nations Children's Fund, but the letters UNICEF have been kept together because they make a word that is easy to say.

And since 1950 "Trick or Treat" for UNICEF has been a part of the Halloween celebration, and the project has grown until this year young Americans from East to West, and from North to South, will donate their Halloween "treats" to help their less fortunate brothers and sisters.

I doubt if there is a boy or girl in our land who hasn't heard about UNICEF, and many of you have gone out on Halloween night dressed up as ghosts or goblins, with your identification tags, and have tapped on doors up and down the streets, and collected pennies, nickels and dimes (and sometimes quarters) in the little milk cartons which designate you as authorized collectors. But I wonder if you know what wonderful things this money actually does for the needy children of the world.

One cent will provide enough vaccine to protect a child against TB in one of the 62 countries where this killer is being fought.

Five Cents provides the penicillin needed to cure a child of yaws, the crippling illness for which millions of people have already

received treatment in 27 countries with UNICEF help.

Ten Cents will provide about 50 glasses of milk for children in large areas of the world where this health-giving food is considered a luxury.

Just a few cents will provide the drugs necessary to prevent or to cure trachoma, the terrible disease which causes blindness among many of the world's children.

It takes but a small amount of UNICEF money to make possible the prevention and cure of leprosy, the dread disease that attacks children as well as adults.

Last year Trick or Treaters collected \$1,250,000 in the little milk boxes, so you can imagine how many glasses of milk this money provided for undernourished and starving boys and girls, and how many drugs and treatments it provided for the



millions of diseased children and those threatened with blindness. Part of the money also went to help train mothers in the proper care of their children.

How much money will Trick or Treaters collect for UNICEF this year? It's up to you, boys and girls. Your church and possibly your school will be sponsoring this project, and you can get your identification tags and little milk cartons from them. So come on, all you little ghosts and goblins, witches and fairies, let's make this the grandest Halloween we've ever had. You witches, get on your broomstick and ride, while the rest of you put on your walking boots and walk—right up to door after door, where you'll knock and greet folks with a smile (they can "feel" a smile even through a false face), and say "Boo! Trick or Treat for UNICEF, please." Many folks look forward to sharing at Halloween, and will welcome you with a smile and something for the little box. Then with a friendly "Thank You," you will go on your way to the next house.

The money you collect should be turned in to your church or school, and they will send it off to UNICEF. Pretty soon it will be on its way to fill up the milk cups of youngsters who have nothing else to eat, and to help bring health to those who are sick. And when Halloween is past you will remember the good time you had helping to make wishes for happiness come true for

## Except for UNICEF

As the small group of children rounded the street corner, the neon lights of a drugstore threw an eerie glow on the small black horns of a boy disguised as a devil, and the flaxen tresses of an eight-year-old girl dressed as a witch. An older girl escorted them.

"Well," she said, "it looks like we've covered the whole neighborhood. The only house left is that big one over there."

The group crossed the street on the green light and stopped in front of an old-fashioned porch. Little hands ready to raise a milk carton fell back in frustration. The sparkle of expectation went out of their eyes.

On the door a sign read, "No Trick or Treaters tonight due to illness."

"Wait, don't go away," the older girl said with excitement. "Take a better look at that second line."

The children rose on tiptoes and craned their necks. Smiles broke out as they spelled out the words, "Except for UNICEF."

## Jimmy and the Brownies

Jimmy, a fourth grader, had become intrigued when some girls in his class regularly disappeared during recess and went into a huddle. "What's their big secret?" he wanted to know.

There was no secret, really, he was told. On Halloween the girls would go Trick or Treating for UNICEF. Every penny they'd collect would mean many glasses of milk for needy children, or enough vaccine to protect a child against tuberculosis.

"Say, you've got something there," Jimmy exclaimed. "Can I go along?"

"Sorry," the girls said. "This happens to be a project sponsored by the Brownies. Maybe another year."

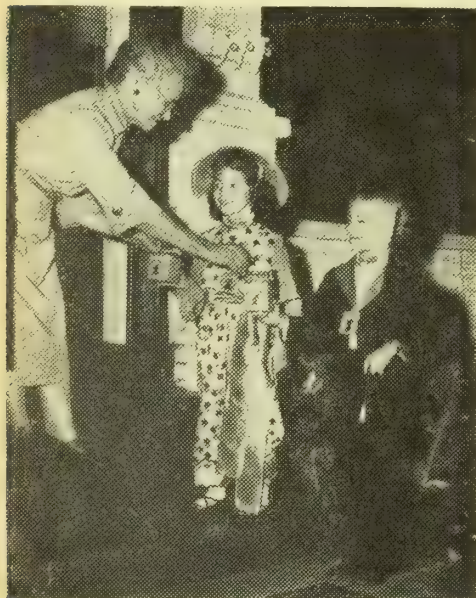
Jimmy thought it over. He read a leaflet describing the work of UNICEF. He learned that last year some 50 million children and mothers were aided in nearly 100 countries and territories. But he also learned that a staggering 750 million children — three out of four in the whole world — live in underdeveloped areas where it is still commonplace to go to bed hungry and to lack the barest medical needs.

He decided his help was needed now — not next year or the year after.

And that's how Jimmy, a rough-and-tumble nine-year-old, last fall became an "Honorary Brownie" for just one evening — on Halloween.

## WHAT TRICK OR TREATERS SAY

"For the second time in my life my daddy took me out on Halloween," a seven-year-old Southern belle says. "I hope the money I collected buys lots of milk for those children who need it."





# Minutes of WNC Cabinet Meeting, Sept. 29, 1959

The Cabinet of the Western North Carolina Annual Conference met at the call of Bishop Nolan B. Harmon at the Charlotte First Methodist Church, Tuesday, September 29, 1959, at 10:30 o'clock with Bishop Harmon presiding and all eleven District Superintendents present.

Reports from the Districts were heard:

**Asheville—Robert G. Tuttle:** Organized new church at Mars Hill and have a lot, so hope to have a building soon. Acceptances thus far 100%. Excellent training schools at Asheville and Hendersonville.

**Charlotte—Walter J. Miller:** Around with quarterly conferences except 5, with almost 100% acceptance. Total Enlistment plans fine. Mission Specials up. Arranging for Lay Speakers in all churches where wanted from Sept. 1 to May 1, 1960. We are trying to strengthen the Youth Work by forming 4 sub-districts in Mecklenburg County. The 4 new pastoral appointments are coming fine. Much building now in progress. By request he explained their steps in organizing a new church: The Mission Society arranges to borrow money for first unit (about \$25,000), Conf. Board of Missions gives \$2,500 plus \$1,000 for new church parsonage, Duke Aid helps a rural church, and he works with Rev. Glenn Lackey to develop the membership into a congregation. Twenty-two new congregations organized in past 17 years!

**Gastonia—Eugene C. Few:** About  $\frac{2}{3}$  around and have 100% acceptance thus far. Some church renovations, some new parsonages, and some dedications.

**Greensboro—J. Clay Madison:** About  $\frac{3}{4}$  around, not quite 100% acceptance (little short a place or two on College Sustaining and Methodist Home). Some additional Mission Specials. New church organized at Guilford College with nearly 100 members. The Mission Society now working on tentative plan to raise a quarter million dollars for a capital revolving fund to be loaned to new churches. We need to organize some more new churches both in Greensboro and in High Point. Total Enlistment is off to a good start. The Every Member Canvass program a great blessing. Rev. A. C. Gibbs of St. Timothy Church, High Point, is to retire as of Oct. 1.

**Marion—J. Ernest Yountz:** About  $\frac{3}{4}$  around with 100% acceptance thus far. Mission Specials well supported. Total Enlistment good. Made available Lay Speakers to all who wish them through December. District Parsonage dedicated. New congregation organized at Carbon City and lot acquired (7 acres and 40 members). Buildings are under construction at Old Fort, Marion and Connelly Springs.

**North Wilkesboro—Garland Stafford:** Made first round with almost 100% acceptance. District Parsonage debt now down to \$5,000. Elk Park built new parsonage. John Duvall now Associate on Avery Circuit, and Pless Elder serving Moravian Falls. Have new parsonage at Moravian Falls. Have some new Mission Specials. Total Enlistment going fine and the outlook is bright.

**Salisbury—Paul W. Townsend:** Total Enlistment is moving ahead and Lay Speakers are being made available. Around except 15 quarterly conferences, and about 100% acceptance. The two new churches—Locust and Bethany, are doing fine. Concord Epworth is re-locating out near Cabarrus Hospital. There has been an increase in Mission Specials. Training Schools are planned and two open very soon. Central Concord is building a fine sanctuary. A campsite on Morrow Mountain has been acquired. Some lovely new parsonages are being erected.

**Statesville—J. Elwood Carroll:** About  $\frac{3}{4}$  around with nearly 100% acceptances. Total Enlistment going fine. Mission Specials up a little. The three newer churches making excellent progress. Several building programs un-

der way. Lake Norman on Catawba River will close a church or two, and affect four others. Training schools planned to cover entire district. Had fine Mission Rally with Rhodesian Quartet and Rev. Griffith as speaker. Expect a fine year.

**Thomasville—John H. Carper:** If all acceptances continue at present pace, will have an overpayment on World Service of about \$5,000. With only 12 quarterly conferences to be held, have gained almost 100% acceptance, and may make it 100%. Have definite plans for Special Day Offerings. Total Enlistment moving fine. Lay Speakers are available to every church that wants them. Have had a few dedications and there are construction programs. Mission Rally was great. Expect good year ahead.

**Waynesville—Frank C. Smathers:** Total Enlistment moving as we had 3 rallies. There have been 100% acceptances to date. Had Training School at Canton, with plans for schools at Franklin and Murphy in the spring. New buildings are being erected at Cullowhee, Hazelwood, Shady Grove, Louisa, Wesleyana, Long's Chapel, Waynesville First. Bishop Harmon to speak at District Conference. Our Mission Rally was fine. Mission Specials up. Christian Higher Education reporting good. Had a district program of Every Member Canvass about time of annual conference with fine results.

**Winston-Salem—Lee F. Tuttle:** Need to fill two appointments. Held all quarterly conferences except one, with 100% acceptances at the Dinner Set-Up Meeting (429 present). The Total Enlistment going fine. Mission Specials up and Miss Elizabeth Lee did a fine job in addressing us on MCOR work. Church extension is booming. We are now completing our original plan of \$225,000 for capital investment in church extension, but expect to adopt a new plan to keep the program active.

Bishop Harmon spoke approvingly of the selection of Statesville as location for the Conference Office Building, and happy with the building being erected. J. Elwood Carroll, chairman of the Building Trustees, said construction was moving slowly in these latter days, but expect the building to be completed by mid-November. Bishop Harmon said he would work along with the Trustees in whatever type of opening service they wished to conduct.

Bishop Harmon suggested that each Superintendent send to Secretary Carroll a report on building programs under way now and anticipated before next annual conference, so that the secretary might compile these and make a story from it for "THE N. C. CHRISTIAN ADVOCATE."

It was agreed that the Cabinet would meet Thursday, January 21, 1960 (10:30 o'clock), at Charlotte to receive a briefing on the Interboard Schools. The briefing would be done possibly by Dr. Walter Townner.

The dates and places of the Interboard Schools were set. (More information will appear in the ADVOCATE later.—Ed.)

The 1960 Annual Conference of the Western N. C. Conference will be held at Lake Junaluska the week of June 8-12, opening on Wednesday at 2:30 o'clock in the afternoon. The Salisbury and Statesville Districts will serve as hosts. The Board of Lay Activities have requested the night of June 10. Dr. Wallace Hamilton has accepted to be the preacher. It seemed that a plan of rotation among the larger cities and with The Lake would be better than a constant meeting at The Lake. The question again arose of holding the con-

ference between Sundays. The Bishop said South Carolina had voted for that next year.

Dr. Carl H. King, Executive Secretary of the Board of Education, also sent a letter offering to convene a meeting of his staff, the superintendents who were interested and the district chairman of the camp council, who wished to come together early in December to discuss the program of camping in the conference and the relationship of the conference Camp Tekoa with the several district camps. Upon motion, Dr. King was requested to arrange such a meeting and invite all superintendents, and through them their camp council chairmen.

The dates and places of the District Conferences were released by the Superintendents, (and will appear in a later issue of the ADVOCATE).

Bishop Harmon raised the topic of number of districts in the annual conference. He reviewed the history of the issue over the past few years, and reminded us we were responsible to bring in some recommendation on the matter to the next annual conference. The Superintendents expressed themselves as follows, with brief random comments later at intervals:

**Miller:** Opposed to dividing Charlotte or Mecklenburg County because of smallness of the area and the present fine program of the Mission Society; but favored seeing Union and Anson counties being put into another district as his work was very heavy, yet he wondered if he could promote much more than he was doing at present because there seemed a point beyond which the Superintendent could not go in the local situation.

**Lee Tuttle:** Let's have more if we can make strong ones, but let's not make more weak ones.

**Few:** We need a study of the whole conference and its program.

**Carper:** Due to having 18 student pastors, he needed more time with his ministers to help them. At present, the work is too heavy to be done well. It seems that each college and seminary should have a Student Work program with supervision from the college in cooperation with the superintendent.

**Madison:** Finding it difficult to get connectional workers into local situations to help them. Some deaconesses are available to work under pastors or superintendents.

**Yountz:** His District Directors function as a Council and are doing a fine volunteer program.

**Townsend:** In favor of 2 more districts. Believe the superintendents would do a better job with lighter load, than with "helpers" to superintendents.

**R. Tuttle:** Asheville about right, but some districts are too large. We should develop a policy of districts, perhaps with an office, office equipment and a secretary.

**Carroll:** Statesville is just right as about size of average district, so the matter should be left largely with the 6 superintendents who have overly large districts.

**Stafford:** Kept busy with his 27 pastoral appointments (93 churches), but North Wilkesboro does need some re-arrangement to gain strength both financial and leadership. Would like to see Elkin area of Surry

(Continued on page 14)



# N. C. Conference Launches Great Recruitment Program

Three tri-district "Bishop's Convocations on the Ministry" are scheduled for the month of November by the N. C. Annual Conference, thus emphasizing the growing and effective concern of eastern Carolina Methodists for the increasingly critical need for more ministers of the Gospel and other full-time workers for Christ and His Kingdom.

The Convocations, which have the earnest support of Bishop Garber, will represent the major effort of the N. C. Conference Commission on Christian Vocations this year, according to the Rev. Herman Winberry, chairman. They will climax several years of sustained effort of the Commission aimed toward the goal of more Christian service workers.

## *An Important Problem*

"One of the most important problems before us in our North Carolina Conference is the recruitment of young men and women for the Christian ministry and other forms of Christian service," declared the Commission in the opening statement of its annual report to the N. C. Conference at the Wilmington session last June.

"Realizing that a fruitful Church is one that has sent some young person into a Church vocation and that a barren church is one that has not, your Commission calls upon this Conference to face its responsibility for recruitment," the report continued. "We join in the hope that one person from each local church will volunteer for the ministry or some other field of Christian service this year."

## *Purpose of Convocations*

"The purposes of the three tri-district Bishop's Convocations on the Ministry are to provide information about the ministry and insight into the work of the ministry to the end that young people will answer the call of God and enter the ministry," declared the Rev. Mr. Winberry in issuing the call for the Convocations.

The chairman said that the Convocations are intended to cultivate the interest of young people in the ministry, primarily. He said that high school juniors and seniors and college students are invited to attend. The invitation, he said, is both for those who are now interested in the ministry and those who may be interested in the ministry by others.

## *Three Convocations Planned*

The three tri-district Convocations will be held on the first two and the last Saturdays in November, Winberry revealed. The first one will be held on November 7 at Jarvis Memorial Methodist Church in Greenville; the second on November 14 at First Methodist Church in Clinton; and the third one on November 28 at Duke Memorial Methodist Church in Durham.

The first will include those from the Elizabeth City, New Bern, and Rocky Mount districts. The second will include

persons coming from the Wilmington, Fayetteville, and Goldsboro districts. The third meeting is planned for those in the Raleigh, Durham, and Burlington districts.

Sponsoring the Convocations are Bishop Garber and the Commission on Christian Vocations with the Board of Ministerial Training and Qualifications joining in as co-sponsor. The Rev. W. M. Howard is chairman of the latter group.

Registration at each meeting will run from 11:30 to 12:15 each morning, with Bishop Garber giving his "Statement of

Concern" beginning at 12:30. Each meeting will end at the close of a formal address which will begin at 6:00 p.m. Luncheon will begin with the Bishop's Statement and a mid-afternoon break will conclude shortly before 4:00 p.m.

Each afternoon session will begin at 2:00 when a young minister will answer the question, "Why Did I Enter the Ministry?" Speaking at the Durham meeting will be the Rev. Rufus M. Stark, at the Greenville meeting the Rev. H. L. Leatherman, and at the Clinton meeting the Rev. Henry Jordan. A "Buzz Session" will follow each of these speeches.

From 3:00 to 4:00 p.m. at each meeting a five-member panel will answer the question, "What is the work of the Ministry?" In each instance the panel will be composed of Bishop Garber, the three district superintendents, and a guest speaker. The special speaker at Durham will be Dea

## The Convocations on the Ministry

By BISHOP PAUL NEFF GARBER

This is a personal invitation to the young people of our North Carolina Conference to attend the Bishop's Convocations on the Ministry to be held at Jarvis Memorial Methodist Church, Greenville; Saturday, November 7; First Methodist Church, Clinton, Saturday, November 14; Duke Memorial Methodist Church, Saturday, November 28.

In order to continue the organizing of new Methodist congregations in eastern North Carolina, we must have each year an increasing number of young men and women answering the call to the Christian ministry. I am, therefore, appealing to our young Methodists to attend the Convocations and have the challenge of the ministry presented to them.

I have always had faith in our young people. I know that their idealism and devotion will respond when the call to Christian service is clearly sounded. I have such faith in the youth of our North Carolina Conference that I know that our goal will be reached of having one young person from each of our 848 local churches volunteer for some form of full-time Christian service and especially for the ministry.

There is a place of service in Methodism for our young people; in fact, the Methodist Church in America was founded by young preachers. Francis Asbury entered the ministry before he was twenty-one years of age and was only forty years old when he was elected the first bishop of American Methodism. A few years ago an historian wrote as follows about the youth of the pioneer Methodist preachers: "It must be remembered that the circuit riders who faced the hardships of the Methodist itinerancy were not experienced pioneers but can best be described as boys. Young men took Methodism to the frontier. Mere youths were licensed to preach. In 1789 Thomas Scott, then only sixteen years old, was appointed to the Gloucester Circuit in Virginia. Henry B. Bascom was seventeen years old when he was given an appointment with twenty-seven preaching places. Joshua Soule became the presiding elder of the Main District when he was twenty-three years of age. In the year 1799 nine out of every ten Methodist preachers were below forty years of age. Bishop Galloway often said that thousands of Methodist preachers were in the saddle and riding circuits before they were old enough to vote or needed a razor."

We face in 1959 problems as serious as those confronting our Methodist forefathers in 1784 and again we turn to our young people for assistance and especially for additional ministerial leadership.

We are holding the Convocations on the Ministry because we desire to inform the young people of eastern North Carolina about the need of preachers in modern Methodism and to tell them more about the work of the ministry. Our hope and prayer is that with this information before them many of our young men will hear the call to the ministry and upon hearing the call will answer, "Here am I Lord, send me."

Many years ago Ralph Waldo Emerson wrote these lines and they apply as much to our young people today as they did one hundred years ago:

"So nigh is grandeur to our dust  
So near is God to man,  
When duty whispers low, Thou must,  
The youth replies, I can."



R. E. Cushman of the Duke Divinity School, at Greenville he will be the Rev. Mr. Howard, and at Clinton he will be the Rev. D. L. Fouts.

From 4:00 to 5:00 at each of the three convocations Dr. A. J. Walton will speak on "The Making of a Minister." Recently retired as Director of the Duke Endowment, Dr. Walton is a well-known figure in Carolina Methodism.

The closing feature, which will begin at 8:00 p.m. at each meeting will be an address answering the question, "Would I Do It Again?" Speaking at Durham will be the Rev. D. E. Earnhardt, at Greenville will be the Rev. M. O. Fletcher, and at Clinton the Rev. J. A. Russell. This dinner period will close the meetings.

#### Cost and Registrars

The cost for each participant will be \$2.50 which will cover the costs of the two meals. Applications and inquiries should be sent to the Registrars.

The registrar for the Durham meeting will be the Rev. Norwood Jones, 905 West Harden Street, Burlington. The registrar for the Greenville meeting will be the Rev. John M. Cline, 109 Chestnut Drive, Beaufort. The registrar for the Clinton meeting will be the Rev. C. F. Grill, Box 178, Burgaw.

Interested persons in the Durham, Burlington, and Raleigh districts should write the Rev. Mr. Jones. Those interested in the Elizabeth City, New Bern, and Rocky Mount districts should get in contact with the Rev. Mr. Cline. Persons similarly interested in the Wilmington, Fayetteville, and Goldsboro districts should get in touch with the Rev. Mr. Grill.

Host pastor and chairman presiding at the Durham meeting will be the Rev. R. W. Bradshaw. At the Greenville meeting the host pastor will be the Rev. Mr. Howard and the presiding chairman the Rev. J. A. Auman. The host pastor and chairman at the Clinton meeting will be the Rev. C. S. Boggs.

## "Committee of 100" Meets At Emory University

Atlanta, Ga.—The Committee of One Hundred from the Southeastern Jurisdiction of the Methodist Church will hold its annual meeting on the Emory University campus in Atlanta October 23, 1959, according to D. W. Brooks, chairman.

The Committee was created in 1954 by Emory's Board of Trustees. It is composed of representative Methodist laymen.

"Our purpose is to join Emory more vitally to the church," said Mr. Brooks, "and to sponsor and advise in Emory's progress as a Christian university."

"One of our first objectives is to strengthen the Candler School of Theology at Emory. This seminary graduates more Methodist ministers than any other and needs more financial resources to strengthen its work."

Among members of the Committee are the following from North Carolina: Bishop Nolan B. Harmon, Jr., Charlotte, ex-officio member of the executive committee; T. B. Dixon, Winston-Salem; Edwin L. Jones, Charlotte and Brant Snavely, Winston-Salem.



St. Luke's Church, near Morganton

## New Church Organizes in Marion District—First in 37 Years

The new St. Luke's Methodist Church, organized in the Carbon City community near Morganton on August 5, has bought a lovely two-story stone house for their Church and Sunday School on U. S. Highway 70. The worship services will for the present be held in this building and later a sanctuary will be built on the spacious eight-acre lot bought with the house.

This new church, organized by the Marion District Mission Society, has been under the pastoral leadership of Rev. George Smith, pastor of the Glen Alpine Church with the assistance of some of the members of the Glen Alpine Church.

The Rev. Ernest Yountz, district superintendent of the Marion District, has given continuous guidance and help in organizing and establishing this, the first new church organized in the Marion District in 37 years.

The First Methodist Church of Morganton under the leadership of the Rev. Walter Lee Lanier is undergirding the new church with considerable financial assistance and support, helping buy the new building. The church plans to move into this new house this month.

The Rev. George Smith is the pastor of the new congregation and the Glen Alpine Church. As pastor of the Glen Alpine Church, he has been concerned about getting a church under way in this community for some time. This began with the religious survey in 1958. Then in March of 1959 a program of interviewing prospective members was carried out. On May 24 a meeting of interested people was held in J. J. Carswell's skating rink with about 18 present. Regular meetings of the new congregation began on July 5 in the basement of Mr. E. A. Stamey's home with 32 present. The Rev. William McDaniel, a Duke Divinity School student, assisted in the summer months in organizing the new congregation. On August 5 the church was organized by the Rev. J. E. Yountz with 22 members.

The present membership is 38 with 122 prospective members. The Woman's Society of Christian Service will be organized this month.

The following officials were elected at the constituting conference held on the day of organization; Stewards: C. J. Hobbs, Mrs. Andrew Stamey, Mrs. J. A. Patton and Miss Sunshine Gibbs; Church Lay Leader, James Sharon; Commission Chairmen: Mrs. J. A. Williams, Membership and Evangelism; Mrs. William Hemphill, Missions; Mrs. Groman Eppley, Education; Mr. J. A. Williams, Finance. Mr. Frank Clark was elected church school superintendent; J. A. Patton, membership and cultivation superintendent; Mrs. J. B. Williams and Mrs. Forrest Mull, communion stewards; Mrs. J. A. Patton, recording steward; and Mrs. Frank Clark, church treasurer, with Mrs. J. A. Patton as financial secretary.

The trustees are: William Hemphill, J. A. Williams, Frank Clark, Andrew Stamey and J. A. Patton.

## Africa Quartet Record Now Available

A 12" Hi-Fidelity 33 $\frac{1}{3}$  r.p.m. long-playing record contains, in word and song, an edited version of the Ambassadors' Quartet presentation, "From Darkness to Light." For use in home and church, it demonstrates the evolution of African music, from primitive ceremonial rhythm to the harmony of today's Christian hymns. Packaged in an attractive jacket with program notes printed on the back, and containing a four-page brochure with pictures of our Methodist "Ambassadors" from Southern Rhodesia, the record may be ordered from the Department of Visual Education.

Send \$3 to Department of Visual Education, 150 Fifth Ave., New York 11, N. Y. (After Nov. 9, the address will be: 13th Floor, 475 Riverside Drive, New York 27, N. Y.)



## Undaunted Witnesses

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Acts 4: 1-31

Lesson Scripture: Acts 4: 1-14

This lesson follows close upon the one for last Sunday and deals with some of the problems faced by members of the early Christian community. The trouble came partly from the fact that the Jewish leaders feared the possibility of numbers being alienated from temple worship. There was also the fear that any sort of excitement resulting from religious meetings might cause the Romans to tighten up on their rather tolerant policy toward Judaism. For some time after the death of Jesus the Romans had a hard time distinguishing Christians from Jews. This isn't surprising, since many of the early Christians had grown up in the faith and culture of Judaism.

The disturbance created by the healing of the cripple at the gate of the temple carries over into this lesson. We are told that "the Sadducees came upon them, annoyed because they were teaching the people and proclaiming in Jesus the resurrection of the dead." The Sadducees accepted only the first five books of the Bible and claimed there was no teaching in it about life after death. In spite of the opposition, however, it is stated that "many who heard the word believed." It is easy to get discouraged when opposition is encountered. If the disciples had given up when they ran into conflict with various groups it is likely that the world would never have had the benefits of the Christian faith. But these early men were truly "undaunted witnesses." One is reminded of the challenging statement by Sir Winston Churchill: "Never give in! Never give in! Never, never, never. Never—in anything great or small, large or petty—never give in except to convictions of honor and good sense."

The day following their arrest and imprisonment Peter and John were tried by the Jewish authorities. It was the policy of the government to allow the Jews to handle petty cases which arose regarding religious matters. Rome interfered only when there appeared to be danger to the state or its authority. The first question they asked the disciples was "by what power or by what name" they had healed the cripple. This gave Peter and John exactly the opening they needed. They immediately declared they had done this in the name of Jesus of Nazareth. Here is a question for us whose privilege it is to make our witness today: when we are asked a direct question involving our faith, do we appear embarrassed, uncertain and afraid? Or do we "know in whom we have believed?" A salesman who appeared confused and lacking in confidence regarding the product he was selling would have no success at all in winning purchasers. He has to believe in it. If this is true in the realm of business is it not much more true in the realm of religious witnessing?

In their testimony the disciples referred to Jesus as "the stone the builders rejected which had now become the chief cornerstone." This ought to remind us of the truth that whenever a man or a cause is rejected by the crowd this is no reason to suppose that man or that cause will not win in the end. It all depends upon whether they have the backing of God or not.

A word in conclusion about the outcome of this encounter. First, those who opposed the disciples were deeply impressed with their courage. A firm stand for truth and right will evoke respect even from evil men. Second, when they saw the man who had been healed "they had nothing to say." It is hard to argue with a good deed. We may pick flaws in people's methods, but it's the results that

count. Dwight L. Moody was once reminded by a newspaper reporter of numerous grammatical errors he had made in a sermon. Moody said "Young man, I'm using all the grammar I know for the glory of God and the salvation of human souls; what are you doing with your grammar?"

♦ ♦ ♦

## Minutes of WNC Cabinet

(Continued from page 11)

County come into his district, but Mount Airy remain in Winston-Salem District.

There was considerable general discussion, with a lot of possible proposals. Bishop Harmon summarized the opinions expressed and encouraged us to keep up thought on the matter. He suggested working especially in two groups with Miller, Few and Townsend in a group, and Carper, Madison, Lee Tuttle and Stafford in another group. It was felt that later there should be a Cabinet meeting for this special topic. The size of the district needs to be determined in part by the philosophy of a district.

Mr. Ball, minister of music of Myers Park Church, appeared and requested support of the Workshop for Church Musicians, to be held a Friday night and Saturday during the first six weeks of the new year, perhaps in Charlotte. There would be a faculty of 6, plus Dr. Bliss Wiatt. The Workshop would be planned to help musicians in the middle-size and smaller churches. Upon motion, the Workshop was approved, and the superintendents were encouraged to promote it through their districts.

It was agreed, after conference with Marshall Pickens, to meet with the Duke Endowment representatives, in Durham, on Tuesday, November 3, at 2:00 o'clock, at a place on the Duke campus to be announced later. (Secretary to arrange meeting place through Dean Cushman).

The Superintendents were requested to nominate an Architect to meet with the Duke Endowment officials, and the following architects were listed: Asheville—Henry McDonald, Brevard; Charlotte—Louis H. Asbury, 121 Brevard St., Charlotte; Gastonia—Tom W. Cothran, Box 1317, Shelby; Greensboro—R. E. L. Peterson, Piedmont Building, Greensboro; Salisbury—George Griffin, Concord; Statesville—Andrew L. Pendleton, Jr., Box 468, Statesville; Thomasville—Adrian Stout, Greensboro; Waynesville—Gerald Schoonover, Lake Junaluska; Winston-Salem—Fred Butner, Fifth Street, Winston-Salem.

The Cabinet is to meet with the Duke University Divinity School Faculty and Staff on Monday, November 2, at 2:00 o'clock at Duke University. What do we expect to discuss with the Divinity School officials? Ask any questions you so wish.

Bishop Harmon announced that Bishop Watkins would retire as of Oct. 15, so his work had been divided between three bishops. Bishop Franklin to supervise the Memphis Conference, Bishop Short the Louisville Conference, and he would be responsible for the Kentucky Conference. All he could hope to do was

hold some meetings with the Cabinet and help with the making of the pastoral appointments at their next session of conference.

John Carper requested the approval of Mrs. Frank Stough (AS) as Associate to her husband (without annuity). Upon motion, carried. Dr. Madison announced that Rev. A. C. Gibbs, due to age and health, would retire on Oct. 1 and remove to Statesville, leaving vacant the pulpit of High Point, St. Timothy Church, the latter temporarily to be left To Be Supplied.

It was pointed out that "The N. C. Christian Advocate" was going down—fast, and was now with a deficit. Shall we subsidize the printing of the paper? Shall our conference take it over entirely as our own? Could it be printed cheaper on another press? How about a leaflet like printed by Holton Conference? Stafford suggested a Public Relations officer. Not many northern and western annual conferences have an organ. "Together" is giving competition. Modern presses are needed. Could we use a supplement in "Together" as some other areas do?

The meeting was adjourned with prayer.

J. EDWARD CARROLL  
Secretary

♦ ♦ ♦

Freedom begins when necessary restrictions become buried in habit.

## CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.  
P. O. Box 586 Siler City, N. C.

Manufacturers of:

# GOWNS

• Pulpit and Choir •  
RELIGIOUS SUPPLIES



Church Furniture • Altar  
Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 44

National

CHURCH GOODS  
SUPPLY COMPANY

821 33 ARCH STREET PHILADELPHIA 7, PA.

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA



The Rev. Bill Starnes, missionary to the Belgian Congo, who is shown helping place the roof on the new church, is assisted by a group of children (below) who carry water to make bricks for the new building.

The church was built with money received from the M.Y.F. of Lee's Chapel Church, Greensboro.

The Elisabethville District, where Mr. Starnes works, has 140 churches, and he is organizing MYF groups in these congregations. Another missionary, Tom Cloyd, is in charge of Boy Scout work and youth centers.



## Candler Church Raises Over \$40,000 Building Fund

Montmorenci Church of Candler, in the Asheville District, recently conducted a building fund crusade. The goal was \$40,000 toward the construction of a new \$70,000 sanctuary, offices, and educational facilities. The Reverend Rollin P. Gibbs of Statesville, Director of Finance and Field Service, for the Board of Missions in the Western North Carolina Conference, directed the crusade.

A period of preparation was held during the week of August 17-20. At the eleven o'clock service, September 6, Mr. Gibbs spoke on "The Christian and Money." The "Forward Step Banquet" was held in the Candler Elementary Cafeteria on Monday evening. Fifty-seven families subscribed \$27,430.40.

A workers' supper was held at the church on Tuesday, Wednesday, and Thursday evening. Each team visited the members and solicited funds. This effort was climaxed on Thursday evening, September 10, when \$40,000 in pledges were reported. Confidence in reaching the goal was so high that a victory cake baked by one of the Captains, was cut following the report. Additional pledges have increased the fund to \$41,337.00.

Plans for the new church have been drawn by Mr. Henry I. Gaines of the Six Associates Incorporation of Asheville. Work will begin some time next year.

The Reverend Marvin Hoyle, Jr., is the pastor.

## N. C. Conference to Hold United Study Session

A conference-wide meeting will be held in Goldsboro on Feb. 29 to study problems of Juvenile delinquency, Temperance and world peace. The one-day meeting will be in St. Paul Church.

Speakers at the session will include Dr. Carradine Hooton of the General Board of Temperance, Washington, and Dr. Haskell Miller, professor of Social Ethics, Wesley Theological Seminary, Washington.

Sessions will be held from 10 a.m. to 3:30 p.m.

This meeting will be sponsored by the Boards of Temperance and Education and the Commission on Social and Economic Relations of the N. C. Conference.

## Wilson Christian Workers' School at First Church

First Methodist Church, Wilson, will be host to the Wilson Area Christian Workers' School, November 1-5. This is for all Methodist Churches in the Wilson area, including Elm City, Evansdale-Black Creek, Horne's-Mt. Zion, Pinetops-Conetoe, Temperance Hall-McKendree, Wesley Memorial-Monk, Memorial-Bethlehem, Wilson-First, Wilson-Winstead, and Wilson-West Nash.

Registration will begin at 7:00 in Asbury Hall. Each succeeding evening classes will begin at 7:30.

Courses include a kindergarten labora-

tory class, taught by Miss Rebecca Yow of Danville, Virginia. This class is for all adult workers with kindergarten children. Mrs. T. M. Maxwell of Rocky Mount will teach a class on "Working With Junior Children" for adult workers and parents of junior children. The course on "Guiding Youth," for parents and adult workers of Intermediates, Seniors and Older Youth, will be taught by the Rev. Thomas A. Collins, President of Wesleyan College in Rocky Mount. The general course for all interested adults and young people on "Old Testament Content and Values" will be taught by Dr. W. F. Stinespring of the Duke University Divinity School.

## Leader Comments On Steel Strike

Collective bargaining as a free, voluntary way of doing business in this nation for two generations faces its toughest trial in the current steel strike, the Rev. Emerson W. Smith, Chicago, told more than 100 Methodist leaders from 13 western states in Portland, Oregon, September 22-24. If labor and management continue to shadow-box instead of bargain, the whole system could be in jeopardy, and refusal to bargain could spread, he said. Mr. Smith, associate secretary of the Board of Social and Economic Relations, was one of several speakers at a Western Regional Briefing Conference on Christian Social Relations, sponsored by that board and the Boards of World Peace and Temperance.

♦ ♦ ♦

The test by which we may know we are of the truth is a heart at rest before God. Doubt or uncertainty of mind is ever productive of harm. Boldness toward God is the result of a quiet and peaceable experience. The place of peace and power is abiding in Him.—G. CAMPBELL MORGAN in *An Exposition of the Whole Bible* (Fleming H. Revell Company)

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

"Whatsoever Things Are Lovely" Poems. Order of Book-dealer or author, Sneed Ogburn, 1227 E. Washington Ave., Charlotte 3, N. C.

**SWEET ONION PLANT ASSORTMENT**—Approximately 500 Plants \$2.00 postpaid fresh from TEXAS PLANT COMPANY, Farmersville, Texas—"Home of the Sweet Onion."

## Brevard College

Owned by Western North Carolina Conference

offers  
Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

**EMMETT K. McLARTY, President**  
Brevard, N. C.



# Religion in Russia\*

## III. Looking for People I Found the Church

By DOW KIRKPATRICK

The Roman Catholic Church seems not to be strong in Russia. We attended mass in Moscow and talked at length with the priest following. He reported only 5,000 Catholics in the entire Union, most of them people who had been swept into Russia from Catholic countries, such as Poland.

What a marvelous face the young priest of Moscow had! We besieged him with questions and then finally asked him if he had any. His questions revealed that he has no information about the operation of his denomination in other parts of the world. How are children prepared for confirmation in the United States? Does his Church have any schools or colleges? It was surprising to discover that while the other religious bodies in Russia are having outside ecclesiastical contacts, he seems still isolated.

Protestantism in Russia is represented by a church bearing the name: Evangelical Churches—Baptist. This group is the result of a merger of three bodies: Evangelical, Pentecostal and German Baptists. The latter were stronger and have typed the united church, so that it is popularly called The Baptist Church.

The people of these churches were most brotherly to us. In Leningrad is a congregation which conducts five services each week. These services are two hours in length with at least two and often three sermons in each service. The Leningrad church has 3,000 members with a large staff of ministers. All services are crowded. The singing, again, is moving.

A significant number of applications for membership is reported by these churches. A new member applies for membership, is kept on probation for one year, and must bring witnesses of his Christian faith and practice.

In Moscow there is also one such church reporting 4,500 members with 10 ministers and four full time deacons. The denominational headquarters are housed in the same building. They report 5,300 churches throughout Russia with half a million members. A seminary for the training of ministers is in Estonia. They are hoping to open one in Moscow soon.

What relationship between these Baptists and the Russian Orthodox Church? There are, of course, acknowledged theological differences. They point out that representatives from both churches made up the party of Russian churchmen who visited the United States recently. "We attend each others churches, and are united to fight for the peace." There is not intercommunion, however, and their ministerial students do not attend each others seminaries.

These Baptists, like the Orthodox, are in contact with their world confessional bodies. The General Secretary had recently attended an All-European Baptists Assembly in Berlin. He is listed as an official of the World Baptist Alliance.

They have now established a Department of International Affairs headed by the son of the Leningrad pastor. The young man is just back after two years of study in Bristol, England. He speaks fluent English and is a very understanding young man.

Two significant things were missing in these Russian Protestant Churches: Christian Education and Missionary-Evangelistic zeal.

As to the first, there are no Sunday Schools in these churches. The few children and youth who are touched by the church must get what they can from the preaching services. There are no colleges supported by the churches. This program of Christian Education is, of course, one of the most demanding and expensive phases of American church life. Thousands of laymen must give large blocks of time and millions of dollars to support our programs of children's and youth work in churches and colleges. This kind of program sponsored by the churches would, however, most directly clash with the Communist program of indoctrination of the Russian people.

I ask, as to the second, why our Baptist friends did not organize new churches. We had the feeling, I suggested, that if they opened ten or a dozen more such churches in Moscow and elsewhere they, too, would be crowded as this one. The explanation was that the government would not grant them meeting space since there is such a push on for housing for families. The explanation is probably valid, but personally I felt a lack of concern in these ministers. Perhaps when one has been so tightly restricted by a government for so long, the passion to organize new congregations is ground down.

There is a recent relaxation, however, in the attitude of the government toward the churches. We can hope that a new zeal for expansion will come alive in the Russian Church.

This question opened up another and larger one. We thus learned that the government owns the buildings in which the churches meet, though it makes no other subsidy. What of the Church and the government? This crucial question opens up interesting implications for the American Church.

## "Penny a Month" Would Save Negro Methodist Schools

Nashville, Tenn. — If each of the approximately 9,700,000 members of The Methodist Church would give a penny a month for the denomination's Negro Colleges, they could safeguard an investment of more than \$15,000,000.

If Methodists do not give a penny a month per capita (or a little more than \$1,000,000 a year), then the future of Methodism's program of higher education for Negroes looks dark, indeed.



The sanctuary of Shiloh Methodist Church at Catawba was filled to overflowing for the recent annual homecoming observance, at which Bishop Nolan B. Harmon was guest speaker.

Dedication of the new church parsonage was also conducted following the 11 o'clock worship service.

Assisting in the service of dedication were Dr. J. Elwood Carroll, superintendent of the Statesville District, and the Rev. Levi Paschal, pastor of Shiloh Church. Dr. Carroll also opened the morning worship service and presented Bishop Harmon.

Following the dedication service, the congregation and visitors enjoyed a picnic dinner on the church grounds. The afternoon service featured a program of songs.

This is the essence of a bulletin released in early October by the Methodist Commission on Christian Higher Education's committee to study the needs of Negro colleges.

The Commission on Christian Higher Education and the Methodist Board of Education have set a goal of \$1,000,000 for the Negro colleges in an offering to be taken on Race Relations Sunday, February 14, 1960.

"The Methodist Church can determine the future of these institutions by giving \$1,000,000 on Race Relations Sunday," said the bulletin of the committee. "The \$1,000,000 produced through this will call forth additional millions from others who will be impressed with the response of the church."

Thirteen Negro institutions of higher education are related to The Methodist Church. They need immediately at least \$6,000,000 for buildings and equipment, and they need additional funds for teachers' salaries, scholarships, and endowment.

The Methodist Church owns completely the properties of six of the 13 schools. This is the \$15,000,000 investment that would be safeguarded by the penny-a-month per capita giving, according to the bulletin.

## Have Faith

Some time ago a young man in great mental distress spoke of his relationship to his parents. He said, "My parents do not know me. They have never known me. They have never known what is inside of me. They do not know now. They haven't any faith in me. They never had any faith in me. You see, you have got to have faith in a person to know what is inside of him."

Yes, you do. And we have to have faith in God to know and see Him. Then as we see Him, we shall see and know so much else.

—ARNOLD H. LOWE

\*This series of articles is reprinted by permission of the Atlanta Journal in which they originally appeared.



25

NORTH CAROLINA

# Christian Advocate

OCT 5 1959

DUKE  
UNIVERSITY  
LIBRARY

DUKE UNIVERSITY  
LIBRARY  
DURHAM N.C.  
DEC 5 1959

October 29, 1959

Volume 104

Number 43

— Photo by Tysor

CK

## A Time of Falling Leaves

Autumn came slowly this year, and only now have the leaves begun to turn. Old-timers say that the fall display of foliage in the mountains will lack much of its usual beauty and color, due to the rains that have soaked the soil for several months.

But the leaves will fall, for fall they must.

Only through the death of the leaves can there be new life in the springtime. Only by presenting bare boughs to the wintry winds can the oak and maple survive the icy blasts, for the leaves are the laboratories of the tree, soaking up sunshine and transmuting it into life for the network of cells in the tree. When the leaf is gone, the tree lives on during the cold months, not growing, but waiting for the new surge of life which comes in the springtime.

Look at that bare dogwood tree in the yard. It is not beautiful now; its thin little branches seem to shiver in the first cold day of late autumn, and soon they will be festooned with white in the snow of December.

But the tree is not dead. It is merely sleeping, and there will come a resurrection day.

When April showers again fill out the buds, when the warm sun beats upon them and they burst in a shower of white and pink, then we will scarce remember the bare and lonely branches on the shivering tree.

"If winter comes, can spring be far behind?"

CK





# Carolina Briefs

First Church, North Wilkesboro, had as its guest minister during the annual revival, Oct. 27-Nov. 1, the Rev. Charles A. Jackson of First Church, Brunswick, Ga.

Mr. Harvey A. Jonas, Jr., was guest speaker at First Church, Gastonia, on Layman's Day, Mr. Jonas, an attorney, is lay leader of the Gastonia District.

Has your church or your pastor appeared in a news note in the Advocate this year? If not, why not send in some news of interest and see that we receive your weekly bulletin? We want the news.

Dr. H. Grady Hardin of Dallas, Tex., will be the guest preacher at the annual revival meeting at First Church, Concord, beginning Nov. 15. Dr. Hardin is a native of South Carolina and held several pastorates in the WNC Conference before moving to Texas.

Dr. H. G. Allen, one of the most active retired preachers in the Methodist Church, has preached on an average, twice each Sunday in various churches of the WNC Conference. He recently occupied the pulpit of Lafayette Street Church, Shelby, at the invitation of the Rev. R. W. McCulley.

Dr. Kenneth Goodson, pastor of First Methodist Church, Charlotte, was the platform speaker during the second week of the Layman's Conference at Leesburg, Fla., held in October. Also on the program was Mr. Edwin L. Jones of Charlotte, lay leader of the WNC Conference.

Among nine Methodist chaplains who were recently advanced in rank by the U.S. Navy was Marion O. Stephenson, of the North Carolina Conference, who was promoted from commander to captain. The nine Methodists thus promoted in rank composed half of the entire list of 18 promotions recently announced. Captain Stevenson is stationed at the Naval Air Station, Norfolk, Va.

Mrs. Lena Hammer Thacker of Greensboro is the author of the meditation for Sunday, Dec. 27, which will be used in morning devotions by an estimated eleven million readers of "The Upper Room."

Hamilton Church of the Roberson-Hamilton Charge will begin a fall revival on Sunday, Nov. 1. The pastor, the Rev. N. B. Hill, Jr., will be assisted by the Rev. W. R. Johnson, a former pastor who is now serving the Roberson Charge, Rockingham. On Sunday, Nov. 8, the Rev. Sidney Boone, another former pastor, now at Williamston, will preach at the homecoming service.

Scotland Neck Church celebrates its 100th anniversary on November 29 and the pastor, the Rev. William W. Sherman, and the membership of the church are inviting former members and friends.

Revival services will begin in Memorial Church, Kannapolis, on Nov. 16, with Dr. Walter Miller, superintendent of the Charlotte District, as the guest preacher. A recent speaker in this church was M. T. Lambeth, superintendent of the Children's Home, Winston-Salem, and, at the close of the service, the church presented him with a check as payment in full of the Home apportionment for the year . . . Laymen's Day speaker on Oct. 25 was Attorney Paul R. Ervin, prominent Methodist layman from Charlotte.

Bishop Nolan B. Harmon will speak at Central Church, Monroe, on Nov. 1, and dedicate the new parsonage at 3:30. The Rev. A. J. Cox will be the preacher at the evening hour. The old parsonage, located next door to the church, will become the "Children's Building," according to the pastor, the Rev. Lee R. Spencer.

Memorial Church, Charlotte, held its fall school of religion, October 26-30.

Leaksville Methodist Men sponsored a speech by Governor Hodges in the city high school on October 27, and invited the congregations of other denominations to hear this outstanding Methodist statesman. Governor Hodges is a native of Leaksville.

Flat Rock Circuit, near Greensboro, was featured in an article in the October Methodist Layman. The article, which tells of the work of the pastor, the Rev. Newell C. Booth and lay speaker Ralph Richardson in revitalizing this rural circuit by means of lay preaching, was reprinted from this magazine.

The Rev. Leon Lore Blackman of the Department of Finance and Field Service of the Division of National Missions is directing a Crusade in Ardmore Church, Charlotte, during three weeks, Oct. 18-Nov. 1.

Valdeese Church, according to the bulletin, is having trouble with a water problem. Hurricane Gracie tore off a part of the roof of the parsonage and a yet-undiscovered leak in the roof of the social hall has made life difficult for the congregation, but repairs are under way.

"The Race for Speed" was used as a springboard for an interesting and challenging article by Pastor Walter G. Lanier in the recent bulletin of First Church, Morganton, who called attention to the current attempts by Russia and the U.S. to conquer outer space and suggested that the local church had some spaces to be filled, in the church school, as teachers, as choir members, in the WSCS, official board, as workers with youth and in the congregation at morning worship.

Judge Guy Weaver, lay leader of St. Paul's Church, Asheville, conducted the service in that church on October 18.

Calvary Church, High Point, will celebrate homecoming day on Nov. 1, when the Rev. J. Leonard Rayle of Stanley Church, a former pastor, will bring the message. Following the morning service, the congregation will enjoy a fellowship lunch, and in the afternoon, 2:00 to 4:00 o'clock, the church will hold open house and visitors will be shown around the new education building which has recently been completed.

The West Burlington Church had Mr. Terry Sanford of Fayetteville as laymen's day speaker on Sunday morning, October 11. This church has recently had a set of Norton Chimes installed. These furnish music not only on Sunday mornings and evenings, but each week-day evening at 6:00 o'clock. The Rev. O. K. Ingram, of the Divinity School faculty, will preach in a series of evangelistic services in the West Burlington Church November 15-20 each evening at 7:30, according to the Rev. W. A. Tew, pastor.

The Rev. Walter C. Feltman, pastor of the Person Street Methodist Church in Fayetteville, will begin a revival meeting October 25 at 7:30 p.m. continuing through October 31 in the Prospect Methodist Church near Pembroke, where the Rev. S. F. Cumings is pastor.

Sea Level Church had as its guest minister for the fall revival the Rev. James G. Lupton, a native of Cedar Island, (which is a part of the charge), now pastor of Seven Springs Charge

and a former Sea Level pastor. The Sea Level pastor, the Rev. J. W. Lineberger, Jr., reports that the charge has "No Silent Pulpits" all the year round, as speakers from Morehead, Beaufort, and New Bern sub-districts fill the pulpits

More than 100 visitors called in the homes of the membership of West Market Street Church, Greensboro, on a recent Sunday, as a part of the Total Enlistment campaign, distributing the folders and telling of the purposes of the campaign.

A unique musical benediction closes the services of First Church, Forest City, as the bell ringing out a three-fold chime, symbolic of the Father, Son, and Holy Spirit. The congregation remains seated until after the chimes have sounded.

Maple Creek and Sandy Cross churches were hosts to the Tri-County sub-district WSCS at Sandy Cross on Oct. 16, when Mrs. E. W. Mountcastle, president of the organization, presided, and Mrs. J. E. Dozier of Maple Creek gave the devotional message. Taking part in the program were Mrs. W. E. Little and Miss Camille Staten. Following the business session more than a hundred guests were given a barbecued chicken lunch by the Sandy Cross church.

Maple Creek Church, near Nashville, combined learning with fellowship on Oct. 11 when the women and youth groups of the church studied the mission study course, "The Church and Medical Missions," under the leadership of Mrs. Eva Dozier, and the pastor, the Rev. Clarence R. Breedin.

Phillip H. McGruder, active layman and Greensboro District Advocate Director, was recently named Man of the Year by the N. C. Association of Life Underwriters. Mr. McGruder, though retired, is still active in life insurance business. The citation paid tribute to his long years of service "above and beyond duty." Mr. McGruder is a member of West Market Street Church, Greensboro.

Mrs. L. C. Poole, mother of Mrs. M. C. Ellerbe, died at her home in Durham, Oct. 18. She would have celebrated her 86th birthday on Dec. 10. The funeral was conducted by the Rev. L. C. Vereen and Rev. W. L. Clegg.

Mr. Harvey A. Jonas, Jr., was guest speaker at First Church, Gastonia, on Layman's Day. Mr. Jonas, an attorney, is lay leader of the Gastonia District.

The Forsyth County Training School was held at Centenary Church and Burkhead Church, Winston-Salem, Oct. 18-23.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	Children's Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address all correspondence to: P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.50 a year. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Total Enlistment or Entire Consecration

BY THE EDITOR

Our fathers spoke of Entire Consecration; we talk of total enlistment. What is the difference?

Actually, there is no difference between the two. Total enlistment in Christ's cause demands entire consecration to God, for, in the words of the Master, "You cannot serve God and Mammon." To be entirely consecrated to Christ and His mission, one must be completely given up to the will of God. To be totally enlisted in Christ's army against sin, one must have no other commitments.

What is most important in our lives? Is it the welfare of our family, the success of our job, the amount of take-home pay, the comforts which we desire?

Yet the average church member is so far from being totally committed to God's will that he never even faces up to the question as to what the Lord would have him do with his life. Seldom does it occur to him to ask, "Is this the way?" until he has lost it. And even ministers of the Gospel may be so interested in a program and a plan that they see their calling only in terms of quotas and goals accepted and fulfilled.

The emphasis upon total enlistment is right and proper, for it reminds us that the only way in which we can fully participate in Christ's mission is to follow Christ. It will not fully succeed if it emphasizes statistics instead of the inward witness.

Yet some such movement as this is imperative if we are to move at all. We must energize and emphasize by means of mass meetings, as well as prayer meetings. We must do all sorts of things, some of them foreign to the original plan of Methodism, to awaken our people to the need for concerted effort. Where Wesley once could draw thousands of eager people to hear him by preaching the Gospel, now it seems that we must set up elaborate machinery, enlist the publicists and ballyhoo our great evangelistic services by every modern method to get a crowd. If it is necessary, we must do these things.

But let us not think, when we have organized the preachers and the laymen, set up the machinery, assigned the quotas, and called the people together, that we have brought a revival to the barren churches. When the busloads of laymen return home filled with good speeches and good food, when the minister has appointed his committees and run off his mimeographed sheets of instructions—when all this has been done, then there is one question which will have to be asked, the old, old question, "What will you do with Jesus?"

If our machinery creaks, it needs the oil of gladness, the lubrication of Christian love. If we have been failing to win people to Christ, it is not because of lack of machinery, but the lack of Christian love and concern. We can send out thousands of visitors into the homes of the

unchurched, but if their message is only, "Come and see what a good preacher we have, what a fine church and great choir," we will fail. But if we say, "Come with us and we will introduce you to our Master," we may find the churches full of eager listeners.

Then the problem will be somewhat different. Then we will need to offer them something more than the usual menu of activities, the dull round of ego-satisfying, yet frustrating, tasks which mean nothing more than "busy-work" in a spiritual kindergarten.

What is the thought behind the plan of total enlistment? It is simply this—a desperate realization that the Methodist Church is losing ground because it has lost its motivating impulse. Our leaders look at the statistics and see that thousands of congregations are failing to win any new converts. They see that thousands of churches report no additions on professions of faith. They ask what has happened to the church of John Wesley that it should have become static and respectable but dead and dull and dismal in its worship.

We frequently hear criticism of some of the older churches, such as the Episcopal and Lutheran, and Methodists have been known to say that these denominations are lacking in fire and enthusiasm that characterizes Methodism. But have these critics looked at the statistics? Some of the most successful soul-winning going on today is to be found in these two churches. While Methodists have been multiplying agencies and machinery at the expense of congregational initiative, these denominations have emphasized not only the worship of God, but the inward life of prayer and the quiet witness to the saving power of the Gospel. Where, in many places, Methodists have almost completely failed to bring their youth into church membership, these organizations have conserved their potential for the future by training the children, teaching them church doctrine, and making it obligatory on the part of parents to bring the children to church, where they will learn to worship as a part of the congregation.

The Methodist Church has passed through a period of adjustment to the world and it has adjusted so completely that it has forgotten its mission. Now we are faced with the problem of dwindling resources in the face of world-wide need. We have the money, but not the faith to convert the world.

If every pastor in North Carolina would make it his job to see that every child in his congregation was enrolled in a church membership class, taught the meaning of Christian discipleship and brought to Christ in a personal religious experience, there would be no barren churches, no lack of attendance, and no reason for pessimism about the future of our church.



# Burr Baughman, Missionary Extraordinary to the Ibans

BY HORACE R. McSWAIN

Rev. Burr Baughman, Methodism's distinguished missionary to the former headhunters of Borneo ("wild men of Borneo" we call them in the circus side show), is now on his way back to Sarawak, Borneo, after his furlough. In this LAND OF DECISION the work among the Ibans, the former headhunters, has come into prominence under the leadership of the Rev. Burr Baughman of Hendersonville. He has worked among these Ibans as a missionary since World War II. He has been the genius behind the tremendous growth of Methodism's mission to the Ibans. Until today, 100,000 people, former animists in their religion, are ready to make their basic decision for their religion for years to come and decide for Christ.

Born to missionary parents in Java, Burr had formerly worked as a missionary among the aborigines of Malaya, in addition to teaching in the schools in Malaya. He was captured by the Japanese during World War II among these primitive people and kept a prisoner until the end of the war. The Malayan government would not permit him to return to work among these primitive people. He was then transferred to work among the Ibans of Sarawak, Borneo, following World War II.

Burr's lovely Chinese wife, Tek Lin, is a teacher in Sarawak. Previously, she was a teacher in our mission schools in Malaya and has been a wonderful helper in this work. During the war she had the responsibility for fifteen teenage orphan girls, shepherding them around in Malaya to keep them out of the hands of Japanese soldiers.

Previous work among the Ibans had

brought limited response and no converts. At Christmas, 1949, 20 Ibans confessed Christ and were baptized under the ministry of Burr Baughman and in less than ten years the number has grown to over 5,000. More than this, up and down the many rivers of Sarawak which are their only highways, the people are pleading for missionaries to come and bring them the Jesus Religion. As rapidly as possible up and down the river schools have been established with preaching places. Whole longhouses, which are the communities or villages in which the people live together in one long continuous house, have been converted and lay leaders are chosen to give leadership to all the village (longhouse). With more than 100,000 Ibans in the upriver area whose time has come to make a decision concerning their religion for tomorrow, their NOW has arrived to decide whether the old animism of yesterday, or the materialism of our day, or Buddhism, or communism, or Christ shall be their way of tomorrow. They say their old religion is weak and inadequate. They are ready to hear the Gospel of Christ. Far more are begging for preachers and teachers to bring them the "Jesus Religion" than we can furnish leaders.

It is to this task that Burr returns to give leadership in this rapidly growing mission, that now includes Christ Hospital which was made possible by the Week of Dedication offering last year. Another mission at Nanga-Mujong and many schools in the villages up and down the rivers are being opened as rapidly as the Ibans can be trained to teach in these schools.



*Iban chief and the sword and shield used to take the head he holds in his hand.*

The critical need among the Iban is additional teachers and missionaries, but above all, leadership among the Ibans themselves—with ability to read the Bible and Christian literature and lead their people. Ninety per cent of them cannot read nor write. During the past year Burr has given himself almost exclusively to the study of the adult literature campaign programs in preparation for such a program when he returns to Borneo,—a Frank Laubach type literacy program "each one teach one." He has also prepared himself to give more leadership in the theological school at Kapit where the young men graduating from the sixth grade enter the theological school and become preachers to their people.

The people become discouraged with no leadership in the new Jesus Religion. Formerly, in each longhouse and family the leaders taught the people the old animistic religion. They need the same leadership in the new Christian faith.

Schools have been in the center of the program in Sarawak. The school in Kapit which is the central school of the mission was built by the Winston-Salem District in our Conference. The Winston-Salem Memorial School this year has 245 students enrolled, with seven racial and tribal groups: Ibans are the largest group; Chinese second; and Malays third. Last year 200 were enrolled. Graduating from the school the young people enter the theological school to become ministers or go to Sibu to do advanced studies. Of 200 graduating from the sixth grade last year the highest grade at Kapit, 13 went down river to secondary schools.



*The Rev. Burr Baughman, his wife Tek Lin and their adopted daughter Evelyn.*





Winston-Salem Memorial School, Kapit, Sarawak.  
Built by Winston-Salem District churches, W. N. C. Conference.

# The Iban Literacy and Literature Program

By REV. BURR BAUGHMAN

As a world-wide church we Methodists face many difficult problems in various corners of the earth. One set of problems in the Iban program in Sarawak is concerned with the Christian training of the numbers of Iban converts coming into the church. Here are some of the factors involved.

1. The Ibans live in rural communities which are largely pagan. New converts, they have usually little background of experience with Christian beliefs and life. They know one or two things about Jesus Christ. It is on the basis of these things that they have decided to give up their traditional beliefs and follow Christ. Yet the vast body of Christian teaching is still a closed book to them.

2. The large majority of these new Iban Christians are illiterate, and can be taught only by word of mouth.

3. The Methodist community of Ibans is widely scattered. Communications are difficult and costly.

4. Trained pastors or missionaries are few.

5. The combination of Nos. 3 and 4 above means that the usual Iban congregation sees a pastor once a month at best, sometimes once in three or four months, or once a year.

How can illiterate, untrained Christians be taught the beliefs of the Christian Church, and be led to a more truly Christian life, when they see a minister once a month at most?

Our Methodist Church is planning to tackle the problem along two lines in addition to present types of missionary and church activity.

tion to present types of missionary and church activity.

1. We are planning an adult literacy campaign. Through this campaign we shall train Iban adults (both Christian and non-Christian) to read and write.

2. We are planning to produce and make available a body of Christian literature. Widespread and intensive Christian training can be carried on through Christian literature in a community where large numbers of individuals can read and write.

The Woman's Division of Christian Service is setting aside one missionary in Sarawak who will be in charge of the literacy program, and another to work with her in that program. The Division of World Missions is setting aside one missionary whose primary aim will be the continuing production of Christian materials in the Iban language. Another man is being sought who will be able to work on the translation of the Old Testament and the revision of the present version of the New Testament.

Miss Ellen Atkinson, who has begun her second term of missionary work in Sarawak, is returning to America for a few months of intensive study and training. Miss Barbara Chase, on furlough after a long term of work in Hawaii, is also taking studies and training. These two will be the first workers contributed by the W.D.C.S. to the literacy program. Burr Baughman, just returning to Sarawak after furlough in America, will be the first D.W.M. worker for the literacy and literature program.

The Committee on World Literacy and

Christian Literature, in New York, is also helping.

Training for Christian thinking and Christian living is the first aim of the proposed literacy and literature program of the church in the Iban program. Yet there are other needs of the Iban people which are also being kept in mind.

1. The Ibans are just emerging from an age-old culture of the jungle and river. In that type of life they are pre-eminent in their land. In the new, modern civilization which they are just now entering they lack many of the necessary skills. They cannot read or write. They have no training for professions, crafts or trades. Reading and writing are the channels by which alone much of the necessary modern knowledge and training can be brought to these people. If they are successfully to meet the challenge and demands of the new life, they must be literate. They must have access to worthwhile and helpful written materials.

2. The British Government is working towards self-government for this colony of Sarawak. Whatever form that may take in the future, it will have to deal with the aspirations of at least the three major population groups in the country: Ibans, Chinese and Malays. Of these three groups, the Ibans are the most numerous. But they are also the least educated, the least well trained in the skills of modern civilization. Without a tremendous effort on their part in the present and near future, the Ibans will find themselves at great disadvantage in any future government when the neutral power of Great Britain is withdrawn. The Methodist Church is sympathetic to the needs of the Ibans in this field.

We have sent preachers to preach the gospel to the Ibans. We have sent teachers and built schools to help educate these people. We have provided doctors and nurses, a hospital and clinics in order to bring healing. We have sent agricultural men to help in the never ending quest for food. Now we reach out in yet another way, through literacy teaching and literature production, to strengthen the Iban community. We remember Jesus' words, "I came that they may have life, and have it abundantly." In his name we strive with all our skills and strength to help mediate this abundant life to the Ibans of Sarawak.

*An excellent color movie (30 minutes) of Burr Baughman's work in Borneo, UPRIVER IN SARAWAK, is available for a free-will offering from the W. N. C. Conference Board of Missions office, Box 1457, Statesville, N. C. (four copies are available). A series of 80 slides on this work with script is also available.*

**Advance Special Mission gifts are greatly needed for the literacy program of Burr Baughman in training necessary native Christian leaders among these former headhunters.**



# The Altar Guild

BY MABEL E. KOONTZ

Anniversaries are the time for looking back on the accomplishments of the past and planning to carry forward in the future. The Altar Guild of First Church, Lexington, is three years old this fall.

I invite you to go back with me to 1955 when we moved into our new, altar-centered church. Of course, our church had used flower committees, communion stewards, perhaps other helpers, but who would light the candles—when and how? A few women sensed the need for study and the coordinating of various working groups. After counseling with the minister and consulting with leaders of other altar-centered churches, it was evident that an Altar Guild was a "must."

How did the organization come into being? The nominating committee, with the pastor as chairman, proposed the plan, with the suggested membership, to the Quarterly Conference. The persons suggested were duly elected for one year. The book we have used constantly as a guide is *Methodist Altars* by Arnette, Clark, and Stewart. Members of the Guild include the pastor, communion stewards, members representing church music, several talented flower-arrangers, one woman representing spiritual life of the Woman's Society of Christian Service. One person works with the pastor by appointing acolytes, whom he instructs. (This is where I function; we use Intermediate boys, who wear robes and love the serving to the extent that one often asks, "When will my time come again?") A few additional members bring the total Altar Guild membership to not more than twenty-four. The officers include a president, vice-president, secretary, and a flower chairman.

The group has held monthly meetings throughout the three years. I am happy to tell you that it is not just another meeting. Somehow, there is a reverence and dedication as the business is transacted. Our program centers in the review of *Methodist Altars* and correlated reading. We evaluate our work, and study ways to make it more effective.

Here is a brief summary of the accomplishments: The spiritual life of Guild members has been greatly enriched. We feel a new dedication to the task of keeping the sanctuary clean and beautiful. (Strictly speaking, the "sanctuary" is that part of the church where the altar is placed; this section is the responsibility of the Altar Guild.) The flower committee of the Guild—two workers each month—arranges flowers, berries, or greenery in the vases and places candles on the altar for regular and special services. These dedicated women keep all brass altar furnishings polished. They count this labor a love

The trained acolyte, (helper) reverently lights the candles during the prelude and assists the pastor with the offering by handing him the plates at the proper time.

(We learned from our study that empty plates should not be placed on the altar, but stored nearby.) Following the benediction the "helper" extinguishes the candles.

Since the formation of our Altar Guild the services of Holy Communion have been improved and enlarged. The group followed the suggestions in the study book as to making and caring for the "fair linen." We recommended two identical morning services (8:45 and 11:00) for Communion Sundays. This plan was used on World Communion Sunday, and the attendance and worshipful atmosphere proved its worth. A home Communion Service has been provided for shut-ins. Two members of the Altar Guild make arrangements, prepare the elements of communion and accompany the minister to the homes for the celebration of the Lord's Supper.

Perhaps you are wondering (or do you know from experience?) how to interpret the purpose of the Altar Guild and the meaning of the symbols to the congregation. The Guild prepared a booklet, giving a brief history of the church and the meaning of the symbols in the sanctuary. The title of the booklet is *A Brief Guide to the Church's Architecture, Symbolism and Program*. On the cover is the lighted steeple, one of the church's most impressive symbols. A picture of the altar and window covers one page and under the picture are the words "Then will I go unto the altar of God, unto God my exceeding joy!"—Psalm 43:4. Copies were distributed to the members last December. When new members are welcomed the minister presents each one with a booklet; visitors also receive copies. The church bulletin contains brief interpretations of symbols. For example, after the benediction three chimes are played on the organ. A foot-note to the service of worship reminds us that they mean "In the Name of the Father, the Son, and the Holy Spirit." During the past year two members of the Altar Guild have spoken to women's groups on topics from *Methodist Altars*. Two members have assisted out-of-town churches as they considered Altar Guild work.

Humbly we acknowledge with Paul, "not as though we had already attained"—progress seems slow when measured by the great potentialities. Our immediate plans call for a thorough cleaning of the altar and baptismal font—this to be a work session of the Guild. (I speak from experience: If you have not worked with in this kind of ministry, you cannot know how deeply spiritual scrubbing and waxing can become.)

The program for the new year will include the study of one or more books listed in the bibliography of *Methodist Altars*. We hope to do more in the realm of interpretation to the members of the church, looking toward a greater reverence as worshippers enter the House of the Lord

## "Best Sermons" Collection Includes Ten Methodists

Ten of the 42 "Best Sermons" in a recent volume by that name were preached by Methodist ministers. Made for the seventh time by Dr. G. Paul Butler, the collection includes these Methodists: The Rev. Dr. Ralph W. Sockman, New York; the Rev. Dr. Leslie Weatherhead, London; Bishop Gerald Kennedy, Los Angeles; Prof. Thomas S. Kepler of Oberlin School of Theology; Prof. Paul W. Hoon of Union Theological Seminary, New York; Prof. Lawrence E. Toombs of Drew Theological Seminary; President Russell J. Humbert of DePauw University; the Rev. Dr. Laton E. Holmgren of the American Bible Society; Chaplain Charles I. Carpenter of the U. S. Air Force Academy; and the Rev. William O. Byrd, Pine Bluff, Ark.

## National Radio Pulpit Has Methodist History

The Rev. Dr. Ralph W. Sockman of Christ Church, New York, returned to the NBC radio network Oct. 4 for the 30th season. His program, National Radio Pulpit, is successor to radio's first network broadcasting of religion, done by the late Rev. Dr. S. Parkes Cadman, a British Methodist. National Radio Pulpit, which has undergone several changes of name, was launched by a Methodist layman, the late Frank C. Goodman, administrator of network radio activities for the former Federal Council of Churches.

## Massachusetts Pastor Wins Hymn Contest

The Rev. Donald Williams of North Andover, Mass., is the winner of the first prize in a hymn contest sponsored by *Together*, monthly family magazine. Results of the contest are announced in the November issue. He was one of 944 contestants who submitted a three-stanza poem suitable for use as a hymn in commemoration of the 175th anniversary of American Methodism. Other winners are: the Rev. William W. Reid, Jr., Wyoming, Pa.; Miss Ruth D. Peterson, New London, Iowa; and Mrs. J. L. Caldwell, Waitsburg, Wash.

♦ ♦ ♦

This country will not be a really good place for any of us to live in if it is not a really good place for all of us to live in.—THEODORE ROOSEVELT, quoted by E. Paul Hovey in *The Treasury of Inspirational Anecdotes, Quotations and Illustrations* (Felming H. Revell Company)

## A Correction

The ADVOCATE has been requested to advise the pastors of both Conferences that the registration fee for the Pastors' School at Duke University, Nov. 2-4, is \$2.00 instead of \$4.00 as printed in some of the publicity material.



## **S. A. Stewart Dies in Arizona**

The Rev. Stephen A. Stewart, 83, retired member of the Western North Carolina Conference, died in Mesa, Arizona, October 8, 1959. Among his survivors is his widow, the former Miss Anna Nanius, to whom he was married in 1910.

Educated at Trinity College, where he received his A.B. and A.M. degrees, and at Yale University where he received his B.D., and at the University of Chicago, he united with the Western North Carolina Conference in 1903. He served as a professor at Trinity Park High School and as the senior preacher of the Central Methodist Church in Monroe; however, the majority of his life was spent as a missionary to Japan and as a minister to the Japanese in his country. Since his retirement in 1948 he has made his home in Arizona.

## **Christmas for Christ**

BY LEE A. RANCK

On August 28, four months before Christmas, executives and sales personnel of the National Distillers company flew into Los Angeles in chartered airliners to plan holiday sales strategy.

Other liquor, wine, and beer companies joined the scramble to get their share of the \$350 million that will be spent for alcoholic beverages during the holiday season.

Shortly after Labor Day some stores across the country already were beginning to advertise Christmas goods.

About the same time the General Board of Temperance of The Methodist Church began to plan its 1959 "Christmas for Christ" campaign. Its purpose—to combat the growing secularization in the Christmas celebration.

Now two campaigns have begun.

Alcohol companies promote their fancy bottles and luxurious packaging as the "ideal" Christmas gift.

"Christmas for Christ" suggests alternatives to alcoholic gifts.

Newspapers, radio, magazines, television, and store windows swamp the public with a commercial Christmas, thrusting the real meaning of Christmas into the background. Attacking this commercialism, Stan Freberg, a Hollywood novelty recording artist, coined the record, "Green Christmas\$."

"Christmas for Christ" pierces the commercial barrier with the message of the birth of Jesus.

Alcohol advertisements saturate the mass media, boasting that this will be the biggest holiday ever for alcohol sales.

"Christmas for Christ joins the National Safety Council in urging business to dry up their parties. Last year 382 holiday highway deaths were caused by alcohol. Parties helped to boost this toll.

"We all rejoice in the revival of 'good will to all,' and this Yuletide is a most appropriate time to pledge ourselves, individually and collectively, to promote true temperance and sobriety," the *Brewers Bulletin* wrote on the first Christmas after the repeal of prohibition.

Christians make this pledge more than meaningless words. They help to combat commercialism and the hypocrisy of the alcoholic beverage industry by promoting "Christmas for Christ" in their town.

They can use posters, Christmas seals, car cards, brochures, and materials that are available. They can appeal to city officials and newspapers to keep the holiday in a religious context. They can work for highway safety.

"Christmas for Christ" can help put Christ back into Christmas for many people who have temporarily forgotten him.

## **Have You Demoted Your Pastor?**

If your church is not paying your minister at least twice as much as it paid in 1940, he has been demoted in terms of purchasing power. The statisticians of the Council on World Service and Finance, Chicago, in comparative studies, regard the 1940 dollar today as 48.1 cents.

## **Asheboro Attorney Says Church Fails to Compete**

A. I. Ferree, Asheboro attorney and Methodist layman, speaking at Newlyn Street Church, Greensboro, on Oct. 18, said that the churches are losing bright young men for the ministry because they fail to compete with industry, science and big business. "The industrial and scientific world," said Mr. Ferree, "have organizations that make surveys of the high schools and colleges in an effort to seek out and find smart ambitious young men and induce them to become a part of their business, after finishing school.

In order to find these smart young men, big business sets up a scholarship through which surveys are made of high schools and colleges. These surveys afford the means to get a complete list of the names and addresses of the most promising students, extend help and let them know about the opportunities in their business."

"The churches have all the inducements for attracting smart young men to the ministry, but they have failed to set up an organization that points out the advantages a smart young man has in securing an education by means of church related funds and scholarships".

Ferree pointed out that the many advantages of the ministry should be placed before these smart young men and their parents by the churches. The preacher leads a happy life, both in the family group and service among his people. "The happiest people I know are ministers," he said. "The income of preachers is attractive. It ranges from a minimum of \$3,000.00 to \$10,000.00 and even higher in all the denominations." The speaker offered a plan to help remedy this situation.

"The leaders of our Methodist church could easily set up an organization ranging down through the district superintendents, ministers and lay leaders that could and would attract many smart young men into the ministry and church related work. If a preacher could persuade one person

in four years to enter the ministry, who otherwise would have gone into some other field, much needed talent would be serving our church."

## **Editors Selected For History Work**

An 11-man editorial board has been chosen for a projected history of American Methodism which will be published by Abingdon Press in cooperation with the Association of Methodist Historical Societies and the Council of Bishops. Editor-in-chief of the project, tentatively called *The History of American Methodism* will be the Rev. Dr. Emory Stevens Bucke, Nashville, book editor of The Methodist Church. Dr. Bucke said the editorial board has met and preliminary work on the history has been outlined. No publication date has yet been set.

## **Bennett College Gets \$15,000 Gift**

Greensboro, N. C.—A grant of \$15,000 to Bennett College from the Danforth Foundation of St. Louis, Mo., was announced this week by President Willa B. Player.

The grant will be used exclusively for graduate fellowships between September 1960 and June 1965 for young women preparing for a career of college teaching. It is non-renewable.

Choice of the recipient, the size of the grant and the question of its renewal will be the responsibility of Bennett College.

## **"Together" Brings Out Anniversary Issue**

Anticipating the 175th anniversary of American Methodism at the year's end, *Together* Magazine has brought out a special 128-page November issue. Circulation of the special anniversary issue will be about 1,250,000 copies. For more than a year, *Together's* staff in Chicago, headed by Editor Leland D. Case, has been working on the special issue of the church's monthly family magazine. The issue has been planned to help churches with their anniversary plans, which will climax in a church-wide observance Dec. 27 to Jan. 3.

## **Bishop Oxnam Receives Upper Room Award**

Bishop G. Bromley Oxnam of Washington, D. C., was honored Oct. 2 with the 1959 Upper Room Citation Award for outstanding Christian leadership. The bishop, who will retire next June, was cited for his long career in the ecumenical movement. The annual award is sponsored by *The Upper Room*, edited by the Rev. Dr. J. Manning Potts, Nashville. Nearly 400 churchmen gathered at the banquet to honor Bishop Oxnam.

◆ ◆ ◆

You cannot touch another's heart with anything less than your own.



# EDITORIALS

## Symbols Versus Reality: A False Antithesis

A recent letter published in these columns is answered in this issue by one of our preachers who has pointed out that the common practice of some earnest evangelicals, that of setting symbol over against reality, is not entirely proper.

We agree. The cross upon the altar is not necessary if the cross is in the heart. But most of us need symbols and we will find them somewhere. There is no more danger in placing the cross upon the altar in our church than in singing about the cross in our hymns. "In the Cross of Christ I Glory," "The Old Rugged Cross," "Must Jesus Bear the Cross Alone?"—all these are proper in our worship.

The trouble is that too many Methodists have not been trained to use the symbols of our faith. To them the brass cross is nothing more than an ornament. It does not speak of the resurrection, but of ostentation. If this is true in any situation, the outward symbol is indeed a hindrance. But is it any more ostentatious to put a cross in a church than to enshrine a poorly painted picture over the head of the preacher? A picture is a symbol and nothing more. Its merit depends entirely on whether or not it reminds us of God. If it does, well and good. If all it does is to annoy us by its crudity, it had better be removed, no matter who paid for it.

The cross and candles on the altar can add an atmosphere of worship which brings men closer to God. They can, just as easily, remind one of nothing at all, except their cost and the desire to keep up with the prevailing fashion. A robed choir can be helpful in doing away with distinctions in dress, and making the poorest singer undistinguishable from the lady in mink, but choir robes are supposed to symbolize the dedication of the choristers to their task and, if gaudy or ostentatious, can be a distraction.

The minister's robe has a meaning. It symbolizes the dedication of the man, the fact that he is doing God's work, that he has, for the time being, at least, become the minister of God's Word, the leader of God's worship. The robe does not give him any authority or consecration that he does not have, but it symbolizes the fact that he is expected to be a man of God.

The lighted candles are not simply ornaments. They are the symbols of the light of the World, Christ. Sometimes those symbols, if taken too literally, can work havoc with a service. One minister went to great lengths to impress upon his congregation the beautiful message of the constant candlelight, only to note that, half-way through his sermon, the light went out! His



### A PRAYER FOR STRENGTH

*O Lord, show pity upon us in our ignorance and pardon our wanton sins. We have yielded to temptation and faltered in duty; we have dallied with shameful desires and have turned aside from thy work to serve our own idle and selfish ends. Forgive us, we pray, through Jesus Christ our Lord. Amen.*



reference to the symbol as the light of inspiration needed a little more explanation.

Symbols are necessary; ornaments are not. If, then, the various aids to worship and the new-bought chancel furniture are accepted only as window-dressing, they are worthless. If they are explained as symbols which speak of God, they can be exceedingly helpful.

## Some Meat on the Bone

A patient listener to sermons by young theologians revolted recently and wrote an article for *The Christian Century* which should be required reading for all ministers—and editors. The writer, a woman, prefaced her remarks by a story about her small grandson who, as usual, wanted something to eat, and this time passed up the cookie jar. "Grandma," he said, "I want some meat, and I want it on a bone."

We all know what he meant, and what the writer meant when she used this illustration as a peg upon which to hang her criticism of much of our preaching. There's not much meat in it, and what there is often comes out of a can.

She didn't dwell on that idea, however. What she longed for in sermonic fare was Biblical preaching which was based on the good strong bones of scriptural "exegesis." This, incidentally, is a good word, though somewhat strange these days, and means getting something out of the text, rather than putting something into it.

After listening to some of our old sermons which were pickled in the modern brine of recording tape, we are of the opinion that the Lord himself couldn't have imagined what strange things we preachers would do to a perfectly straightforward verse of scripture. The man who preached a fiery sermon against elaborate hair-dress from the text, "Top not come down," was but a little more inventive than some of the rest of us.

But the intricate twistings of the textual acrobats are seldom heard in these days, for most ministers frankly will not take the time even to hunt up a text which might be "accommodated" to their dissertations on social problems and theological vagaries.

Meanwhile, the "hungry sheep look up and are not fed."

## More Trouble Ahead For Television

During the recess in the subcommittee hearing on television quiz shows, the press of the nation has taken a good look at the future of that industry. One of the best articles is found in last week's *U. S. News & World Report*, which devotes five pages to the discussion. In this treatment of the problem, which consists of a factual study of the situation and an interview with John C. Doerfer, chairman of the FCC, the reader can find some clues to the present parlous state of television.

The crux of the matter seems to be in the present set-up which allows advertisers to offer their own programs to the broadcasters in a package deal, whereby the sponsor is responsible to no one for the good taste or ethical content of his program. One man, who is identified as having been at one time prominent on network programs, is quoted as suggesting what might happen if newspapers followed the method of the networks in handling advertising:

"A soap company might sponsor the big story of the day—for instance, the Berlin crisis. A patent medicine manufacturer might sponsor a photograph of President Eisenhower. Sponsors would have a voice on how the story was written or the photograph retouched in the way best calculated to sell their products . . ."

It may come as a surprise to some to learn that, under the present system, sponsors have such control on television. Some may object that the sponsors do not usually attempt to doctor the news programs to fit their advertising plans, but there have been cases where they tried.

Perhaps the cure for all this mess is not in more government regulation, but in an aroused public opinion which will allow the broadcasters to regain control of the programs which they put on the air. As a result of the quiz show scandal, CBS has announced that they will drop all TV programs which award prizes to contestants. No doubt this has been done with the cooperation of the sponsors, who, being good business men, are reluctant to have their products associated with corrupt practices in the public mind.

The next step is an investigation into the prevalence of murder and mayhem on the airways. A good airing of the situation will send the sponsors of such shows to the weeping wall and speedily convert them to better ways of catching attention. Being like sheep in their blind following of fashion, they will probably all turn to Louisa May Alcott's style of sweetness and light—which may not be an unmixed blessing, but will, at least, do away with the nightly lessons in robbery, mutilation and murder.



## Bill Gets an Idea

By JAMES C. STOKES

The preacher was thinking over the conversation he had had that morning with one of his members. Bill was the sort of fellow who didn't seem to have a care in the world: always cheerful, always giving the appearance of vigor and enthusiasm; success and self-confidence were written all over his clean-cut face.

However, Bill wasn't young any more. The lines were beginning to form permanent patterns upon his face, and unless he made a conscious effort to pull himself up, the signs of "middle-age spread" were beginning to show around his mid-section. The preacher remembered previous rather casual conversations with Bill, when he had gently chided him for his consistent and conspicuous absence from church. Bill's alibis were gems of perfection, given in the most friendly fashion. "Well, preacher, I know you can handle that crowd at church without my help." "I'm coming the first Sunday the weather is too bad to go water skiing, but not bad enough to stay at home." "You must admit I'm doing a pretty good job at getting the kids to Sunday school." So it went.

But this time Bill's attitude was just a bit different. He wasn't in such a hurry. He had something on his mind. After some small talk he got around to what was bothering him. "Preacher," he said, "how does a fellow like me start to being a real church member? You know what I mean. I'll be frank with you; these preaching services bore me. But it's not that way with a lot of the men who have been active in the church."

Here he named several men who went to church as regularly as Sunday came around. "They must get something out of it that I don't," he continued. "When I'm sitting there on Easter Sunday my mind is a thousand miles away, and I keep thinking to myself 'Why didn't I take the wife and kids and go down to the beach for this long week-end?'"

There was a rather long pause while the preacher waited for Bill to continue, but the latter had said his piece and was obviously waiting for an answer.

"Bill, the preacher finally said, "I like the way you get straight to the point. You've got a problem there that lots of other people have. When people are young and very active and so tremendously in love with this fascinating world they get their lives chock-full of various interests and activities to engage in. But there's nothing glamorous about church, and Sunday school just seems like getting back to the kindergarten."

"But when a fellow gets a little more age on him," the preacher continued, "he begins to realize that there's a lot more to life than earning a bigger Christmas bonus, feeling the ripple of health go through his body as he hits a golf ball, or joining the cocktail circuit and experiencing the fuzzy delight of uninhibited socializing."

"Now, Bill, that's just about the place



## TRUST

I sought the Lord when the day was new,  
And the grass was kissed with sparkling dew,  
I asked that He guide me safely on,  
Though the day be weary, hot and long.

I asked for courage and strength to bear,  
The burdens that would be mine somewhere,  
And wisdom to do the good and right,  
And strength to toil till the evening light.

He gave me strength, I knew He would,  
For the Lord is precious, just and good,  
Though the skies sometimes were over cast,  
He sheltered me till the storms were past.

When the day was o'er and evening came,  
I breathed a prayer in His holy name,  
And I thanked Him from my heart that He,  
Had walked the length of the day with me.

And sometime when earthly life is through,  
And I leave this world as mortals do,  
May the way ahead be clear and bright,  
As I walk into the evening light.

—M. Lucile Hester



you are. Your sense of values is changing. You're beginning to wonder if you haven't left out of your life some things that are really important. But how to break out of the cycle of rather superficial living is your problem."

"That's about it, preacher," Bill quickly interjected. "How do I do it, without finding a 36-hour day? I know I ought to go to church, but I'd hate to sit there like a bored hypocrite!"

"Bill, going to church and liking it is sort of like learning to eat olives. If you've never gotten used to them, you will think they taste awful. But if you keep nibbling on them you will develop a real liking for them. One day you'll realize that you love olives. It's that way with worshipping God. After all, the reason for church is that a person may come to know God and live in daily fellowship with Him. He's the one that you really feel the need of, Bill."

"Huh. I'd never thought of it quite like that. What I'm really after is to get lined up with God. I believe you've hit the nail on the head, preacher. You're gonna see me in church from now on," Bill continued as he got up, and, as a parting shot, he added, "but if I look a little bored don't be too hard on me. This may take a little time."



## LITTLE THINGS

*He gave a rose into the hand  
Of one who loved it much;  
'Twas just a rose—but, oh, the joy  
That lay in its soft touch.  
He spoke a word so tenderly—  
A word's a wee, small thing;  
And yet, it stirred a weary heart  
To hope again, and sing.*

—LOIS SNELLING

## The Great Tribunal

By H. C. EWING

(I have just passed my 85th milestone, and my wife is only three short years behind me. We have walked together for 63 long years—looking upward!)

"We must all appear before the judgment seat of Christ."—II Cor. V. 10.

I am glad it is before the judgment seat of Christ we are to stand, for I would not like to stand before any lesser tribunal. I used to think it was a hard thing that the lowest should be confronted by the highest. I have found that it is the kindest of all things. None is so fit to judge the lowest as the highest.

I once thought that the best chance for us would lie in the mind nearest our level. It was a great mistake. It is the master-mind that sees our possibilities. We will not be judged by man nor angels—not even by the guardian angels. They may guard us, but they must not judge us.

We have done a piece of beginner's work. It is very crude, very faulty, very childish. But possibly there may be germs in it—prophecies of a coming beauty. Who shall detect these germs? Not my brother on earth (nor yet the Cabinet)—not the angels in heaven. They are not high enough to take the child in their arms. They are on too low a level to catch sight of the returning prodigal; their eyes cannot discern a form so far off. If we want recognition of our possibilities, we must lift our eyes to the "hills." To Thy hill of holiness do we lift our eyes, O Lord. Our worth and safety comes only from Thee!

Only before Thy judgment seat is there a chance for us. There is no chance for us when we are stopped on the highway. The minds in the middle of the ladder have no eyes for those below them. Therefore we will not pause in the middle; we seek the topmost round. We pass the judgment thrones of earth; we come to Thee, O Christ! The judgment thrones of earth are speckled thrones; Thine is the great white throne. We appeal to the great white throne against the speckled thrones. We say with Thy Psalmist, "When shall we appear before God?" We have long been appearing before man; we thought the lower court would be the lenient court. But we have always come out a condemned soul. Our brethren cannot see our germs; they are too near us for that. We appeal to the higher court—the upper court. We appeal from Felix to Caesar; we appeal from earth to heaven. We understand now Thine invitation, "Come unto me and I will give you rest." We come to Thee! We pass the plain in our flight from the valley; we make for the heights. We bring our sins to Thy judgment seat—our crimson sins, our scarlet sins. We come to the mind of the "master"—the Master-Mind. Save us from the judgment of the speckled thrones. We would "appear" to none but Thee!



Any person can do evangelistic work who can describe what Jesus Christ has done for him.





# Boys and Girls

ELIZABETH WHISNER, Editor



## The Pumpkin Man

By GEORGENE FAULKNER

He was made from the largest pumpkin that grew on the vine, and all summer long the boys watched over him with pride. "My, but that pumpkin is round and big," said John. "Father says we may have him for our Halloween jack-o-lantern."

"He sure will make a perfect man," said Jim. And so the pumpkin had known for a long time that he was to be a jack-o-lantern.

Now the eventful day had come and the pumpkin was carried to the wood-shed, and there he was changed from a pumpkin to a man. First, the boys cut a circle about his stem and then, lifting off the lid, they began to scoop out the inside.

"We must save all the seeds for next year," said Jim, "and then we can have lots more pumpkins." So the seeds were carefully spread out on a paper to dry.

"Now I'll cut out his face," said John. And with his sharp knife he cut two round holes for the eyes, and then cut a nose and a big grinning mouth with a row of sharp teeth.

"We'll get a candle from mother, and then see how the light shines through." So Jim ran to the house and brought out a candle. When they had placed it down inside of the pumpkin man, it certainly made him look uncanny.

The big dog, Don, was very much interested in all that the boys were doing. But when he saw the light shining from the jack-o-lantern's eyes, nose and mouth, he gave a yelp of fright, and with his tail between his legs, ran out of the shed.

"Even Don is scared of him," said John. "My, but he is a wonder! He grins just like the man in the moon."

"Gee, won't we have fun with him tonight!" said Jim.

As soon as it was dark the boys brought out their grinning pumpkin man, and put him on the tall gatepost; and then they draped the post with a sheet, so that they had a ghost with the pumpkin man for a head.

"That jack-o-lantern is enough to scare everyone who comes to your Halloween party," said mother.

"Gurr-rr, gurr-rrr-rrr!" agreed Don, as he stood at a safe distance growling.

"Don, you big coward," said Jim. "The pumpkin man won't eat you." But Don had run for the house as fast as he could go.

The children who came to the party for the yearly frolic and pranks were not afraid of the jack-o-lantern. In fact, they expected to see him, and showered him with beans and blew loud toots on their horns by way of a salute. Then he became part of the rollicking group, for Jim put him on his head and, holding the sheet around him, ran into the house. There the jack-o-lantern was placed on the table in the front win-

dow, grinning in welcome to all of the latecomers.

Finally the boys forgot him for a while and ran out to the kitchen and pulled candy and bobbed for apples. He was near the open window, when his lid cracked and fell in, and the candle flickered and flared in the wind.

Just then a gust of wind blew the lace curtain over him. There was a flare from the candle and a sudden blaze of light as a sheet of flame enveloped the curtain.

Don had been out on the porch so he would not upset the party in any way, but he lay down outside the window and watched the pumpkin man with suspicion.

"Gurr-rrr-rrr!" growled Don. "Strange that the boys took that demon in and shut me out. Gurr-rrr-rrr!"

But Don determined to watch the jack-o-lantern, and when he saw the flames shoot up toward the ceiling he jumped through

## Halloween Visitors

*Get out the cookies and apples,  
Bring on the candy and gum;  
Spooks have taken over the town,  
For Halloween night has come!*

*From door to door they scurry,  
All up and down the street,  
Each one clutching his bag of loot.  
And calling out, "Trick or Treat!"*

*A thumping sound comes from the porch,  
The scamper of numble feet;  
Look outside and you will see  
A wee ghost dragging his sheet.*

*Witches, goblins and bums galore,  
But we have nothing to fear;  
Bedtime sends them hurrying home,  
And they won't be back for a year.*

—VIOLA V. BRASWELL

the open window with a loud bark. He pounced on the blazing curtain and tore it from the rod.

Father and mother heard the strange noise and came running in, and in a moment father had trampled out the fire. A hole had been burned in the carpet, the lace curtain was ruined, poor Don's coat was singed, and one of his paws was burned somewhat.

"Good Don! Good dog!" said father; and mother brought some soda and bandaged up the burned paw.

"Poor Don," said mother. "You didn't like the pumpkin man, did you? But if you had not watched him we might have had a worse fire."

The children were all very much excited, but soon the party was over and they went home.

"My, we sure are glad Don watched the jack-o-lantern for us!" said Jim.

"Yes, and we called Don a coward this evening, but he's the bravest dog I ever know, for he saved us all from the dangerous pumpkin man."

The pumpkin man lay on one side in all of the wreckage, and still wore a ghastly grin, although his light had gone out. His night of triumph was over. He had had his Halloween fun, but was now in disgrace. So, burned and charred, he was thrown out, and that was the end of the pumpkin man.

—Selected

## Kidnapped: One Little Girl

Recently a mother snatched her little girl from her department on Sunday morning when the Sunday school period was over. The congregation was gathering in the sanctuary for the worship hour.

In front of the church a car came to a stop. The father of the little girl was driving. The car door was opened, the little girl jumped in, her mother followed, and they drove away.

"Praise God from whom all blessings flow"—they missed that. The morning prayer thanking God for the beautiful morning and the full house of people—they missed that. As the prayer continued for the sick, for the young people facing life's hard battles, and the older ones facing life's sunset—they missed that. The choir sang, and it was like a bit of heaven—and they missed that, too.

Yes, a little girl had been kidnapped from church. Oh, what she had missed!

## CHUCKLE

During the course of the lesson, a Sunday school teacher asked her class of small children who St. Mark was. There was no answer. Then she asked who St. Matthew was. Still no answer. Finally she said, "Surely someone knows who Peter was."

A hand went up at the back of the room, and a shy little voice said, "I fink he was a wabbit."

—Clipped.

## Bible Quiz

Who were these travelers?

1. The man who went "into a far country" and wasted his substance in riotous living. ....
2. The man who made three great missionary journeys. ....
3. The man who rescued another traveler who was going from Jerusalem to Jericho. ....
4. The men who traveled a long distance, following a star. ....
5. The man who was ordered by God to make a journey to Nineveh, and disobeyed. ....

## ANSWERS TO LAST QUIZ

1. Jesus—Matthew 4:1-11
2. Calvary, or Golgotha—Mark 15: 15-22
3. Mt. Ararat—Genesis 8:1-4
4. Mt. Olivet
5. Mt. Sinai—Exodus, Chap. 19.



# Do Watch Your Language . . . A Plea for Plain Speech

By PAUL MORTON-GEORGE, M.A.  
in *Methodist Recorder*, London

"Apart from two short legs, he opened to a conventional field with the skipper in the gully and the local parson as third man." This sentence must seem like gibberish to many readers, yet in fact it uses language which is familiar to many others and is being heard on countless cricket fields this summer. It uses the technical terms of the game of cricket, and like every other department of life, the game has a perfect right to technical terms. But if keen cricketers were trying to convince and enthuse someone who knew nothing about the game, either they would drop the technical terms or they would go out of their way to explain them.

Our religion has its technical terms, and we too have every right to them—on two conditions. First, that we do understand them, and second, that we drop them or clearly explain them when we are dealing with the uninitiated or unconvinced. It is open to question whether, in practice, we fulfill either of those conditions.

Dr. Weatherhead recently initiated a lively correspondence in *The Times* on our right to sing certain lines in familiar hymns. Are they really true? We are asking now a less profound but prior question. Do we understand the meaning of words and phrases we sing? It would be instructive to examine an "average" congregation on the meaning of such examples as these:—

*Here I raise my Ebenezer* (417) which, contrary to the old lady's interpretation, has nothing to do with the upbringing of children!—

*Sinners! whose love can ne'er forget The wormwood and the gall* (91)

*Send Him the sprinkled blood to apply* (730)

*Arm me with jealous care* (578)

*Thine . . . awful purity!* (73)

Clearly they can mean nothing at all or be misunderstood by the casual visitor to our churches. But that can be defended, so long as we understand them.

. . .

When we turn to the creeds, difficulties increase. If someone asks us, as well they might and often do, "What exactly do you Christians believe?" it is right and natural to turn to the traditional creeds of the Church, notably to that known as the Apostles Creed, since, as the Senior Catechism reminds us, "it summarizes the Apostolic Faith (and) has been taught since the early days of Christianity to those being prepared for admission into the Church." But no sooner do we turn to it than we find words and phrases which puzzle our own convinced members and would confuse and mislead our inquirers. "Almighty," for example; or "Maker of heaven"; "His only Son"; not to mention "He descended into hell" and "the Resurrection of the body."

A fellowship group known to me spent several meetings on the task of producing what we jocularly called a "Phillips version" of this creed, and felt bound, with all deference to hallowed tradition, to rephrase some portions, and also greatly daring—to add others to what was to be a basic statement of belief. Here, with no claim to anything except an honest endeavor to express our faith in intelligible terms, is the result:—

I believe in God the Father, maker of the visible world and the spiritual world that is about us, whose love and purpose is invincible; and in Jesus Christ his unique Son our Lord, who was virgin-born of Mary, lived and grew as we do, being tempted in all points as we are, but without sinning; taught the good news of the Kingdom of God, went about doing good and healing many, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead and was seen by his followers over a period of forty days. He departed from their sight and resumed his place with the Father and remains our judge, both here and hereafter. I believe in the Holy Spirit, the presence and power of God indwelling the believer; I believe in the dedicated company of believers militant on earth, triumphant in heaven which is His Church; in our fellowship with believers both here and beyond the grave; in the forgiveness of sins and salvation by faith from their power; in the means to communicate with God in prayer; in the continued life eternal for the believer.

Familiar words to us can be most misleading to an outsider." Conversion, for example, is current in the everyday speech of the airline pilot, going on a conversion course from pistons to jets; or of the Rugger player converting a try; or of a bank manager converting currency. But this does not help any of them much to an understanding of what we mean. "Grace," even "Peace," and certainly "Love" have quite different meanings in ordinary speech from their Christian use. What is more, there is reason to believe that their meaning is not clear within the Church, let alone outside it. A regular worshipper confessed to me that, while he had his own ideas of how to interpret words we use so frequently in worship, he did not know if his reading of them was correct or not. The subsequent introduction into Sunday worship of a two-minute "glossary" of familiar terms seems to be meeting a real need.

. . .

I find the words used in glad surprise by the crowd on the day of Pentecost rise up and judge us. "We do hear in our own tongue the mighty works of God." Whatever else that meant, it did mean that they understood what they heard. Our modern

hearers have the same right, that they may know the same wonder.

Many years ago, Walford Davies used to broadcast on "Music and the Ordinary Listener." To many people that great art is a mystery, with obscure technical terms. He made us understand it, and so come to love it. A friend of mine in the ministry once said to me: "I want to do for the Christian faith, in the experience of ordinary people, what Walford Davies did for music." Worthy aim! And it means, surely, that first we ourselves understand, and then—we watch our language!

## H. H. Robbins Dies in Kannapolis, Aged 88

The Reverend Henry Haywood Robbins, retired member of the Western North Carolina Conference, died at his home in Kannapolis, October 14, at the age of 88.

Joining the North Montana Conference in 1903, this native of Randolph County transferred to the Western North Carolina Conference in 1904. He served the Maiden Circuit, Statesville; Race Street (twice), Charlotte; Chadwick, Asheville; Bethel, China Grove-Landis, High Point; Main Street, Murphy, Salisbury; Park Avenue, Gastonia; Franklin Avenue, Granite Falls, Mount Zion, Cliffside-Avondale, Randleman, High Point; Highlands, Balls Creek, Rocky Ridge and Mount Mitchell in Kannapolis. Retiring in 1941, he remained in Kannapolis, with his quarterly conference attachment being at Trinity.

Funeral services were conducted, October 16, at Trinity church by the pastor, Charles D. White, and his district superintendent, Paul W. Townsend.

He married the former Miss Mary Correll in 1905, who survives along with two daughters, Mrs. Bert Johnson of Ardsley, New York, and Mrs. Fred Hockenbery of Miami, Florida; and three sons, H. Haywood of Charlotte, Robert W. of Pensacola, Florida, and E. B. of Fort Wayne, Indiana.

CHARLES D. WHITE

## Tribute Paid Memory of Former High Point Dean

Tribute to the memory of Dr. P. E. Lindley, for many years dean of High Point College, was paid in a special service at Saxapahaw Church on Oct. 18. The principal speaker was the Rev. J. Clyde Auman, associate pastor of Centenary Church, Winston-Salem, who was introduced by the church lay leader, Ben Bullard. Mr. Auman described Dr. Lindley as a man whose influence would be effective for generations.

Dr. Lindley died in 1952. He was a native of Saxapahaw.

W. E. Mann, for thirty years superintendent of the Sunday School, was honored at the same service. A bronze plaque bearing the names of Mr. Mann and Dr. Lindley was placed in the church in 1955 when the work of sanctuary renovation was completed.

The pastor, the Rev. Roger E. Garland, announced that the debt incurred by the renovation program has been paid in full.



# Responsibility of Youth in Christian Higher Education

By PAUL A. CARRUTH

A college education is still a privilege afforded to only a minority of our youth. Fortunately the number is increasing every year. But higher education is an important concern of every young person whether or not he attends college.

Whether we like it or not, the leadership in every phase of life must come out of our colleges in the days to come. A few weeks ago I was being shown through a sizeable manufacturing plant. I was taken through a large, almost empty room whose floor showed rough places in the concrete where a number of machines had been removed. My friend, who was showing me through the plant, explained that one man operated one machine where before 48 men had worked to do the same job with a number of machines. What happened to the 47 men and their families whose jobs no longer existed? Their whole lives were changed because a trained mind found a short cut to doing the job. A \$45,000,000 plant built to manufacture a jet fuel will never open because such high speed jets as would use it have been replaced by missiles. The coming of the "sputniks" set us to thinking about higher education, for we knew that it was to the colleges we must look for the training of those who could find the answers to this challenge.

Supreme Court Justice Jackson stated the case forcefully when he said, "It is one of the paradoxes of our times that modern society needs to fear little except men, and what is worse, it needs to fear only the educated men."

And so it is that every young person must concern himself with the *kind* of education we are offering. When the church talks about Christian higher education, he must understand that more is meant than simply the teaching of a few courses in Bible. These courses are offered now in most all colleges today. Actually, the first responsibility of youth in Christian higher education is to know what such an education is. Unless we know what it is, we shall in all likelihood remain careless or indifferent to this precious heritage which is ours.

Let me say that I believe we should begin our understanding of Christian higher education by recognizing that it is not *less* but *more*. The Christian college does not draw a narrow concern about itself and express a lesser desire for complete truth. It is ridiculous to say that because a man lives in a family, rather than wandering about the streets, sleeping on park benches and feeding out of garbage cans, he is less concerned about the community than the town bum.

Elton Trueblood gives us an understanding of Christian higher education when he

lists four practical differences which a Christian framework for knowledge makes.

First, the Christian approach to truth gives us a *vision of wholeness*. The very term "university" is intended to convey the idea of the branches of learning combined into one.

Man is never just an economic or political force, or a biological or chemical phenomenon, but is a unity wondrously made in the image of God. It is not enough to learn the atomic theory; but, as some atomic scientists learned after the Hiroshima bombing, we must discover that chemistry and physics are bound to sociology and



REV. PAUL A. CARRUTH  
Executive Secretary, Commission  
on Christian Higher Education,  
N. C. Conference

morality. The Christian approach to truth is always larger than the secular ideal.

Second, the Christian framework raises our sights about the people we deal with. We cannot simply say the consumer, or the patient, or the prisoner, or the criminal, or the enemy. We have to say about every person, "Here is one for whom Christ died." An article in this week's news described the tremendous cost being borne by the taxpayer in support of over 200,000 illegitimate children born each year in our country and some of the attempts to deal with this problem. The Christian framework of truth says immediately, here is more than law, or sociology, or economics, or medicine, or biology. Secular knowledge may want to reduce the problem to one of food, or surgery, or more taxes, or stricter or more lenient laws. Education in the Christian framework cannot stop short of a concern and responsibility to deal with the lost birthright of a child to a family and a stable home. Christian education requires that all branches of learning that bear on this problem inform themselves and learn the skills that are needed to meet such

problems on this higher level of responsibility.

Third, the Christian framework of truth makes for *academic excellence*.

Dr. Trueblood says that here Christ helps us not at the fringes but at the center of our intellectual life. The Communists have been so concerned to support party beliefs that they have insisted on biological theories that have no support among non-communist scientists. Even in Russia there are occasional rumblings of non-acceptance by scientists who remember that a *basic* rule of science is to be honest with the evidence. This rule means research must record what is found, not what we want to find. I remember from my own science courses the temptation to make the experiment come out the way the book said so that a good grade could be obtained. The Christian follows the evidence not simply because it is the rule of science, but even more important because he is trying to think the thoughts of God after Him. This means that to be dishonest with the evidence is not only to break the rules of Science but is to be guilty of trying to be dishonest with God, which is blasphemy.

The fourth difference in education that the Christian framework of truth makes, is that it *puts every man in the ministry*. The believer accepts Christ as the Lord of all of life and attempts to declare His reign in everything. This means that in such a problem as that presented by illegitimate children referred to a moment ago, the solution is not simply to pay the taxes, or to enforce the law, or to maintain good sanitation and health conditions. The solution is make our tax requirements, and our medical procedure, and our legal standards express the concern which our Lord has for all his children. The lawyer, and the physician, and the tax collector, and the policeman and the grocer, and the landlord all need to understand their tasks not as just jobs to be performed, but as holy works to be done as an offering of their devotion to Christ.

Don't you see? Whether you go to college yourself or not, you need to know the kind of training our leaders are getting and what to expect of trained Christian leadership.

Once we truly understand what *Christian* higher education is, then other responsibilities become very clear. I would emphasize next the responsibility to get all the Christian training you can.

We hear a good deal about the number of jobs closed to those who have not finished high school. This number will increase. Also the number of jobs closed to those who do have college training will increase. A person who does not stir himself to get out of the way of an automobile hurtling down the road is going to get hurt. A person who stands still in the matter of education is going to be crippled in the days ahead.

The amount of increased income for the college graduate as compared with the high school graduate over a lifetime is staggering. This responsibility of youth is not to become a highly paid robot, however. The responsibility of youth is to learn the skills, to acquire the body of information, to learn an appreciation of his own vocation, so that he will gain a vision of God's ex-



pectancy for each individual and the world. President Pusey of Harvard declares that without religion man is not educated, and we might describe this truth by saying that to acquire the skills and knowledge of higher education apart from the Christian framework is to make powerful automobiles without steering wheels.

Methodist youth must know what Christian higher education is, must secure all of it they can, and next must use it with skill and devotion. I come again to the familiar illustration of the writing into our language, by Martin Luther, the great reformer, of the world *vocation*. Taken from the Latin verb *voco*, to call, a man's work should actually be understood as this calling by Almighty God. The work bench becomes a temple and the daily task another expression of our praise and devotion to God. To grow a good crop and to market it honestly is to praise God for his beautiful universe and to share in His work of providing for the needs of His children. Every job becomes more than making a living; it assumes the function of our reasonable service to our Heavenly Father.

Last of all, but of equal importance, youth must strengthen and perpetuate Christian higher education. We realize that all of our institutions of every kind are financed out of the earnings of our people. There is nothing that comes without cost. Everything must be paid for. This is the law God has written into the very nature of things. Our salvation was purchased at a terrible price.

The system of maintaining institutions by voluntary gifts, which has been developed in America, has a grandeur that deserves careful attention and support. All growing up revolves about the acquisition of the ability to do *voluntarily* what was *required* of us as children. An increasing amount of our money must be given to support Methodist Higher Education. In the North Carolina Conference, we must prepare ourselves to give at least \$1,000,000 each year for current support alone in addition to the construction of buildings and other capital needs. But support means far more than money alone. It means loyalty, it means promotion, it means a concern to attract others to an appreciation for what is offered in our Christian colleges. We have a responsibility to see that our family, our church and our community are informed.

Not the least important responsibility is to express this loyalty by attending one of our Methodist colleges. No better schools are to be found than these institutions of the church for the training of the kind of leadership that we must have for the saving of the family, the church, the community, the world.

We are living in times of great danger and great opportunity. We live at a moment when our whole world could be plunged down the slopes of despair into a period of ignorance and chaos and futility that would last a thousand years. If you are tempted to think this could not happen, ask yourself where are the great Aztecs today. They have simply disappeared. For all her grand past, Greece has not produced a single great person in over 2,000 years equal to the great minds that lived at one time in the Fourth Century B. C. Many people believe that our Chris-

tian Church colleges are our great bulwark against this threat.

In this connection, I commend to you the words made famous by the king of England in an address some years ago:

I asked the man who stood at the gate of the new year to give me a light that

I might walk safely into the unknown. And he said to you, "Place your hand in the hand of God and it shall be to you better than a light and better than a known way." And so I placed my hand in the hand of God and stepped bravely into the unknown.

## Ah, Christmas... Ah, Whiskey

By W. W. REID

The trade papers are telling us that the whiskey distillers are waxing enthusiastic about the prospects of selling more hard liquor this pre-Christmas season than ever before in the industry's history. One estimate is that the birth of Christ will be celebrated by whiskey sales of more than \$500,000,000 in the U. S. A. alone. It is being recalled that in 1946—presumably in the cheer and spree that celebrated the World War II peace—as well as the arrival of the Prince of Peace—some 231,000,000 gallons were sold and consumed. That "record" has not since been attained—but the industry salesmen have it this year's goal. (Incidentally, the National Safety Council may have to lift its sights of auto accidents this coming Christmas if the distillers' goal is reached!)

Now, so that you and I will not fail to note and respond to the tie between whiskey-giving and the spirit of Christmas, the industry is going to spend somewhere between \$50,000,000 and \$75,000,000 (the exact amount is "top secret") to call this blessing to our attention. The element of "competition" is of course involved, so every avenue of advertising and display and of gimmicks—eye-catching art, and smooth, soothing language—are to be employed by the various brands. If you read at all, or if you read only pictures, thousands of impressions, direct or subliminal, will assail you from now until Christmas. It may even be difficult to discern amid all this anything of the purpose for which God sent a Babe into the world with Good News.

Art and literary talent, personality and wealth (this stored-up product of skill and talent) are being prostrated in the effort to induce more and more people to lay waste their minds and bodies with alcoholic concoctions. The artists are going "all out," we are told, in vying one with another in producing "pre-wraps" that tie whiskey to the Christmas theme. One distiller hopes to attract art-lovers by producing some 60 art masterpieces, "suitable for framing," each to be wrapped around whiskey, gin, vodka, champagne or wine. There will be original "poetry" and paraphrasing of famed Christmas poetry to help the sales also; and the ceramic creators will be around with jugs and candlestick holders and electric lamp foundations to help dispense Christmas cheer—and leave a souvenir to recall it all. And, of course, there will be holly, and bountiful tables, and Yule scenes from the Middle Ages; with Wise Men, and mangers, and shepherds, and starry skies at least suggested in the backgrounds.

The programs of the distillers call for the use of mass media that only the blind

and the totally deaf can hope to avoid: billboards, magazines, newspapers, "class" papers, trade papers, cartons, pre-wraps, artistic containers, neon lights, etc. Apparently the radio and television channels are being left for beer and light wines; but, if we are not watchful, these, too, may be used by the distillers' persuasive arts in future years.

I suppose that at this point in our civilization, it is well-nigh useless—but fortunately not forbidden—to dream of what the talent and wealth employed thus by distillers might accomplish if channelled into telling the Gospel story of Christmas and its meaning for mankind. Yet there seems little hope for Christianity or for the well-being of man until the resources which the distillers expend annually for what they call "a superlative Christmas season" are someday withheld; and until like skills are turned to realizing the goals of the faith.

I know there are church leaders who want the "fight against alcohol" soft-pedalled. But the industry is more a deterrent to Christianity today than is many a strange religion or cult. You can't build a Christian nation if whiskey is a major Christmas theme.

♦ ♦ ♦

### Michalson To Lecture At Chapel Hill

Dr. Carl Michalson, professor of Systematic Theology, Drew University, Madison, N. J., will give the second annual Wesley Lectures for the Wesley Foundation at Chapel Hill, Nov. 6 and 8. He will speak on Friday and Sunday nights at 8 in Hill Hall, on the campus of the University of North Carolina.

Dr. Michalson is a young theologian who has made an impressive academic record. In addition, he has been active as a writer of articles and contributor to scholarly magazines and books. An article of his recently appeared in these pages.

Speaking on the subject, "Injustice, Neurosis and Unbelief," in the Friday evening session, he will discuss the influence of Marx, Freud and the Existentialism movement and their analyses of the sins of the age. On Sunday evening he will talk on "Christianity and the Meaning of History," which will be a discussion of the historical structure of human life in relation to the historical structure of the Biblical faith.

The Rev. Robert L. Johnson, chaplain-director of the Foundation, announces that pastors and laymen are invited to attend the lectures.



## Christian Fellowship in Action

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Acts 4:32 through 5:16

Lesson Scripture: Acts 4:32-37; 5:12-16

This lesson is the last in our unit of five which had as the general topic "Christian Witness." In the Biblical material cited for our study we discover that witnessing can be more than a personal matter—a group may, by its action and spirit, make a powerful witness for the things it believes in.

One of the first questions to concern us is this: in what important respects does Christian fellowship differ from other types? Visitors to our country often remark about the number of social organizations we have. If one is what we sometimes call a "joiner" he will not lack groups to join. Our lodges, civic clubs, P.-T. A.'s, athletic clubs, bridge clubs, garden clubs, etc., all offer opportunities not only for pursuing certain common interests, but also for meeting and knowing people. As a matter of fact, one sometimes suspects the fellowship in these groups is their most important function! What, then, is distinctive about our Christian groups? Perhaps we can measure them by the New Testament pattern and then see how we compare.

For one thing, they were "of one heart and soul." Perhaps this was another way of saying that what they had in common was much stronger than those things in which they differed. It takes a great cause to burn out the natural differences between persons. And these early Christians had a great cause—one that was not widely known, nor much believed in at the time, but destined to influence the world more than any that had ever come into it.

This common love and concern for one another found expression in providing for the material needs of all. This communal ownership of property has led some to claim that communism existed in this early Christian community. Nothing could be farther from the truth. The desperate economic conditions of the Jerusalem Christians was partly due to the prejudice which existed against them. No doubt they found it difficult, if not impossible, to find employment. Then, too, many of them believed Jesus would return to end the present age in a matter of weeks, or months, at most. There was not much incentive to save for the future. At any rate, there were those who *willingly* gave up their property so their brethren might not suffer. It might be noted that this is the only such experiment of which we have any record in the New Testament. In other words, it was not a general practice in the early church. Furthermore, it did not solve their economic problems, for we find Paul busily collecting money for their relief several years after their unsuccessful experiment. Finally, it ought to be pointed out that these first Christians had been brought up as Jews, a people who have been widely known for the practice of caring for the needy people within their own group.

A good question for class discussion might be: "Should modern churches carry on relief work among needy members, or should they refer them to the civic agencies such as the Community Chest?"

We are told in Acts 5:12-16 that there was a continuous program of healing going on in this Jerusalem church. It is suggested that people believed that even Peter's shadow falling on a sick person would restore him to health. Have we, in the modern church, been too indifferent to the ministry of healing? It has been said that the success of certain religious groups who stress the work of healing have recruited many of their members from the "old line" denominations. There is not

space available to develop this discussion, but can we not say that it is the church's business to be a real redemptive fellowship? This could mean the redemption of the whole person through vital contact with a group which clearly has something great to live for. Such a church might make men whole through relating them effectively to God. Says a verse in the Wisdom of Solomon: "Healing comes from the Most High." Maybe we need to think more about the church's responsibility for the whole person. We might then avoid the criticism that "Christianity is just a certain way of talking."

## In Memoriam

**TROLINGER.**—James Henry Trolinger was born July 1, 1890, in Alamance County, North Carolina, the son of James Henry and Bell Catherine Trolinger. Brother Trolinger had been in poor health for five years, and in critical condition for seven weeks, when he passed from this life at the Randolph Hospital on Friday, October 2, 1959.

Brother Trolinger was married to Ethel McClain on December 28, 1920 and she preceded him in death on February 23, 1942. To this union was born one son, James Henry III, who lived only a few days. He was married to Thelma Wright of Coleridge on March 24, 1948. To this union was born one daughter, Jane Catherine, on September 14, 1952. His wife and daughter survive him. In addition he is survived by two brothers, John and Luke Trolinger; two sisters, Mrs. E. H. Meeks and Mrs. Clyde Loman; and his step-mother, Mrs. Roxie Trolinger.

He joined the North Carolina Methodist Protestant Conference in 1917 and served the following appointments until he retired from the Western Conference in 1954: Rockingham Circuit 1917-20, Anderson Circuit 1920-1921, Greenville Circuit 1921-1923, Randleman Circuit 1923-24, Chase City Circuit 1924-1926, Rockingham 1926-1935, Midland 1935-1936, Littleton 1936-1938, Lovejoy 1938-1941, Coleridge 1941-1942, Randleman Circuit 1942-1945, Advance Circuit 1945-1946, Mount Pisgah (Greensboro) 1946-47, Cleveland Circuit 1947-1949, Flat Rock (Greensboro) 1949-1951, St. Paul (Greensboro) 1951-1954. After his retirement in 1954 he made his home in Rockingham for two years and then moved his family to Randleman where he lived at the time of his passing. Ill health prevented any activity during the years of retirement.

Funeral services were conducted on Monday, October 5, 1959. A service in the Mount Lebanon Methodist Church, Randleman, was conducted by Dr. Clay Madison, Reverend O. L. Loy and Reverend John Edwards. A service was then held in the Pee Dee Methodist Church, Rockingham, N. C., conducted by the Reverends John Edwards, Herbert Penry, Foster Loftin and William A. Rock, Jr. Interment was in the Northam Cemetery in Rockingham. Fellow ministers of the conference stood an honor guard during the service. — William A. Rock.

**HARDING.**—Professor H. P., Harding as he was best known, was born in Eastern North Carolina, but spent the most of his useful life in school work at Charlotte, North Carolina. He was superintendent of the city schools in Charlotte for many years and saw the school system grow in a most successful way.

He was an official member of the First Methodist Church since its beginning in 1927. He was dependable and a Christian gentleman.

We sympathize deeply with his good wife and daughter.

We all shall miss him.

We extend to the family our heartfelt sympathy.

We suggest that a copy of this resolution be spread upon the minutes and that a copy go to the Christian Advocate and to the family.

Respectfully submitted, R. N. Aycock, D. E. Henderson.

**McCULLEN.**—Members of the Woman's Society of Christian Service of Falling Creek Methodist Church offer this in loving memory of Mrs. Lena Sasser McCullen, wife of Mr. Henry E. McCullen. "To know her was to love her." We knew her well as a good neighbor, a trusted friend, and a tireless worker for her church.

She was called to her heavenly home unexpectedly on her way to her church's homecoming on Sunday, September 13, 1959. Her son, Rev. Billy McCullen, was to have preached for the occasion. What a blessed way to go!

We resolve that copies of this token be sent to the North Carolina Christian Advo-

cate and to her family, and that a copy be kept on record in the minutes of the organization.

Signed: Mrs. Henry F. Mazingo, Sec., Mrs. Ira Mazingo, Mrs. C. E. Stevens.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**WANTED:** Used pews. New church desires 22 straight pews 10 ft. long in good condition. Write Wrightsboro Methodist Church, 114 Gordon Road, Wilmington, N. C.

## RELIGIOUS PRINTING

### OUR SPECIALTY

Books, magazines, pamphlets

NEW AGE PRINTING SERVICE

P. O. Box 8658

Dallas, Texas

Manufacturers of:

# GOWNS

• Pulpit and Choir •

## RELIGIOUS SUPPLIES

Church Furniture • Altar  
Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 44



**National** CHURCH GOODS  
SUPPLY COMPANY  
821-23 ARCH STREET, PHILADELPHIA, PA.

Make the money your church group, lodge, or civic club needs.

Sell Delicious, Quality

**BENSON'S  
OLD HOME  
FRUIT CAKE**

75% fruits and nuts

Sliced & Holiday Packaged

\$1 PROFIT PER SALE

Free Sales Kit tells you how, furnishes publicity materials. Choose the money-maker your customers will appreciate.

SEND FOR DETAILS NOW!

Please send details on your cake, plan, prices, terms, BONUS and \$1,000 SCHOLARSHIP OFFER to:

Name \_\_\_\_\_

Organization \_\_\_\_\_

Address \_\_\_\_\_

**BENSON'S**  
Box 71 — Athens, Ga.



## Book Reviews

**SERMONS ON SIMON PETER**, Clovis G. Chappell, Abingdon Press, 1959.

What can you say? The most accurate thing, and the least controversial, is "Here is another book of sermons by Clovis Chappell." If you leave it at that, some will say "So what?" but others will say "Ah, we have waited eagerly for a year or more, lead us to it!" But if you leave it at that, you don't even have the semblance of a book review.

Actually, Clovis Chappell is an artist, and I have always thought his best medium was the spoken word. This volume, like the rest of them, is best read with the ears of the imagination tuned to the voice and inflections of the preacher. Of course it helps if you can also imagine the twinkle in his eyes and the dead-pan expression of his somewhat less than classical features. Fortunately there are thousands in North Carolina who can supply these ingredients from fond memory.

But how could one really criticize the works of the great painters from black and white photographs of their paintings? I can say this: Don't buy the book if you are looking for a biography of Peter or even a critical commentary on the Biblical passages which speak of him. If strict honesty were considered more important in a title than the matter of space, the title of this volume might be *Sermons Hung on Passages of the New Testament Purported to Concern One Simon Peter, Disciple, Apostle, and Epistle Writer*. In most cases the sermons are not even expositions of the randomly chosen texts.

I have felt free to make the foregoing comments because I know that not a single fan can be dissuaded from getting the book and that Dr. Chappell's reputation is not in my hands. Should Dr. Chappell demand equal time to answer these remarks, the demand should be denied. He has already answered them a thousand times over and before I was ever born. And he will make us all happier if he will use his time to bring us more sermons.

—L. A. Scott

**FINDING GOD THROUGH HEALING**, Carl J. Sanders. The Upper Room, Nashville 5, Tennessee. 32 pp., paperback. 15c each; 8 for \$1.00; \$10.00 for 100.

The Church needs the power of God to heal its wounds and transgressions. Then it needs to set forth to heal the illness and ease the suffering of a harassed and helpless world. The Church has a responsibility for the physical and mental, as well as the spiritual, health of mankind. And radiant health can be yours.

Here is a book you may use as your guide to the healing power of Almighty God. Dr. Carl J. Sanders, superintendent of the Richmond District, Virginia Annual Conference, The Methodist Church, sets forth some sane and sensible ways man may find God through healing. And it may very well work the other way around: ways man may find healing through God.

"Jesus gave to His followers a three-fold imperative: to teach, to preach, to heal the sick!" states Dr. Sanders. "When Jesus was founding His Church that was to carry His ministry throughout all the ages, one of the foundation stones was the 'healing ministry.' It is a part of the ministry of the Church just as much as teaching and preaching."

We need to live under the aspect of eternity, says Dr. Sanders. A fellowship with the Eternal is of vital importance if you are to bear up under your burdens and have health to carry on your work. God truly helps us steady our burden and catch step with the power that brings healing, happiness, and radiant health.

### Compassion Is Thy Name

When I behold the thirsty stalks of grain  
Uncurl long fingers to the cooling rain  
And write in green the promise of the wheat,  
Because Thy grace provides that man may eat,  
Then I recall the hungry multitude—  
The curious, the eager, faint for food—  
The loaves and fishes shared with all who came.  
Oh, Son of God, compassion is Thy name!

—Helen Frazee-Bower  
The War Cry

## Odds and Ends

The Rev. and Mrs. Wayne Wegwart of Lillington announce the birth of a daughter, Margaret Anne, on Oct. 13. They have two sons, Gordon Thomas and Leonard Jensen.

The Rev. Don Beaty, pastor of Fair View Church, Mt. Mourne, claims the honor of being the parent of the "satellite" named Susan Elizabeth, whose "launching" was so cleverly announced in last week's paper. We said we couldn't find the name of the proud parents and he hastens to take credit, with Mrs. Beaty. They have one other child, Rufus Fred, who is 21 months old. Congratulations!

An item in last week's Advocate jumped the gun on the 50th Anniversary of the Children's Home in Winston-Salem. It is yet to come—on Nov. 8—and we used the past tense in writing it. The only explanation we can think of is that we have received so many complaints about news being late that we started thinking three weeks ahead! It's the fault of the editor, who is now writing news in addition to his other duties. We miss our fine news editor, Miss Whisner.

Coy Lee Brown, Jr., son of Mr. and Mrs. C. L. Brown, Sr., of High Point, was elected University Council representative from the student body of Candler School of Theology recently.

◆ ◆ ◆

The nearsighted woman who talked religion to a wooden Indian in front of a cigar store later declared she would rather be a live Christian and talk religion to a wooden Indian than a wooden Christian who never talked religion to anybody.

—Christian Herald Almanac

◆ ◆ ◆

Business is religion, and religion is business. The man who does not make a business of his religion has a religious life of no force, and the man who does not make a religion of his business has a business life of no character.

—Maltbie Babcock

◆ ◆ ◆

This is the great error of our day in the treatment of the human body, that physicians separate the soul from the body.

—Plato

## Brevard College

Owned by Western North Carolina Conference

offers  
Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

Church Furniture Southern Desk Company

Write for information

Hickory, North Carolina

## Christmas Gifts that inspire . . .

A POCKET PRAYER BOOK, WHITE DELUXE EDITION, by Ralph S. Cushman, contains prayers, quotations and poems. White imitation leather with gold edges, gold stamping. Vest pocket size, 144 pages. 75¢



YOUTH AT PRAYER, by Harold and Dorothy Ewing, especially prepared prayers and prayer-helps for youth. 3 x 5 inches, bound in imitation blue leather. 75¢



THE FAMILY AT PRAYER, special introduction by Hazen G. Werner, compiled by Abigail G. Randolph. Prayers for every member of the family and for every family occasion. 128 pages, blue binding. 75¢



Each book listed above 75¢, \$7.50 a dozen (can be an assorted group). Name inscribed on cover 50¢ each. Send also for a complete Christmas catalog. Order NOW from

**The Upper Room**

The World's most widely used devotional guide

1908 Grand Avenue Nashville, Tenn.

## Boys and Girls

. . . How about a pair of binoculars, a radio, or a bicycle?

If you want to know more about how you can get these prizes, just write a postcard to

Circulation Manager  
Box 508  
Greensboro, N. C.

Say, "Please send information on the subscription campaign," and be sure to sign your name and address.

We will send you a big 18-page catalogue of valuable prizes which you can earn by a few hours of after-school work selling subscriptions to the N. C. CHRISTIAN ADVOCATE.



# Religion in Russia

## VI. What the American Church Can Learn from the Russian Church

By DOW KIRKPATRICK

"We have complete separation of church and state," was frequently the answer given to the question about relationships of the Russian churches and the Russian government. An American wonders what the implications in such a statement are. We, too, desire to preserve the separation of church and state.

In Russia it means that the government is affirmatively godless, and intends that the society it builds shall be so. In such a society the church is permitted for those who still yearn for its service. This must never be what is meant in America by the same principle.

On the other hand, our strength as a nation has and must always be the result of an affirmatively Christian society shaped by men whose personal faith is nurtured in the church. The point of separation must be only at the point of control of either by the other organization.

"Are you free to criticize the government?" we frequently asked the Russian pastors. The answer was always the same, "We stay out of politics. We preach religion from the Bible for the individual human heart. The church is no place for politics."

This sounded strangely familiar. I've heard it in Georgia, very frequently in recent months! One of our party, a denominational official, was receiving very heavy and "hot" mail while we traveled because of a recent forthright social pronouncement made by our church on the "right-to-work" issue. One layman wrote him, "Why don't you keep your mouth shut and preach the gospel?" This not only would be the neatest trick of the week, but would result in the death of the vitality of the church in this free land.

In America we must beware of the two dangers evident in the Russian church—the failure of the church of the Czars before the revolution and the fear of the church of the present day.

The church of the Czars became the mouthpiece for those in power. It deserved to die with the Czars. The threat to the American church is that it become the prisoner of one class, one race, one kind of thought, and forsake its ministry to all men. We must free ourselves of vested interests which prevent us from serving as the conscience of the nation. We must stay close to all the people if we are to save the people—and the church.

The present Russian Church is able to survive only because it is careful not to offend from its pulpits. No American has a right to criticize this plan of survival. We do not know how we would accommodate ourselves to the same circumstances. There is a greater relaxation now in Russia than is afforded churches in the satellite countries. The Communist party shifts its

attitude toward the churches depending on the activities of the churches. In Poland recently with greater freedom the pulpits have become bolder in pronouncements. Consequently they have within past weeks been subjected to new limitations.

Our German Methodist friends who were in our party to Russia move back and forth between East and West Germany and report the church growing rapidly in the communist zones, but much more hampered by the government than is true in the Soviet Union itself.

From this we in America must learn that all our precious freedoms in this land are tightly bound up with a free pulpit. No kind of pressure must be tolerated to get the approval of the church for the sins of our society.

Laymen, should, for example, be encouraging their ministers to deliver sermons on the race question and all other crucial, though controversial, subjects, for only so will our church survive.

It is plainly written on the walls of Russian life that if free nations are to exist, the churches must be virile and free.

Mr. Adlai Stevenson had signed the guest book in the Moscow Baptist Church just ahead of us with this comment: "This has been a moving and inspiring experience! May God bless and keep this church and congregation." One would echo his prayer and add a petition that the American church may always deserve to exist in freedom.

### Argentina-Uruguay Mission Planned

Twenty-one ministers and one layman will participate in an evangelistic mission to Argentina and Uruguay Nov. 1-5. The mission is being sponsored by the Board of Missions, New York, and the Board of Evangelism, Nashville. The missionaries will visit Methodist missions and other points of interest in several Latin American countries before and after the mission. Director of the program will be the Rev. Dr. George H. Jones, Nashville, staff member of the Board of Evangelism.

### Social Concerns Convocation Now in Tentative Stage

The three social action boards may join in sponsoring a national Convocation on Christian Social Concerns in 1961 and an international School on Social Problems to be held in Europe the same year. Tentative plans for the projects, to be recommended to their respective agencies, were drafted by staff members of the Board of Temperance, Washington, D. C., and the Board of World Peace and Board of Social and Economic Relations, both of Chicago.

## IN PASSING

Shady Grove

Shady Grove is one of the three churches on the Cobb Charge. Located just a skip and a jump this side of the Virginia line, it draws a part of its congregation from Danville, and soon will be a part of that city if people keep on moving out to the lovely countryside.

Each year they hold a homecoming and invite a visiting preacher to deliver the sermon and eat ham biscuit and chicken with them. (Readers outside the state of North Carolina might wonder just what a ham biscuit is, but the explanation is easy: it is a biscuit with ham in the middle, and nothing beats it for nourishment or flavor.)

The Rev. H. L. Harris and his people provided a warm reception for the editor on a recent Sunday. Following the sermon and the dinner, visiting singers led the congregation in an old-fashioned hymn-sing.

There will be some disappointed little boys when they learn that all those pictures the editor took were "duds." The film broke and thus what would have been some delightful shots of the fine youngsters went unrecorded. Too bad. We were especially sorry not to get young Sam down in black and white—although it would have taken color film to do him justice.

### Worship Under Difficulties

As one of the teachers in the Randolph County Training School last week, we had the challenging opportunity to teach a class of young people in the course on Worship. To our disappointment, the class of around 60, which was to have met in the amazingly beautiful chapel of Central Methodist Church, had to be moved to a classroom which had too little room for the crowd. As a result, six boys were out of sight of the speaker and you know what the old proverb says about that. But they were not really out of mind, for we were very conscious that they were dividing their attention between our talk and the activities in the hall. At last they seemed to have quieted down a bit and we hoped that they were listening.

But the explanation was not too flattering. During the recess period, they came in early and began to peer around the corner at us. At last one youngster spoke up. "Say," he said, "would you mind turning around with your back to us for a minute?"

We didn't mind, and complied with his request.

"Now what was that for?" we asked.

"Oh," said the cheerful young man, "we were just arguing over whether or not you were bald."

♦ ♦ ♦

"Many of the tremendously urgent tasks in social reform can never be accomplished unless we can produce some people who are outraged at conditions which are devastating human character and health."—DR. JOHN McDOWELL, dean of Boston University's School of Social Work.

This series of articles is reprinted by permission of the *Atlanta Journal* in which they originally appeared.



NORTH CAROLINA

# Christian Advocate

DS

DUKE UNIVERSITY LIBRARY

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.  
DEC 11 1959

DURHAM, N. C.

November 5, 1959

Volume 104

Number 44

—H. Armstrong Roberts Photo

## The First Snowfall

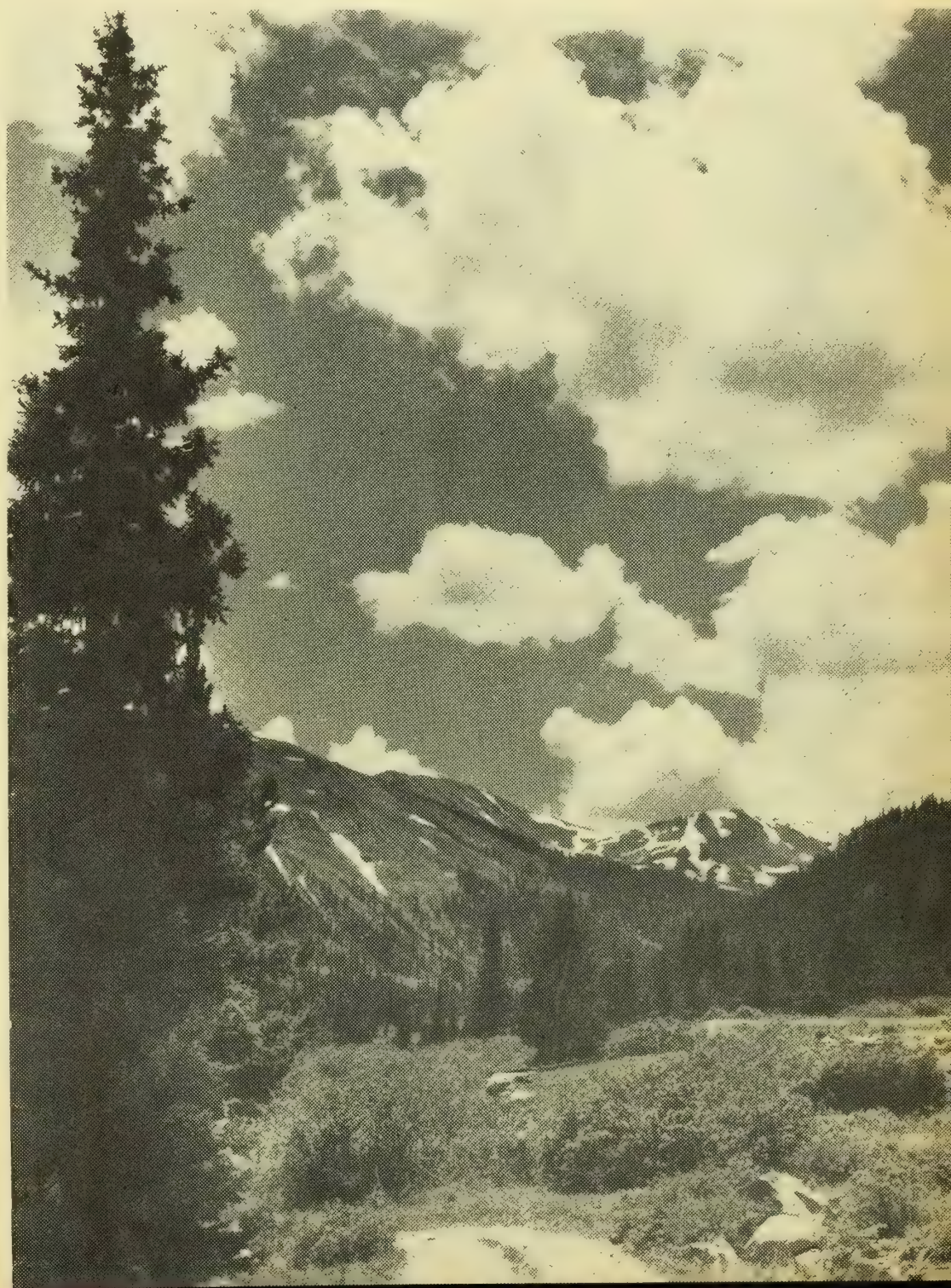
When the first snow falls on the mountains and the grass turns brown in the valleys, and the wild geese fly south—then we know that winter is not far away.

There is an interesting thing about the accompanying picture: only an expert eye can tell whether it depicts an autumn landscape or the coming spring. At each time of year the shadows change and the clouds ride high.

But autumn bears the promise of cold days ahead . . . "of wailing winds and naked woods and meadows brown and sear." And the old folks tell of the winters of their youth, when the river froze over, from bank to bank, and the sleighbells tinkled and the hoarfrost coated the harness of the horses, and the young people snuggled down under the heavy lap-robies and had the time of their lives.

Some writers, like the poet, William Cullen Bryant, see nothing but sadness in the autumn landscape. They view the falling leaves and think of death; they feel the pinch of winter even before it comes and shiver in anticipation. Others may dream of the snug, warm houses and the bright fires which shine out through the frost-rimmed windows.

It's all in the way you look at it.





## LETTERS TO THE EDITOR

### The Brass Cross

Dear Editor:

In reference to the letter by Earl Tyson printed in the *Advocate* on October 15, concerning the substitution of a "brass cross for a living reality" in the worship of our Church:

I, too share Earl's concern over the fact that the Methodist Church does not seem to be reaching men today as it should with the saving message of the gospel of Christ, but I strongly disagree with his assertion that the "worship movement" is the cause of this.

Good Christians have worried over this problem ever since the early days of the Church, and throughout varying practices of worship. A lack of concern for people and a paucity of reality and warmth in preaching has always been a problem. This is caused by the inward condition of a minister's soul, and NOT by the architecture of the Church he happens to serve. To blame a lack of evangelistic zeal on such externals is to miss the point entirely. We ministers must become more concerned about the interior of our hearts—from whence true and winning sermons come—than about the interior of our chancel.

But, in fact, a case could be made out for the other side, in that a properly designed and arranged chancel can be most valuable in pointing people to Christ. No one belives, as Earl seems to suggest that they do, that a brass cross has in itself any redeeming power. But it should be given central places in our churches as a constant reminder of the death of Christ for our redemption. Of course it is not Reality itself, but it is an important symbol that can help keep our thoughts God-centered, rather than preacher-centered.

Sure, the minister is important, as he delivers the good news of the Gospel, but no man is important enough to merit the center of honor and attention in a Church. . . that belongs to God alone. We are much better off to give God first place in our churches via the symbols of the cross, communion table, candles, etc., and to put the preacher over at the side as the interpreter of the Reality these things symbolize.

If we would speak with authority as Methodists, we should get in line with our earthly founder, John Wesley, who was a loyal son of the Church of England—with all of its ritual, altar-centered chancels, etc., but who felt that this could be successfully combined with warm-hearted, redemptive preaching. Tradition in the Church—of which the central Table and Cross are a definite part—surely is not all-important, but we would do well to think long and seriously before flying directly in the face of it. In the contemporary return to the worship-centered chancel and a well-planned ritual, Methodism is only making a long overdue recovery of its Wesleyan and Anglican heritage.

Yours in Christ

Rev. Arnold Pope

Pastor, Smith Methodist Church  
Roanoke Rapids, N. C.

### Agrees With Editor

Dear Editor:

Referring to your editorial, "Let's Keep Both," (October 1), is there some sort of stigma in being like Episcopalians? We try hard enough to be like everybody else! I was once a pastor of a church where I was told that they never used the Apostle's Creed because some of their more active members had come from another denomination and they might be offended. Yet when asked if the same cour-

tesy were extended to Methodists who joined other churches they were flabbergasted. Such negligence was inconceivable! A young minister in one of our larger churches, "being straitened for time," once was known to omit all the ritual of the Lord's Supper, including the prayer of consecration, distributing the unhallowed elements.

Only in fairly recent years have the Apostles' Creed and the Lord's Prayer been published in any of our song books except the Hymnal, which was used in very few town and country churches. The Cokesbury Worship Hymnal, I believe, is the first Methodist song book except the Hymnal to include any part of the ritual, and that only the Ritual for the Holy Communion. For churches not using the Hymnal the rite of matrimony, burial of the dead, baptism, and even the reception of members are mere performances to be watched with no participation by the people.

As for the songs we sing, far too many of the "popular" gospel songs are so steeped in non-Methodist and unscriptural doctrine that they might have originated in a pagan land. I think it was Madame de Stael who said, "Let me but write the songs of a people, and I care not who writes their laws."

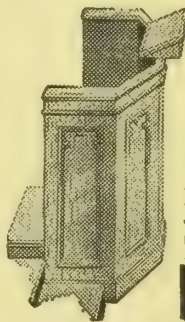
M. R. CHAMBERS

### Audio-Visual Church Specialists

#### RELIGIOUS EDUCATION SERVICE

John P. Voorhees

Write for Catalogs  
P. O. Box 1—Durham, N. C.



**Page**

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING IN-  
FORMATION ON OUR DESIGNS OF PEWS  
AND CHANCEL FURNITURE.

**Page** CHURCH  
FURNITURE CO.  
ALBEMARLE, N. C.

### CARRIKER CHURCH FURNITURE CO.

Established 1898

Designers and

Manufacturers of  
Fine

Church Furniture

PROMPT DELIVERY  
MONROE, N. C.

### Brevard College

Owned by Western North Carolina Conference

offers

Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

### SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.

SILER CITY, NORTH CAROLINA

### CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.

P. O. Box 586

Siler City, N. C.

**Allen** organs

MOST RESPECTED NAME  
IN ELECTRONIC ORGANS

**Richard Van Sciver**

1909 E. 7th St.

Charlotte 4, N. C.

Phone EDison 4-0567

Make the money your church group, lodge, or civic club needs.

Sell Delicious, Quality

**BENSON'S  
OLD HOME  
FRUIT CAKE**

75% fruits and nuts

Sliced & Holiday Packaged

\$1 PROFIT PER SALE

Free Sales Kit tells you how, furnishes publicity materials. Choose the money-maker your customers will appreciate.

SEND FOR DETAILS NOW!

Please send details on your cake, plan, prices, terms, BONUS and \$1,000 SCHOLARSHIP OFFER to:

Name \_\_\_\_\_

Organization \_\_\_\_\_

Address \_\_\_\_\_

**BENSON'S**  
Box 71 — Athens, Ga.



# Carolina Briefs

The Rev. and Mrs. Kelly C. Brendle of Hoyle Memorial Church, Shelby, announce the birth of a daughter, Janet Kay, on October 20.

A reader has called attention to the fact that the new St. Lukes Church, Carbon City, is not really the first new church organized in the Marion District during the past 37 years, as reported in our columns. St. Matthew's in Morganton, he says, was organized in 1947. He adds, "Twelve years is bad enough, but, please, not 37 years without organizing a single new church in a district."

Members of the congregation of Central Church, Mount Airy, recently received a report from their pastor, the Rev. Earl Brendall, who was preaching in Sao Paulo, Brazil, as a member of the team of Methodist ministers in South America. During the pastor's absence, guest speakers are filling the pulpit, the most recent of which was Mr. Robert M. Smith, Sr., Chairman of the Surry County Board of Missions and associate lay leader of the WNC Conference.

Lafayette Street Church, Shelby, expects to pay off the indebtedness on its parsonage by Christmas. They owe approximately \$1,480, according to the bulletin.

Has your church been mentioned in an Advocate news story lately? If not, why not send in some news of your activities?

Sunday Evening Fellowship meetings at Central Church, Asheboro, during November will feature talks by several Asheboro ministers on various phases of Methodist work and worship, and the pastor, the Rev. Brunson Wallace, will conduct sessions at which he will answer questions on the Church.

Gladys Aylward, one-time London parlor-maid who became famous as missionary in China, and whose life story was made into a book and a motion picture ("Inn of the Sixth Happiness"), will speak at Cedar Valley Church, Lenoir, on Nov. 14, under the sponsorship of the WSCS.

The Rev. and Mrs. Dwight Pyatt held open house at the Fair Grove parsonage (Thomasville) on October 18. The parsonage has been redecorated and partially refurnished . . . Paul F. Evans, former superintendent of Davidson

County Schools, was guest speaker at this church on Laymen's Day, Oct. 18.

In answer to several inquirers, the editor again announces that we are happy to receive copies of weekly bulletins and parish papers, in addition to news items from the churches and pastors.

First Church, Hickory, is offering a standard training course for leaders. The class meets each Sunday during the Church School hour, under the leadership of DeWitt Henry.

The Rev. H. L. Blackwelder was the guest minister in a stewardship revival held during the week of October 18 in Cedar Grove Church (Maion District). Stewardship and tithing were stressed, and at the close of the last service an invitation was given for total commitment to Christ, including a pledge to tithe to the local church. The majority of the congregation responded to the appeal. The Rev. D. E. Hubbard is pastor of the church.

The Rev. R. P. Waugh of the Weaverville Church assisted the Rev. H. L. Blackwelder in revival services at Bethesda Church last week (Oct. 25-30).

The editor of the Advocate will speak tomorrow (Friday) at the meeting of the Southern Section of the Wesley Society at Vanderbilt University, Nashville, Tenn., on "John Wesley and Holy Communion."

Dr. Cameron P. West, chairman of the Division of Education and head of the Department of Elementary and Secondary Education of Pfeiffer College, has been promoted to the post of Academic Dean at the college, according to an announcement made by the president, Dr. J. Lem Stokes II. Dr. West has been connected with Pfeiffer since 1956.

The Rev. J. Malloy Owen, pastor of Horne Memorial Church, Clayton, N. C., and director of the popular religious TV program, The Circuit Rider (Channel 5, Raleigh) began a series of talks on The Lord's Prayer, Oct. 25. These programs will continue, each Sunday at 2 p.m., through the month of November. Music is under the direction of Robert Gibbons of Duke University.

A special Sunday Evening service at Saxapahaw Church, Nov. 1, featured an address by Walter F. Anderson, outstanding Methodist layman and chief of the State Bureau of Investigation.

"Steel has been erected and blocks and bricks have been laid" for the new Kilgo Church, according to the bulletin. The Rev. Ivan Stephens is the pastor.

First Methodist Church, Randleman, is pushing the two Methodist magazines, the "Advocate" and "Together." The pastor, the Rev. William A. Rock, says, "Make use of these influences to combat secular propaganda to which you are subjected by newspaper, magazine, radio and television." (Editor's Note: Some churches are finding an easy way to circulate the "Advocate" by using the special plan by which boys and girls earn prizes for getting subscriptions. Interested pastors are invited to write for details.)

Carr Church, Durham, devoted its evening service on Nov. 1 to a special program on the Methodist Church in Hawaii, under the direction of the Commission on Missions.

Nearly every Bulletin coming to the "Advocate" office called attention to the special issue of "Together" which told the story of the Methodist Church in America. Thousands of copies of this issue are being sold in North Carolina churches and many new readers are expected to subscribe for this fine publication of the Church.

## District Conferences 1959-60

### WESTERN NORTH CAROLINA ANNUAL CONFERENCE

**Asheville:** Dec. 6, 2:30, Asheville, St. Paul's Church (Continue into evening session)—Rev. R. C. Tuttle, 83 Evelyn Place, Asheville, N. C.

**Charlotte:** Dec. 8, 9:30, Monroe, Central Church — Rev. W. J. Miller, 1100 Queens Road, Charlotte 7, N. C.

**Gastonia:** Dec. 6, 2:30, Shelby, Central Church — Dr. Eugene C. Few, 606 S. York St., Gastonia, N. C.

**Greensboro:** Jan. 17, 2:30, Reidsville, First Church (Concludes at 9:00 p.m.) — Dr. J. Clay Madison, 1130 Westridge Road, Greensboro, N. C.

**Marion:** Dec. 2, 9:30, Spindale Church — Rev. J. E. Yountz, Box 781, Marion, N. C.

**North Wilkesboro:** Feb. 2, 9:30, Stony Point Church — Rev. G. R. Stafford, Box 663, North Wilkesboro, N. C.

**Salisbury:** Dec. 12, 10:00, Pfeiffer College (Have lunch and conclude in the afternoon)—Rev. Paul W. Townsend, 1236 Maxwell St., Salisbury, N. C.

**Statesville:** Jan. 7, 9:00, Fairgrove Church (Conover) (Conclude with lunch at 1:00)—Dr. J. Elwood Carroll, 319 Summit Ave., Statesville, N. C.

**Thomasville:** Dec. 6, 2:30, Ramseur, Jordan Mem. Church (Concludes at 9:00 p.m.)—Rev. John H. Carper, Box 768, Thomasville, N. C.

**Winston-Salem:** Dec. 9, 9:00, Winston-Salem, Sedge Garden Church (Conclude with lunch at 1:00) — Dr. Lee F. Tuttle, Box 5197, Ardmore Station, Winston-Salem, N. C.

**Waynesville:** Dec. 6, 3:00, Waynesville, First Church ("Afternoon and night") — Rev. F. C. Smathers, Box 522, Lake Junaluska, N. C.

Any person wishing to appear before a Conference should contact in advance the Superintendent of that conference.

♦ ♦ ♦

Perhaps the one invention most needed in the electronic age is something that will amplify the still, small voice.

### About the W. N. C. Conference Brotherhood

DEAR BROTHER:

I am glad indeed to call your attention to the importance of our Western North Carolina Conference Brotherhood. This organization is doing a noble work, and the men who are its executive officers give much of their time to keeping up with the details of the Brotherhood Program, and especially in looking after those who are to be beneficiaries of the Brotherhood itself. It is a noble cause and we rejoice in the progress that it reports year after year, when, at the Annual Conference itself, the Brotherhood takes over and gives the Conference an account of what it is doing and asks for more members.

I trust that you will support this noble organization to the best of your ability. In turn, you will find it deepening greatly the spirit of brotherhood among us.

With all good wishes, I am

Cordially and sincerely yours,

NOLAN B. HARMON  
Resident Bishop

### NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western North Carolina Conferences of The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall Editor  
O. D. Park Managing Editor  
Elizabeth Whisner Children's Editor  
Betty Dean Circulation  
Henry E. Gibat Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.50 a year. All subscriptions payable in advance.

#### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Methodists Make Small Gain in Membership

CHICAGO Membership in The Methodist Church in the United States has risen to 9,815,459. This was reported Oct. 27 by the Rev. Albert C. Hoover, director of the church's statistical office here. This represents a net gain of 123,543 over last year's figure, or an increase of 1.27 per cent.

The 9,815,459 figure includes the denomination's 27,750 ministers, but *does not* include 1,536,419 preparatory members (baptized children).

Director Hoover's report is based on the latest statistics furnished his office by the church's 100 annual (regional) conferences in the 50 states and Puerto Rico and Cuba for the fiscal year, 1958-59. Cuba is included in the tabulation because it is affiliated with the church's Jacksonville (Fla.) Area. Other work of the church overseas is not included in any of the figures.

The official statistics will be published early in 1960 in a volume of some 800 pages under the title, "1959 General Minutes of the Annual Conferences of The Methodist Church."

The church received 763,464 members during the past year—380,204 of them on profession of faith, but losses by transfer, death and other causes cut the net gain down to 123,543.

The report shows that there are 39,236 organized Methodist churches, 81 less than a year ago. The grand total paid by these churches for all purposes amounted to \$512,164,658—an increase of \$28,679,341 over the previous year.

Total membership of the church schools is now 7,154,254, a gain of nearly 42,000 over last year. There is an average Sunday school attendance of 3,739,881, nearly 55,000 more than last year.

Local units of the Woman's Society of Christian Service increased to 31,864, a gain of 579 over last year. More than 500 new chapters of Methodist Men were also chartered, bringing the total number up to 11,209.

Estimated value of all church buildings was reported at \$2,555,838,779—an increase of more than 157 million dollars over last year. The amount spent for buildings and improvements—\$115,005,879—was a drop of some four and a half million dollars from last year's figure, but the churches paid \$59,836,906 on indebtedness, \$7,690,430 more than was paid on debts the year before.

Total amount paid in salaries to pastors and associate pastors was \$91,209,-

772, an increase of about five million over last year.

The amount given for all benevolences was \$75,498,724, a gain of \$6,251,121 when compared to last year's figure of \$69,247,603.

## Methodist Preacher Saved Copy of U. S. Constitution

A Methodist minister helped save the official copies of the U. S. Constitution and Declaration of Independence 145 years ago.

The story was retold recently by Caspar Nannes, religious news editor of the *Washington Star*, in his weekly column, "Human Side of Religion."

He dug up the historical note in connection with Rokeby, an attractive old 18th century house across the Potomac River in Leesburg, Va.

"When the British burned Washington (War of 1812), President Madison ordered a State Department clerk, Stephen Pleasanton, to take the Constitution and Declaration of Independence from the Capital City to a safe place.

"Pleasanton brought the precious documents to Loudoun County and put them in the custody of the Rev. John Littlejohn, collector of revenue and also pastor of the Old Stone Methodist Church.

"Littlejohn brought the documents to Rokeby and during the month of August, 1814, they reposed in a vault under the front steps of the house."

## Seven WNC Pastors Attend Town And Country Convocation

Seven ministers from the Western North Carolina Conference were in attendance at the National Convocation on the Church in Town And Country, held in Louisville, Ky., Oct. 20-22. The ministers were: E. H. Lowman, G. B. Culbreth, W. W. Blanton, G. R. Stafford, F. A. Hill, H. H. Sissler, E. D. C. Brewer, Mrs. G. R. Stafford, wife of the superintendent of the North Wilkesboro District, accompanied her husband to the meeting.

The Rev. Jack Waldrep, a member of the North Georgia Conference who is supplying the Fanning's Chapel Charge, spoke at the luncheon of the Methodist Rural Fellowship which was held during the Convocation.

## An Editorial

### Saluting Marse Grant

Marse Grant, editor of *Charity and Children*, the popular and very influential weekly published in the interest of the children's homes of the Baptist Church in North Carolina, has been elected editor of "The Biblical Recorder." Grant is a layman, the brother of a Methodist preacher in the Western North Carolina Conference. During his ten years of service with *Charity and Children* he has not only kept up the good record of his talented predecessors but has gone on to greater things. Unfettered by ecclesiastical strings, he has boldly espoused unpopular causes and spoken his mind in forthright fashion. It is to the credit of the Baptists of this state that they selected a man like him to head their official publication. For Marse Grant is an editor of the Henry Watterson type, and we sometimes wonder if Marse didn't get his first name from the redoubtable "Marse Henry," who, about the time Grant was born, was the undisputed dean of all Southern newspaper editors.

Editing an official publication is like running a bus full of back-seat drivers. The woods are full of editorial advisers who can be depended upon to catch all the errors and call the attention to any seeming favoritism on the part of the poor editor. He gets tons of publicity material during the year and may expect to receive plaintive letters from the various agencies who feel that they should have received more space. An independent editor can do as he pleases, but the "house-organ" must turn every new item over on both sides to make sure that there isn't a catch in it. And all official church publications are in essence nothing but promotional organs, whose function, according to the popular notion is simply to blow a big horn for whatever is being promoted. Even a church publication is not expected to be too religious; it is expected to promote, to puff, and to furnish a convenient billboard for good causes.

We extend our congratulations to our brother editor and to the Baptists of North Carolina—nearly one million of them—who can be depended upon to support their official magazine in a way that Methodists have not learned. He will not have to worry about finances, at least, and he can be depended upon to add so much life and spice to the staid old *Biblical Recorder* that it will certainly take a jump in circulation. According to our way of thinking Marse Grant is tops in the field.

And there is another point which should be noticed. He is a layman. In a day when the churches are feeling a shortage of pastors, yet each year sending more and more of them into institutional jobs, it is refreshing to know that one group of church people has realized that there are some jobs which can be done well, or perhaps even better, by a layman.

♦ ♦ ♦

James B. Hoge, staff member of the Council on World Service and Finance in Chicago, is leaving to enter business in California. He will be succeeded by Harlan E. Lance a Chicago layman. Hoge has served on the council's staff for nearly 10 years.



## God's Call and the Church's Need

Every Christian is called to express his faith through work that will use his capacities in the fullest possible service to God and man. The church must constantly hold this challenge before men. Beyond this general call to all Christians, the church has a God-given imperative to present to certain men and women the vocational claims and privileges inherent in its work at home and abroad. Church-related vocations illustrated by the ministry, education in church and school, social and medical work provide distinctive channels of personal dedication to God and of Christian service to fellow men. The Christian who possesses talent and ability needed by the church is committed by this very fact to consider seriously whether God is calling him to service through the church.

The home and the local church working together have a crucial responsibility in sounding God's call to life service through the church. Parents are never neutral. Through their attitude and counsel they either encourage or discourage their sons and daughters to respond to God's call into a particular life work. Pastors, teachers and counselors are in strategic positions to discover, encourage and enlist promising persons for this service. All Christians should be constantly in prayer that the Holy Spirit may be powerfully at work in the hearts of our people, calling and guid-

ing into service, and empowering for the tasks ahead.

God's call and the church's need summon to decision. Here are tasks big enough to move men to shape their plans, to shift their directions, and to go throughout the earth in a fresh outburst of dedication and witness.

### Caravan Program To Be Discontinued in 1960

The changing times have brought an end to the youth caravan program of The Methodist Church after 21 years of service.

"Changes in the program needs of churches and growing interest by Methodist students in new types of voluntary service resulted in the decision to discontinue the caravan program," it was announced by the Rev. Joseph W. Bell, Nashville, director of the Youth Department of the Methodist Board of Education.

He added that the youth and student departments of the board are exploring other types of voluntary service for possible use in the future.

In the caravan program, selected churches are visited for one week each during the summers by teams consisting usually of four students and an adult counselor. Purpose of the visits was to help strengthen the ministry to youth in the churches.

In the summer of 1959, a total of 145 Methodist churches were served by the program, with 84 college students and 20 adult counselors participating.

"In recent years," said Mr. Bell, "students have shown special interest in work camps and travel seminars, while participation in caravans has declined."

The decision to discontinue the program was made by the Caravan Committee, which represents the three divisions of the Board of Education.

In the 21-year period, 4,519 young people have served as caravaners, and the program has reached more than a million persons in about 2,000 churches.

"Through the years," said Mr. Bell, "many young people have found guidance in the caravan program for their vocational decisions, and some of the decisions have been to enter church vocations."

### Benevolent Gifts Doubled During Ten Years

*Chicago, Ill.*—"A decade of phenomenal financial growth," is Dr. Thomas B. Lugg's appraisal of Methodist benevolent giving from 1949 to 1959.

Reporting to the annual session of the denomination's Council on World Service and Finance, held here in its home office city October 6-9, he stated that the central treasury handled last year nearly a hundred per cent more money than in 1949.

Dr. Lugg is general secretary and treasurer of the Council administering four major funds of the church and overseeing several other services rendered by the agency.

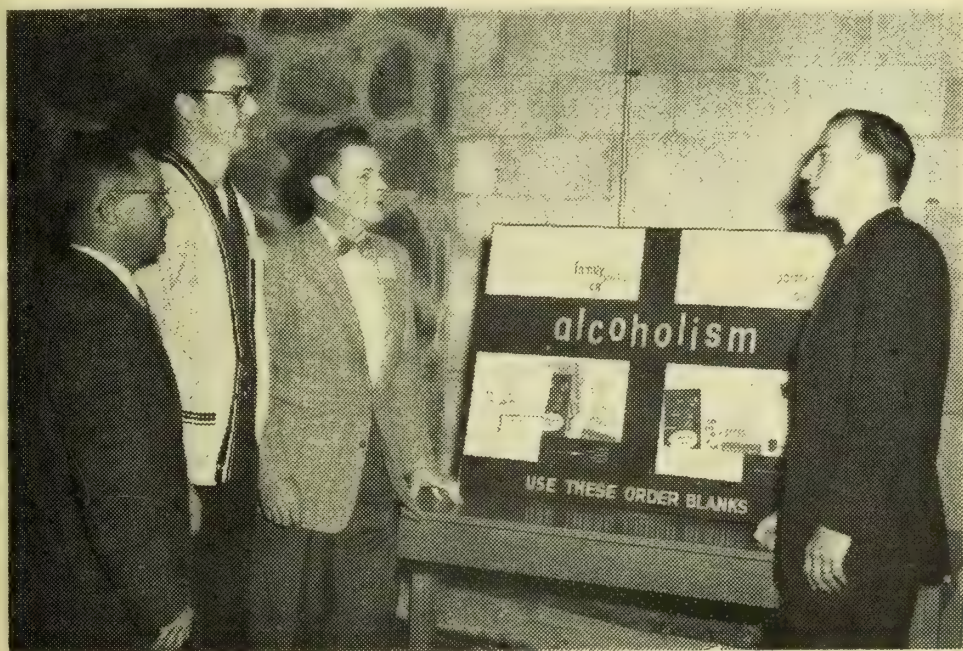
Total receipts during the past fiscal year were \$23,700,452, Dr. Lugg reported. This does not include about \$11 million raised for similar purposes by the Woman's Societies of Christian Service, or gifts made directly to educational and philanthropic institutions of The Methodist Church.

### School for Ushers

A school for ushers? This interesting public relations project was sponsored recently in Alexandria, Va., by the Aldersgate Methodist Church. Churches of all denominations in the metropolitan Washington and Northern Virginia area were invited to participate in the six-hour school. Classes were led by Everett M. Hosman, professor emeritus of adult education at the University of Omaha. He has been directing schools for church ushers in all sections of the country since 1944.

◇ ◇ ◇

STEWARDSHIP is the recognition of God's claim upon both your purse and your person.



Three North Carolinians, the Rev. Arthur L. Chamblee, Jr., Winston-Salem, the Rev. Erman F. Bradley, Greensboro, and the Rev. John T. Frazier, Jr., Lexington, receive instructions from the Rev. Robert Regan, Jr., director of organizational activities for the General Board of Temperance of The Methodist Church, while attending the National Adult School of Alcohol Studies and Christian Action at Camp Aldersgate, Little Rock, Arkansas, October 14-21.

The school is sponsored annually by the general board.



# Mission Study for Children

BY WESLEY G. BROGAN

In January and February of each year, materials on a mission theme are prepared to use with our children. Some of these materials are prepared for use on Sunday morning and some for use at another time selected by the church, this time may be on Sunday afternoons, Sunday nights, or during the week. Some churches are having their mission studies for children during the worship hour on Sunday morning. The time chosen for the additional study is not as important as the fact that the children are given this opportunity.

The world mission theme for this year is Africa. This is a continent coming alive. Our old picture of the backward, dark land is no longer true. This is a force with which our children must deal in their adult years. Now is our opportunity to begin preparing them for this—a part of our debt to them.

The text being recommended for this study are: For Primary Children—Goddard, *Along a Congo Path*; For Junior Children—Walcott, *Safari in Africa*. These books may be ordered for 50¢ each from The Methodist Publishing House, Fifth and Grace Streets, Richmond 16, Virginia.

Supplementary Materials: *World Friends in Africa*, A picture album of fifteen photographs with short text for each, showing Christians at work in Africa, \$1.00; *Picture Maps of Africa*, for use with juniors \$1.00; *Child Guidance in Christian Living*, issues for Nov., Dec., and Jan. The sections, "Missionary Education," and Additional Sessions. These materials may also be ordered from The Methodist Publishing House:

A filmstrip entitled, *Jumba of Africa* is available from TRAFICO, 2328 Derby Drive, Raleigh, North Carolina. Rental 25¢

*Training available for teachers of mission study in local churchess*

For the first time training sessions will be held to help the teachers of the mission units prepare for the sessions. The Woman's Society of Christian Service and the Board of Education of the North Carolina Conference are working together to make possible a series of such training institutes.

In each institute there will be two classes. One class will be for those working with Primary Children and the other for those working with Junior Children.

In a small local church where both Primary and Junior Children will meet together it is suggested that at least two teachers should work with the group. In this event one of the teachers should attend the institute session for Primary workers and the other the class for Junior workers. They will then be better able to plan teaching activities for the two age groups in their local church.

These institutes will be held during the week of November 8. They will begin at District Directors of Children's Work for 7:30 p. m. and close at 9:30 p. m.. The the Conference Board of Education and the District Secretary of Children's Work for the Woman's Society of Christian

Service will give direction in each district for these Institutes.

Following is the schedule for these meetings:

*Burlington District*: Tuesday, November 10, Front Street Methodist Church, Burlington; Thursday, November 12, Steele Street Methodist Church, Sanford.

*Durham District*: Monday, November 9, Duke Memorial Methodist Church, Durham; Thursday, November 12, Oxford Methodist Church, Oxford.

*Elizabeth City District*: Tuesday November 10, Plymouth; Wednesday, November 11, Hertford.

*Fayetteville District*: To be announced.

*Goldsboro District*: Tuesday, November 10, Kenly; Tuesday, November 10, First Methodist Church, Clinton; Thursday, November 12, St. Paul Methodist Church, Goldsboro.

*New Bern District*: Monday, November 9, Centenary Methodist Church, New Bern; Wednesday, November 10, Queen Street Methodist Church, Kinston; Friday, November 13, Franklin Memorial Methodist Church, Morehead City.

*Raleigh District*: To be announced.

*Rocky Mount District*: Tuesday, November 10, First Methodist Church, Rocky Mount; Thursday, November 12, Methodist Church, Halifax.

*Wilmington District*: Tuesday, November 10, Chestnut Street Methodist Church, Lumberton; Thursday November 12, Fifth Avenue Methodist Church, Wilmington.

## The N. C. Conference Evangelistic Rally

Supplementing the splendid report in the NORTH CAROLINA CHRISTIAN ADVOCATE of last week on the great gathering of Methodists in the Reynolds Coliseum, Raleigh, on October 5, and speaking for our Conference Board of Evangelism, the writer would like to have recorded through our North Carolina ADVOCATE our gratitude to all of our people who helped to make this notable event possible.

Our District Superintendents and Pastors did yeoman service in cultivating and inspiring our people for this occasion. It is thrilling to think of laymen coming, as they did, from Ocracoke Island, thirty-five miles out in the ocean, with the overnight expense it meant for them both ways. From Manteo, Hatteras, Cedar Island and all along the far coastal sections of the Elizabeth City, New Bern and Wilmington Districts the people came; from the Rocky Mount, Goldsboro and Fayetteville Districts they flocked into the Capital City; from the Burlington and Durham Districts they swelled the flowing tide; and the host Raleigh District did itself proud by accounting for perhaps a fourth of the ten to twelve thousand gathered in the giant Reynolds Coliseum.

The fifteen hundred singers from countless choirs in our churches, small and large,

rendered a magnificent service "without price and without money." We shall not soon forget their mighty singing of the glorious "Hallelujah Chorus" from Handel's "Messiah," and their leading of the assembled thousands in soul stirring congregational singing.

Above all, we give thanks to our Heavenly Father for His rich blessings upon us in all this program.

HIRAM K. KING, Conference Director

## 'Mission to America' Now in Progress

In more than 100 cities and communities, outstanding Christian leaders from other lands will "witness to the United States" in a two-month "Mission to America." The mission started Oct. 4 and will continue until Dec. 4. Nine overseas Christians who are providing leadership were invited to do so by the Board of Evangelism, Nashville, and the Division of World Missions and the Woman's Division of Christian Service of the Board of Missions, New York. The mission was requested in a resolution adopted by the 1956 General Conference.

## Erie Conference Leads In Per Capita Giving

Erie Conference in the Pittsburgh Area leads the entire church in per capita giving for World Service and Advance Special benevolences, according to the annual report recently released by the Council on World Service and Finance. The 80,000 members of the 380 Erie Conference churches averaged \$2.28 for World Service, and \$1.44 for special benevolences. Other annual conferences ranking high in per capita giving for World Service were: Newark, \$2.20; North Indiana, 2.09; Genesee, \$2.01; and New England Southern, \$1.90. Leaders in total amount of money given to World Service last year were: North-East Ohio, \$432,485; Ohio, \$425,002; Virginia, \$371,285; Baltimore, \$345,336; and Illinois, \$296,776.

## Propose Revisions In Race Statement

A more comprehensive statement on "The Methodist Church and Race" than that appearing in the 1956 *Discipline* will be presented for consideration by the 1960 General Conference. Proposed changes in the present statement were adopted at a meeting of the Board of Social and Economic Relations in Chicago Oct. 14-15. If approved by the General Conference, the revised statement would replace Paragraph 206 in the *Discipline*. Principal changes involve the insertion of new sections on elimination of discrimination in education, employment and housing and strengthening the section on support for pastors of churches in changing neighborhoods.

♦ ♦ ♦

To give praise should be one of the major privileges of life. Have it handy to give at all hours and in all incidences. Watch for the chance!





# Boys and Girls

ELIZABETH WHISNER, Editor



## Sammy's Secret

BY MARY VIRGINIA BRYANT

It just wasn't like Sammy to be sitting here in the big rail road station not paying attention to anything around him. Why, usually he just couldn't see enough interesting things.

But here he sat in the station with his dad—interesting things going on all around him—trains coming in and putting out again. But Sammy wasn't even seeing them. Now, it certainly wasn't like Sammy at all. His dad just couldn't figure it out.

But then, Sammy's dad didn't know about his problem. It was like this. Every year Sammy's cousin, Frank, came to the city for a couple of weeks to visit Sammy. But he didn't come because Sammy wanted him to come, for he and Frank didn't see alike at all.

Sammy was quite sure he'd never in all of his nine years seen anybody as stubborn as his cousin Frank. No matter what Sammy wanted to do, Frank always wanted to do something different. Besides, Frank thought it was funny to pull jokes on people.

Only sometimes the jokes didn't turn out so funny. Take, for instance, the time he put the salt in Sammy's bed. Sammy got so cross that time that he went and got the box of salt and dumped every bit of it in Frank's bed. Then Sammy's mom had to come and change the beds before the boys could go to sleep.

All of this was what was worrying Sammy now. He knew he shouldn't fuss with Frank any more, and he ought not to pay him back if he played any of those crazy jokes on him either. A Christian just didn't fuss with people. And they didn't try to get even with people when they did mean things to 'em, either.

That's what his Sunday school teacher had said. "As ye would that men should do to you, do ye also to them likewise." The teacher had read it right out of the Bible.

Sammy had been trying to do everything that would please the Lord Jesus ever since he had given his heart to Him last winter. And it hadn't been so hard after all. He had wanted to do the things that pleased the Lord.

But being nice to Frank, Sammy figured, might be a much bigger problem. He was still feeling sick a few minutes later when the big train pulled into the station. Oh, he wasn't looking forward to this visit of Frank's at all.

Frank jumped off the train and came running up to Sammy and his daddy. Hi, Sammy! Hi, Uncle John! And much to Sammy's surprise, Frank held out his hand to shake hands.

"Hey, Ouch! What did you do?" Sammy grabbed his hand and yelled.

"Ha, ha, ha!" Frank set his suitcase down and doubled up as he laughed. Boy, did

you bite! You shoulda known better than to shake hands with me. Ha, ha! See this buzzer in the palm of my hand? It unwinds when I press this little catch. Boy, did you yell!"

Sammy examined the buzzer while Frank laughed. Then he grinned. "I was plenty surprised. That's a new one on me, all right."

Frank quit laughing and looked at Sammy. "Well, didn't it even make you mad?"

Sammy grinned at Frank again. "Nope. I'll tell you more about it later, though. Want me to carry your suitcase back to the car? We gotta hurry, 'cause Mom's waitin' supper on us."

After supper Sammy hurried up to his room. When he came back down he was carrying his bag of marbles. "I remembered

## THE SCARLET OF THE YEAR

*Now is the scarlet of the year;  
 Dame Nature planned it long ago.  
 She took the redwood lily's cup,  
 She levied on the sunset glow.  
 Then touched the hillside with her torch,  
 The blueberry bushes turned to flame;  
 Black alder, sumac, and barberry—  
 These mark the way that autumn came.  
 The flame leaped up, from tawny birch  
 To waiting maple swiftly spread.  
 The whole horizon seemed ablaze  
 With vivid shades of gorgeous red.  
 Folks cried: "Jack Frost was out last night."  
 To think they did not even know  
 That nature planned these scarlet days  
 In summer hours, long months ago!*

—Author Unknown

you like to play marbles better'n most anything so let's go outside and play 'till it gets dark."

"Huh?" Frank stared at Sammy. "Say, what's the matter with you anyway? You don't usually want to do anything I want to. Is this some kind of a trick, or somethin'? I'll just bet you've been practicin' this year and you think you can beat me now. Well, I'll just show you, little boy blue! I've got to go change my clothes, and then I'll show you a thing or two."

It was much later that the two boys trudged upstairs to Sammy's room. "Well," Frank grinned at his cousin, "if you've been practicin' to beat me you sure didn't do it. I beat you as bad as I did last year. Guess you'll want to play ball tomorrow, though, 'cause you can play that better than I can."

"Oh, we'll do whatever you want to do. And by the way, I haven't been practicin' marbles so I could beat you. I just suggested we play marbles because that's what you like to do best." And Sammy grinned back at his cousin.

"Hey, I don't get this," Frank scowled

angrily. "What are you being so good to me for? What's the score?"

"Well, it's like this, Frank. I'm a Christian now, and Christians are supposed to treat others like they want to be treated themselves. So I'm doing the things you want to do. And it seems like we're havin' a lot more fun this time than we did last summer? Don't you think so?"

Frank couldn't think what to say for a moment, and then he asked thoughtfully, "Say, Sammy, reckon you could tell me how to be a Christian? I didn't know it could make such a difference in a fella."

"Sure," replied Sammy. And after the light was out and both boys were in bed, he shared with Frank the story of his love for Jesus, and of how He was helping him to be a better boy.—*Junior Trades*

## Hello, Boys and Girls

Even though a new field of work has necessitated my moving back to Raleigh, N. C., I shall continue to edit the "Boys and Girls" page, and look forward to more of the happy relationship with the children and grown-ups that we have had for the past several years.

We hope it will be possible to publish an all-children's page once each quarter, as we have done for some time, but this will depend on you youngsters sending in short stories, essays, verses, prayers, etc. Our file of such material is EMPTY right now, but as soon as enough comes in, we will get right to work on another "Special" page. Remember to send it to my new address: Miss Elizabeth Whisner, 518 N. Bloodworth Street, Raleigh, N. C. I'll be looking for some mail from you soon.

## CHUCKLE

Joey: "Pa, can you write your name with your eyes shut?"

Pa: "Sure, I can."

Joey: "Well, please shut your eyes and sign my report card."

## Bible Quiz

### Regarding Children

1. Who "called a little child and set him in the midst of them?" .....
2. Who said, "Train up a child in the way he shall go, and when he is old he will not depart from it?" .....
3. What famous woman had a child when very old? .....
4. Who said "Take this child away, and nurse it for me" and to whom was it said? .....
5. Of whom was Isaiah speaking when he said, "For unto us a child is born?" .....

### Answers to Last Week's Quiz

1. The Prodigal Son—Luke 15:11-32
2. The Apostle Paul
3. The Good Samaritan—Luke 10:30-37
4. The Wise Men, or Magi—Matthew 2:1-12
5. Jonah—Jonah 1:1-2



# EDITORIALS

## A Time For Honesty

*Time* magazine last week put the spotlight back on the TV networks and took another look at what had happened as an aftermath of the Quiz-show scandal. That scandal, incidentally, seems destined to make many more headlines before it is finished.

Telling of the frantic efforts of the networks to purge their programs and their consciences, the magazine reported widespread consternation in the ranks of TV comedians, script-writers and actors. If, as planned, there will be no more canned laughter, comedians fear that their viewers will fail to find the funny bit. (Which illustrates the prevailing opinion that we viewers have no sense and must be told when to laugh and cry and buy.) Even such respectable shows as "Person to Person" are in danger of being forced to explain that the cameras really didn't just barge into the bedroom of the famous man and catch him with his shoes off—they'll have to admit that the patient victim practiced that nonchalant pose on one foot for a spell.

Oh well, honesty on TV would be such a novelty that it would probably sell a lot more cornflakes and cornplasters. Just think of the fun it would be if Gunsmoke's "Chester" should turn around some night and confide to the audience, "Don't worry folks, my knee ain't really stiff. It just looks better that way."

But seriously, what *Time* calls the "purity kick" is only a delayed reaction to the growing dissatisfaction of the public with all the hokum and downright dishonesty which we have endured in the name of entertainment.

## The Need for Conversion

Dr. E. Stanley Jones touched the heart of the world some thirty-five years ago with a little book entitled, "The Christ of the Indian Road." In that book he told in simple fashion the story of his work as a missionary to the educated classes of India. But there was more than this, for the whole story was an illustration of the fact that Christianity is based on Christ's power over the hearts and lives of individuals. Dr. Jones filled his book with stories taken from his own experience, stories of conversion, of changed lives through the power of the Holy Spirit.

During the years that have passed since then, Dr. Jones has written many other books, some better than others, but all filled with a strange power to move men's hearts and minds.

Just published by Abingdon Press is his most recent work which bears the simple title, "Conversion."\* After reading the book

★

*Give me courage, O Master Christ,  
and give me trust in Thee, so that I may  
neither ask nor desire any peace but the  
peace that Thou dost give. Give me such  
love to Thee that I shall rest content in  
nothing less than the holiness that will  
content Thy heart as thou lookest upon  
me. I thank Thee for what Thou hast be-  
gun in me. Let it not be thwarted or  
broken off by any self-will of mine or any  
shrinking from the way Thou dost take to  
accomplish Thy design in me. Lord, I give  
myself into Thy strong and wise and lov-  
ing hands. Undertake for me, my Saviour.  
Amen.*

(Courtesy of Methodist Recorder)



through in a few hours of concentrated attention, we have come to the conclusion that here is Jones' greatest book. A glance at the chapter headings may not be too exciting, for they follow the pattern of all similar books on the subject. But although the titles are commonplace, the contents of those chapters are dynamite.

Stanley Jones believes in conversion. That is not very surprising; most of us do. The difference between most of us and Dr. Jones is that we merely talk about it favorably, or profess it lukewarmly as a past experience. But the material in this book is not theoretical or argumentative; it is positive, experiential teaching on what conversion really means, how it works, and what happens when a man really gets converted.

As we enter into another great campaign for membership and church loyalty, it would be well if every minister and every lay speaker could get hold of a copy of this book and start reading it. That's all that is necessary, just start. If you read the first four pages you will not be able to put it down, for Stanley Jones brings you into the inner circle of simple Christianity which is concerned with following Christ more than with amassing statistics or improving methodology.

We well remember the thrill of reading, as a young man, "The Christ of the Indian Road." As we put down the latest volume from the pen of this great missionary teacher, we are persuaded that E. Stanley Jones has not lost touch with the Master.

\*Conversion. By E. Stanley Jones. Abingdon. Price, \$3.25.

## Un-neighborly Neighbors

Fidel Castro came to power in Cuba less than a year ago. We reported in these columns the reaction of many religious leaders in that country who hailed his victory as a heaven-sent blessing. Since that time we have watched with growing concern the trend toward dic-

tatorship and the increasing disregard for liberty on the part of the young leader. Like many other editors and churchmen we have been disposed to give him the benefit of the doubt, but the events of the past few weeks have made us wonder if his regime can be any less tyrannical than the one which preceded it.

Dictators always follow a certain pattern. They promise everything to the poor and dispossessed: land reforms, better pay, better housing. They may mean well, but they bite off too big a chunk, and soon find that they are up against the hard facts of life in a competitive society. The next step is the curtailment of liberty in the interest of "national welfare." Following this comes the selection of a scapegoat. With Hitler it was the Jews; with Stalin, the landowners and farmers. Castro has selected his whipping boy—Uncle Sam.

On the face of it, the picture has its ridiculous aspects. One is reminded of the intoxicated mouse who braced himself in front of his hole and shouted, "Now bring on your Tom-cats." But sober consideration prompts us to take a second look. That look reveals that the mouse is not without justification for his anger and not entirely lacking in intelligence, if he knows that behind him is a super-mouse to back him up.

American interests have long used Cuba as a source of wealth. They have exploited the country and worked with venal politicians to strip the little island of much of its resources without giving much in return. Little has been done to help Cuba become self-supporting and prosperous. Subsidies and favorable sugar quotas have not enriched the small farmers or laborers.

There is justification for the feeling of resentment against us in all southern neighbor-countries. But, on the surface, it would seem that Castro is only a mouse defying the cat. It would be true, except for one thing. Castro knows that he can secure backing from Russia at any time. He knows that we cannot afford to allow Cuba to become a bastion of Red domination in the Western Hemisphere. Knowing this, he feels safe in defying the U. S.

As some commentators have pointed out, we can expect that American officials will lean over backwards to placate the little dictator. How much better it would have been had we waked up sooner to the need for cordial relations with our southern neighbors.

Meanwhile, Methodist missionary activities on the island are not in danger, as far as we can learn, for our missionaries have identified themselves with the Cuban people and by their unselfish service proved that they are not representatives of a government or a system, but of God.



## Steeple Echoes

BY T. R. JENKINS

A grandfather clock had just been finished. The clock, being in a rather philosophical mood, got to thinking about how many times it would tick if it lived for ten years. Realizing that it would tick twice every second, it knew it would tick one hundred and twenty times every minute. In the course of an hour it would tick seventy-two hundred times, while in the course of a day it would tick 172,000 times. Then it projected its thinking further in the future and knew that in a year it would tick 63,072,000 times. When it got to that high figure, it gave up in nervous exhaustion.

However, upon second consideration, it began thinking of *ONE TICK AT A TIME*. So, after twenty-five years it is still ticking the time away and is well on its way toward becoming a *GREAT-GRANDFATHER CLOCK*.

How often do we, in these days, find ourselves, *LITERALLY BEAT!* We think of the many things we have to do, the many obligations we must fulfill, the many duties we have to perform. When we get through enumerating them, we find ourselves exhausted. Wouldn't it be well to take one thing at a time, and do that thing well—then go to the next?

## Pet Sins

BY L. A. SCOTT

Scripture: Hebrews 12:1-14

Countless stories have been told of people who tried to make a pet of a wild animal. Often they have taken the animal when it was young and have tried to raise it in their homes. It is said that the great gorilla Gargantua was at first kept around the house of his owners. People have tried to make pets of tigers and leopards in the same way. Stories have been told of people in the North Country who tried to domesticate the wolf.

Much more often than not the day comes when the wild nature of the animal manifests itself. The real nature of the animal asserts the power of millions of years of nature's conditioning. Excitement or anger or the smell of blood turns the pet into a ferocious beast. Sooner or later, in practically every case, the "call of the wild" is heard and danger arises; the animal has grown into his real nature.

We have found it virtually impossible to tame something which, according to our standards, is essentially lawless. Even in the case of a real pet it is sometimes difficult to tell whether the person keeps a pet or the pet keeps him! Sometimes the owner finds himself as "domesticated" as the animal; a part of the time they do what the owner wants to do, and a part of the time they do what the pet wants to do.

In very much the same way people try to "tame" or "domesticate" sin. Not many people would want to practice all the sins, so they try to keep "pet sins". When they do oppose some sin, it is an expression of taste or preference rather than principle;

some sins they can enjoy, and some they cannot. For instance, the Rich Young Ruler in the New Testament had surrendered his conduct, "from his youth up" he had enthusiastically accepted the formal part of religion; but he had drawn a little circle around his money, and he intended to keep it.

Ananias, you will remember, wanted to to keep some of the proceeds of the sale of his property. He wanted to be accepted as a member of the First Church, Jerusalem, but he also wanted to hold back a little. And a great many of us are the same way; we insist on keeping out something for ourselves. We want one foot in heaven, but we want the other one planted on good solid ground!

Often people will hold a grudge. They may do a lot for God, they may be big workers in the church, but they still hold the determination to "get even" with someone. They sometimes say, "I'll forgive, but I won't forget!"

Or again the "pet" may be gossip. A person will claim to be a Christian, but he verbally knifes someone in the back. He finds it is not as dangerous as murder, and he himself is elevated in his own sight.

Sometimes our "pet sins" are just ideas. We want to hold our freedom, or we want to feel superior to others. Often we want to get by easier than other folks and feel that we are entitled to special privileges. Or else we hold a prejudice in a closed mind and refuse to let the light shine on it or even examine it ourselves.

Whatever the pet is, we say in effect, "Lord, you mustn't touch this. . . I've given you so much, nearly all but you must let me keep this. . . I'm going to make a 'pet' out of it. . . after all my sacrifices I deserve something of my own!" And usually it won't do for the preacher or anybody else to say much about it. Everybody else is supposed to let us have our own way in the matter.

But pets grow up! The present size of the little thing we hold out has little to do with how much it will grow. It is proverbial how a little lie has to grow to protect itself; so it is with any sin we cherish and protect. If there is something we keep from God, there is extreme danger, for these things grow tremendously.

From the very first, the little things we keep from God make prayer ineffective. When we withhold something from God, our prayers become mere formality, and we get the frustrated feeling that somehow they are not "getting through." Our prayers cease to be a joy and become a burden.

"Let us lay aside every weight, and the sin which clings so closely. . ." Sin, like the wild animal is essentially lawless; the thing which you cherish in your heart apart from God will one day rise up and destroy you. Man has never been able to domesticate sin! Our only hope lies in complete surrender to God and the determination to give up every last thing that would keep us away from Him.

His grace can take away everything that would do us spiritual harm. That

is the most powerful cleansing agent in the world; things we have held for a lifetime can be removed; our lives can be rendered clean and good if we will but permit it.

His joy can replace any puny pleasure we might have wanted to keep. God does not propose to leave our lives barren. The joy and glory he intends for us is beyond comparing with anything we might think we want to keep for ourselves.

His love and light can fill every dark corner of our lives. He can make us completely his and fit for the wonderful purpose he had for us when the earth was new. No "pet sin" we keep is to be compared with what he wants so desperately to give us.

## Commitment To The Highest

BY D. J. REID

Where upon . . . I was not disobedient to the heavenly vision." (Acts 26:19) This is the thrilling testimony of the apostle Paul as he witnessed to King Agrippa concerning his conversion to Jesus Christ. This man is not remotely concerned now with theological treatise, nor is he engaged in a parade of intellectual gymnastics. He is on trial for his life! But greater importance to him is a faithful and forceful witness to King Agrippa that God is able, through faith in His Son Jesus Christ, to change the most vile and sinful life. Here is what he says concerning himself, "After the most straitest sect of our religion I lived a Pharisee. . . I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. . . and many saints did I shut up in prison. . . and when they were put to death, I gave my voice against them. And I punished them oft . . . and compelled them to blaspheme . . . and being exceedingly mad against them I persecuted them."

Agrippa was stirred to the depth! He listened at every word, he noted every movement of the man before him, and Paul moved from his own zeal to the day he was confronted by Christ in a vision.

"At midday. . . I saw in the way a light from heaven. . . I heard a voice. . . and I said, who art Thou Lord? And He said, I am Jesus."

There is a classic in Christian witnessing! Simple, direct, forceful, and effective! Now, with a subline simplicity, he quietly says—"Whereupon, King Agrippa, I was not disobedient to the heavenly vision."

Confronted by Christ, committed to Christ, commissioned in Christ! And he was not disobedient to the highest and holiest experience that had ever invaded his life.

Obedience drove this fiery-hearted, Christ-mastered man down many a lonely path, left him in a dozen prisons, stood him before the whipper's lash, left him for dead on deserted streets, and finally hauled him to the beheader's block. But he was divinely obedient! And this same obedience became the lamp that lit the dark night and kept kindled the holy flame that was lighted on the Damascus Road, and it sang its heavenly music always and forever to one man who was committed to the highest.





**WESTERN N. C. CONFERENCE**  
**MRS. JOHN C. WRIGHT, Editor**  
 Weaverville, N. C.

### The Cherokee Clothing Center

A new call has come from Mrs. G. E. Brown, Conference Secretary of Supply Work, asking that every local society in all of Western North Carolina send good used clothing to the center at Cherokee. She stresses the need of NEW or good USED clothing, dresses or suits, and low heeled shoes.

This same call was issued earlier, and again this fall, with the winter months ahead.

Mrs. Brown asks that sheets be included in the supplies, new or used. Old worn sheets may be sent to be used as bandages. If the women of the local churches wish to make the bandages, this will be fine.

Quilt scraps are in the list of askings—or woolen suits that might be cut into squares for a quilt.

The Western North Carolina Conference leads the Southeastern Jurisdiction in Cash Supply Giving and ranks third in total work.

### 1960 Love Offering

The Love Offering to be given at the Annual Meeting of the Woman's Society of Christian Service at Lake Junaluska next June will be given to Brooks-Howell Home for Retired Workers in Asheville.

Mrs. Rupert Crowell of Asheville, chairman of the board of directors of Brooks-Howell Home, has announced that plans are under way to begin work on the new unit at the home in the near future. This building will accommodate 60 additional retired workers. A building committee of local persons has been chosen to cooperate with a committee from the Woman's Division of Christian Service, headed by Miss Emma Burris, secretary of Social Welfare and Medical Work of the Department of Work in Home Fields of the Woman's Division.

It has also been announced that in the Mission Study classes on the Gospel of Luke, that the extra gifts, donated as a result of the study, may be sent to the Conference Treasurer for Brooks-Howell Home. This is an approved project.

Big news will be coming from Brooks-Howell Home and Methodist women of Western North Carolina want to have a big part in the news.

### Scarritt Weekend

Miss Margaret Payne of Central Methodist Church in Asheville was chosen as one of the students from Pfeiffer College to attend the weekend conference spon-

sored by the Inter-Board Committee on Christian Vocations, to be held at Scarritt College in the near future.

This was formerly known as the Scarritt Houseparty.

### Greetings From Mrs. Holt

Mrs. D. D. Holt, who was formerly Secretary of Student Work for the W.S.C.S. of the Western North Carolina Conference, sends greetings from Nashville, Tennessee. Mrs. Holt's husband, Dr. D. D. Holt, was recently named president of Scarritt College.

Mrs. Holt writes, "D. D. and I have gone into this new work with the well wishing and prayers of so many people I am sure something good will come of it. I miss you wonderful women in the Western North Carolina Conference."

### Meeting of Rural Workers

The annual meeting of the three Rural Workers in the Western North Carolina Conference with their Advisory Committee was held at Central Methodist Church in Asheville on October 13th.

Miss Laura Wells of Hayesville, Miss Anita Benoy of Mt. Airy and Miss Vera Falls of Cherokee made reports on the progress in their work in their communities.

Mrs. Garland Stafford of North Wilkesboro, Conference Secretary of Missionary Personnel, is chairman of the committee.

Others are Miss Una Edwards, Mrs. G. E. Brown, Mrs. Clarence Cranford, and the district secretaries of promotion in the three areas being served by the Rural Workers. Rev. W. W. Blanton, executive secretary of Town and Country Work in the Western North Carolina Conference, also attended.

### Wesleyan Service Guild

The St. James Guild in Charlotte was selected for the PILOT STUDY, and the Guild and the Woman's Society of Christian Service will make a working team shoulder-to-shoulder to canvass the entire suburban community.

This study is being made to gather sample data that may have a bearing on the effect on the changing employment patterns of women on the program of the Woman's Society and the Guild, as it relates to Church and Community, and to suggest ways of meeting these changes.

It will be a big job, as every house in every block must be canvassed, but St. James accepted the assignment with enthusiasm, and plan to work it into their plans for the total enlistment program visitation. It is certainly gratifying to see such good spirit, and the job is in good hands. — *From Guild-O-Gram, Oct. issue.*

### Six New Societies Organized

Six new societies have been organized in the Western Carolina Conference in recent weeks, two in the Thomasville District, three in the Charlotte District and one in the Asheville District.

The THOMASVILLE societies are the Mt. Zion-Seagrove Charge in Randolph County and the New Hope-South Randolph Charge, also in Randolph County. The officers for the Mt. Zion-Seagrove society are Mrs. Alice Simmons, president; Mrs. Mary

Catlin, vice-president; Mrs. Myrtle Cheek, secretary-treasurer; Miss June Brady, promotion; Mrs. Iris Jones, spiritual life and Mrs. Lillian Garner, Youth Work. All live near Bennett.

The New Hope-South Randolph officers include Mrs. Lester Dorsett, president; Mrs. Howard Vonnannon, vice-president; Mrs. Archie Priest, secretary-treasurer; Mrs. Vaden Vonnannon, promotion; Mrs. Edna Vonnannon, literature and publications; Mrs. Roy Eubanks, spiritual life; Mrs. Edith Vonnannon, Children's Work; Mrs. Joe Parlow, Student Work; and Mrs. J. D. Williams, Youth Work. All live near Ashboro.

The CHARLOTTE societies are at the Salem Church in Anson County, the Tuckaseegee Road and Christ Churches, both in Mecklenburg County. The Salem officers are Mrs. Ellen Burr, president and secretary of promotion; Mrs. R. L. Isenburg, Mrs. Allen Clark, Mrs. J. C. Burr, and Mrs. A. J. Burr.

The Tuckaseegee officers are Mrs. C. E. Lawing, president; Mrs. Lewis M. Townsend, Miss Clara Lawing, Mrs. Glenn Goodman, Mrs. J. C. McMurray, Mrs. Roy Lawing and Mrs. Harold H. Helton.

The Christ Church officers are Mrs. Henry T. Moseley, president; Mrs. Jack Mock, Mrs. Robert E. Harrell, Mrs. Paul Lindsey, Mrs. W. Craig Lawing, Mrs. Charles Dixon, Mrs. David R. Moseley, Mrs. Fred A. Magee, Mrs. George Rudisill, Mrs. Henry Gaffney and Mrs. Gena Orr.

The ASHEVILLE society is at the Eto-wah Church. Mrs. Robert Greer was chosen as president, with the following officers to assist in the work: Mrs. Finley Orr, Mrs. W. R. Robertson, Mrs. Harry Woodson, Mrs. J. B. Thomas, Mrs. Frieda Corn, Mrs. Harry Laughter, Mrs. Claude Laughter and Mrs. Claude Simpson.

♦ ♦ ♦

### Notice to WSCS Correspondents

News about the work of the Woman's Societies should be sent to the editors of the Women's Page and not to the editorial office in Greensboro. Western North Carolina news should go to Mrs. John C. Wright, Weaverville, N. C., and North Carolina Conference news should be directed to Miss Mary Gardner, 227 W. Edenton St., Raleigh N. C. Such items will be delayed if sent to Greensboro, as they must be re-directed to the proper editor.

### Unique Exchange Planned

A British-American ministerial exchange for next summer is being planned by the North-East Ohio Conference and the Birmingham District in England. The plan anticipates that 10 pastors from the North-East Ohio Conference will trade pulpits with a similar number from England for a six-week period. The Rev. Dr. Theodore C. Mayer of Warren, Ohio, is chairman of the North-East Conference Board of World Peace, which is sponsoring the project.



# The Children's Home

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

MRS. VIRGINIA WEBSTER, Assistant Editor

## Football Scoreboard

Sept. 4—East Rowan	0	Home	13
Sept. 11—Asheboro	0	Home	13
Sept. 18—Statesville	0	Home	7
Sept. 25 Mt. Airy	6	Home	20
Oct. 2—North Rowan	0	Home	19
Oct. 9—Thomasville	0	Home	32
Oct. 16—North Surry	0	Home	26
Oct. 23—Davie County	0	Home	12
Oct. 30—Open			
Nov. 6—Winecoff		There	
Nov. 13—Troutman		There	

## Two More Games in the Win Column

Our football team extended its victories to eight straight for the season. There are two yet to go on our schedule.

On October 16 our boys traveled to Mt. Airy for a game with North Surry. This was our first game with this school. It resulted in a victory for our forces by the score of 26-0. The last encounter was with the fine team from Davie County. The game was played on our Alspaugh Field and was about as tough a battle as you will ever see. Both clubs were hitting hard and playing for keeps. The Children's Home boys struck for two quick touchdowns in the second quarter and then we were able to hold the Davie team for the rest of the game. We had one touchdown called back because of a penalty, and Davie County had a promising drive halted by a penalty.

It was an interesting game, and well played by two excellently coached teams.

## Mr. Broten Visits Our Campus

We are happy to have Mr. Alton M. Broten, Assistant Director, Group Child Care Project, School of Social Work, the University of North Carolina, on our campus this week. Mr. Broten comes to us once a year for a week of work with our staff. Most of his efforts so far have been with our housemothers. They consider together the work of the homemaker with the view of making this work as effective as possible. Our people think very highly of Mr. Boten and feel that he has much to offer us in our work. The group spends much of the first session deciding what they shall do for the week and what their approach shall be. We consider this in-service training program of great value.

## Are We Asleep?

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Ephesians 5:14)

At the Winston-Salem District "Kick-Off Rally" for the "Total Enlistment" program, Dr. Sanders stated that some people who attended worship services slept, some were alert. Those who slept left the church

refreshed and those who were alert left with a challenge.

In a city in South Carolina, just across the North Carolina state line, there was a woman who had been in an automobile accident and the injury caused her to be in a coma for two years before her death.

Dealing as it does with the lives of natural men and women, it is not surprising that the Bible has much to say about sleep. The humanity of our Lord, also, is brought vividly before us as we read that He slept, as all men need to sleep, and His faith in God was such that he could even sleep in the storm. We may be sure that His sleeping was limited to



RACHEL LOUELLEN WILLIAMS

*Rachel Williams and her two brothers, Frank and John, came to live at The Children's Home in January, 1959. Rachel is thirteen years of age, in the eighth grade at school, and lives in the Lucy Stultz Cottage. Rachel and her brothers came to us from Lake Junaluska, N. C. She is sponsored by the Elizabeth Albright Class of Ward Street Methodist Church, High Point. Mrs. C. A. Jackson is correspondent.*

the demands of necessity; we cannot imagine his indulging in sleep for any other reason than to restore his tired body.

The Bible speaks of sleep as death. Also, the Bible speaks of the sleep of sin, and the call of the gospel is that sinners may awake. Sinners, however, are not the only ones who are spoken of in the Bible as being asleep. There are sleeping Christians. It is true that they have been awakened from the sleep of sin, but they are now suffering from the sleep of indifference. The apostle says, "It is high time to awake out of sleep for now is our salvation nearer than we believed." (Romans 13:1)

The writer of the Proverbs ask pertinent questions. "How long will you sleep? When will you arise out of your sleep?" The reason for these questions is important. The writer was issuing a warning. If the person does not awaken from his sleep there will be poverty and he shall be in want.

Are we awake to the present situation? It has been said that we have marked off the roll books of the Methodist Church, by acts of the Quarterly Conference, more people than some of the other denominations number in their entire membership. Are we awake to the fact that these people, many of them, are in need of our Savior? We should seek to present Him by life and lip to those who are without Christ and make the Christian life so pleasant for those round about us that they will not become delinquent members of our Church.

Are we awake to the fact that the great need of the day is for a faithful, fearless presentation of the gospel message? As we evangelize, the Church of God will prosper in a spiritual sense.

"What, could ye not watch with me one hour?" were the pathetic words of the Lord Jesus to Peter and the others when He discovered the disciples asleep in the garden.

The events leading up to Peter's denial of the Lord are traceable in the Gospels. He slept when he should have been praying; he followed Jesus "afar off"; he placed himself in the way of temptation—and he fell. But it seems that it all began with his being asleep.

Are Christians found at our post wide awake? A soldier who sleeps at his post is court-martialed. Let us awaken to the need of being an alert Christian, an alert member of the church that we may not win people to the church but to the Christ, the head of the church.

—Arthur L. Chamblee, Jr.

## Rotary Meets With Us

We are happy to have the Winston-Salem Rotary Club hold its weekly meeting with us on Tuesday, October 27. It appears that this will be the first time that the club has held a meeting on our campus. It is entirely fitting that this club would hold a meeting here. There are six members of the Board of Trustees of The Children's Home, including the Chairman of the Board, who are members of the Rotary Club. The luncheon will be served at the John W. Hanes Cottage. After a short program, a tour will be made of the campus. It appears that several of the citizens of Winston-Salem will be paying their first visit to our campus. We appreciate the fact that Rotary is bringing them to us.

♦ ♦ ♦

## Must Come From Pew

America cannot experience a real religious revival until Christians reclaim the contagious zeal of the early church, the Rev. Dr. Ralph W. Sockman believes. "The early church had no preachers, but just a company of people telling what they felt about Jesus," the noted radio minister and pastor of New York's Christ Church, said in a series of addresses at Conway, Ark. He gave the annual Willson Lectures Oct. 13-15 at Hendrix College, marking the school's 75th anniversary. "If we ever have a revival in America," he declared, "it will come from the pew instead of the pulpit."



# Board of Education



Western North Carolina Conference  
CARL H. KING, Executive Secretary  
P. O. Box 828, Salisbury, N. C.  
Office: 404 Wachovia Bank Building

## Leadership Education

In-service training is increasingly necessary for the complex order in which we live. The young adult in business has his night classes. The doctor has his regional and national meetings to study new insights in medicine. Public school teachers attend summer sessions. Ministers attend the pastors' schools and other convocations for inspiration and study. Our leadership education program in the conference and in the church at large is designed to help volunteer service to his church. Between twenty-two schools were scheduled. All but two have been held as of this date. In a few situations attendance dropped in comparison with last year. Significant increases were registered in others—especially in the Asheville, Asheboro and Morganton schools. Courses in these schools have been taught by ministers, directors of Christian education, college and university professors and other people well qualified for this type of service. The quality of teaching is unusually good and the assistance given to our church leaders compares favorably with the training given in other areas of educational activity. Another series of these schools will be held in the conference between Christmas and Easter.

### Mt. Airy Area School

This school was held at Central, Mt. Airy, November 1-5 with the following courses and instructors: *The Home and Church Working Together*, for Children, Mrs. Senah Pulliam; *Understanding Ourselves*, for young people, Mrs. E. H. Ould; *Guiding Youth*, Mrs. R. L. Wilcox; *Your Home Can Be Christian*, Sherrill Biggers; and *Teachings of the Prophets*, C. E. Rozzelle. Ministers and directors of the participating charges sponsored the school: Lee F. Tuttle, District Superintendent; Charles S. Vaughn; Anita Benoy; Earl H. Brendall, G. E. Lyndon, Jr., J. B. Tabor, Jr., T. H. Wood, Ernest Stephens, Russell Sellers, Jr., Marion Fulk, Henry Ridenhour, Ben F. Stamey, T. D. Adams, Foster Loffin, Arthur Livengood and M. L. Kennedy.

### Yadkinville Area School

Ministers and laymen in the Yadkinville Area have devoted considerable time and effort to their school in recent years. Eight charges are sponsoring the school to be held at Center Church on the Yadkinville Charge beginning Sunday night, November 8. Courses and instructors are *Teaching*

*Nursery-Kindergarten Children*, Mrs. Senah Pulliam; *Teaching Primary-Junior Children*, Mrs. J. Elwood Carroll; *Guiding Youth*, J. Elwood Carroll; and *Meaning of Methodism*, Lee F. Tuttle. Ministers of the participating charges are: Lee F. Tuttle, District Superintendent, M. W. Edwards, Mark Raby, W. H. Dyer, R. F. Nay, Joe C. Smith, Joe Prendall, E. W. Mills, D. T. Huss and Norman Pusey.

### Stanly County School Central, Albemarle

A promotional supper meeting, attended by ministers and church school workers, was held at Central Church on Tuesday evening, October 27. Final plans for promoting attendance and for conducting the school were presented at that time. Interest manifested at this meeting indicated that the school this year will be up to the usual high standard of previous years. Courses and instructors are *Teaching Nursery-Kindergarten Children*, Mrs. Senah Pulliam; *Teaching Primary-Junior Children*, Miss Louise Robinson; *Understanding Youth*, Dr. George Schreyer; *What it Means to be Christian*, Richard Crowder; *Use of the Bible in Teaching Adults*, Courtney Ross; and *Christian Stewardship*, Cecil L. Heckard.

Ministers of the participating charges are Paul W. Townsend, District Superintendent, Cecil Heckard, Jerry Faulkner, C. O. Kennerly, C. Harley Dickson, Bruce Nelson, Conrad Holmes, John W. Hall, John A. Petty, J. R. Morris, C. L. Grant, J. W. Billings, George W. Clay, Daniel Sain, E. P. Greene, Ralph Miller, I. L. Sharpe, J. L. Love.

### Methodist Conference on Christian Education, Cincinnati, November 1-8

The Methodist Conference on Christian Education, held every two years, was convened in Cincinnati, November 1-8. A large delegation was in attendance from the Western North Carolina Conference. As of October 23 the following persons had registered through the office of the Executive Secretary for attendance: George L. Blackburn, Mrs. William H. Hoefflich, Miss Janice Gandy, Kenneth A. Horn, R. Harold Hips,



MRS. J. E. CARROLL

Miss Martha Ann Cronkhite, Richard R. Hanner, Wm. R. Locke, Miss Louise Robinson, Miss Susanne Smith, Paul Duckwall, Delbert Byrum, Eunice (Pat) Floyd, George M. Schreyer, Mrs. Joy M. Scheipers, Miss Evelyn Luther, Miss Carolyn McCarter, Miss Margaret L. Bradley, Jerry Faulkne, Carl H. King, Bob L. Parrish, Rubie Plant, Lena M. Davis, Mrs. Jim Rose, and Barbara Cox.

### Wesley Foundation Activities

The executive committee of the Inter-Conference Commission visited the work at Wake Forest, Cullowhee, Mars Hill, Boone, A. and T. College, Greensboro, and W. C. U. N. C. At Wake Forest we found N. C. Williams and Bob Yount working together cooperatively and with understanding. We found the program difficult to administer because of the distance from the church of the groups being served.

At Cullowhee we found a most harmonious relationship between the church and the college, and also between community and college students. The pastor and his wife, Milford Thumm and Mrs. Thumm, are in their seventh year and are in high favor with the church people, the students, and with the entire college community.

At Mars Hill James M. Thurman and his wife are doing a magnificent job of launching a new church and of endeavoring to minister to more than a hundred Methodist students at Mars Hill College. This situation is worthy of encouragement with financial assistance from several sources.

Boone, like Cullowhee, is growing at a rapid rate. Enrollments are ahead of any previous records and prospects for continued growth are certain. As the number of students increase, the number of Methodist students also increases. Robert Gibson and Preston Hughes are working together harmoniously. Their need is for money and facilities. A lot has been purchased for a Wesley Foundation Building.

It was not possible for the writer to be in the Greensboro meetings. Howard Wilkinson is giving excellent leadership in this work.



DR. GEORGE SCHREYER



# Youth in Action



## WESTERN N. C. CONFERENCE

President: Mr. Kelly Jones  
Duke Divinity School, Durham  
Publicity Chairman: Miss Alice Hobson  
High Point College, High Point  
Director of Youth Work: Paul H. Duckwall  
Box 828, Salisbury

## Waynesville District

On the week-end of October 3 and 4, approximately thirty sub-district officers and counselors of the Waynesville District gathered at the Hinton Memorial Rural Life Center, near Hayesville, for a Training Workshop. Registration began at 9:30 a.m., with the Workshop opening at 10:30 a.m. Joe Leatherwood, president of the Waynesville District Youth Council, presided. The Reverend Stuart Taylor, staff member of the Hinton Center, welcomed the group. The opening worship was led by Donald Garrison, president of the Clay-Cherokee Subdistrict, with a challenging message being brought by the Reverend R. T. Houts, Jr., pastor of the First Methodist Church, Murphy. Following orientation for the workshop by Mrs. E. F. Pepper, District Director of Youth Work, the group divided into five workshop areas:

- (1) Subdistrict Presidents, Vice-presidents, Counselors—led by The Reverend Paul Duckwall, Conference Director of Youth Work, Statesville.
- (2) Subdistrict Secretaries, Treasurers, and Publicity Chairmen—led by Mrs. J. W. Rhinehart, Webster.
- (3) Subdistrict Chairmen of Christian Faith and Christian Witness—led by the Reverend Ben T. Steele, Hayesville, and the Reverend R. H. Nicholson, of the First Methodist Church, Waynesville.
- (4) Subdistrict Chairmen of Christian Outreach and Christian Citizenship—led by Miss Elizabeth Callis, of Central Methodist Church, Canton, and the Reverend Ray Swink, of Oakley Methodist Church, Asheville.
- (5) Subdistrict Chairmen of Christian Fellowship—led by the Reverend Clyde Collins, of Central Methodist Church, Clyde, and Miss Laura Wells, Clay County Rural Worker, Hayesville.

The Workshop Groups met for three and one-half hours each, discussing ways in which each could help make the work of the subdistrict more effective. There was a sharing time following the workshop sessions in which each group reported on what was done during their periods together.

Also, another feature of this sharing time was a report from a "Panel On Purdue" at which time delegates to the National Convocation of Methodist Youth at Purdue University last August shared highlights of the conference.

After supper and a period of good fellowship singing, led by Margaret Swan, of

Franklin, the Haywood Subdistrict led the vesper service. Linda Hipps of Canton, chairman of Christian Faith, was in charge.

A special feature of the Saturday's program was "Mission to Scandinavia," at which time the Reverend Paul Duckwall shared experiences and slides of his trip to Scandinavia on the International Christian Witness Mission last winter.

Directed recreation, led by Miss Laura Wells and the subdistrict chairman of Christian Fellowship, concluded the evenings' program at 10:30. The Reverend Frank Smathers, District Superintendent, led the closing prayer in the friendship circle.

On Sunday morning, following breakfast, the Waynesville District Youth Council was called into session by its president, Joe Leatherwood, of Waynesville. A brief devotional period was led by Linda Evans of Sylva, chairman of Christian Faith for the Jackson-Swain Subdistrict. The minutes of the last meeting were read by the secretary, Donna Cochran, of Canton, and approved. Goals and plans for the district for the year were discussed and approved. A District Youth Rally was planned for June 5, 1960, at Lake Junaluska. M. Y. Fund pledges and payments were discussed in an effort to bring payments up-to-date on the \$1,300 goal which has been pledged. The following recommendations were approved: 1) that each subdistrict draw up a constitution, 2) that each subdistrict elect a publicity chairman responsible for getting out a news-sheet prior to each subdistrict meeting, 3) that the March subdistrict meetings, if possible, be a Training Workshop for Christian Witness Missions to be held in the local churches during the Lenten season. A committee was appointed to investigate the possibility of setting up a filmstrip library in each subdistrict and draw up a list of recommended filmstrips from which each local church might contribute to the filmstrip library. The next meeting of the District Council was set for Sunday, January 24, at the First Methodist Church, Franklin, at 2:30 P. M.

The group attended the World-Wide Communion Service on Sunday morning at Oak Forest Methodist Church, near the Hinton Center. Following lunch, the Reverend Claude Young, Jr., Director of the Center, gave a brief history and interesting facts concerning it. After a brief session of the Council and closing meditation led by Ann Heafner of Franklin, chairman of Christian Faith of the Macon Subdistrict, the group adjourned and was homeward bound by about 3:00 P. M. The Workshop

was a wonderful weekend of fellowship, learning, planning, and worship together, in this beautiful setting on Lake Chatuge.

Mrs. E. F. Pepper, Jr.  
Waynesville District  
Director of Youth Work

## Calling All Citizenship Chairman

A "natural" MYF project in the field of Christian Citizenship is scheduled for every local Methodist Church on Commitment Day, December 6, 1959. The Commitment Day theme has been broadened to include gambling, narcotics, and pornography—as well as alcohol.

ALCOHOL has robbed more than 5,000,000 Americans of the freedom to control their actions: These are our nation's alcoholics, compulsive drinkers, dominated by alcohol.

GAMBLING is an addiction for thousands. Even petty gambling and charity bingo can become obsessions as persons lose needed funds and self-control in the something-for-nothing search.

NARCOTICS addiction continues to plague thousands. Youngsters seeking new thrills, adults in search of an escape from reality are trapped by a habit almost impossible to break.

PORNOGRAPHY and salacious literature flood the newsstand. Sex is sold as a commodity over the drug store counter. This nation-wide obsession traps men's minds in an unreal world where higher values are pushed aside in appeals to basic instincts.

These are social evils with which every Citizenship chairman should be concerned. Talk with your pastor about the observance of Commitment Day in your church. Offer him the backing of the whole MYF. Decide in your youth council how best to urge the full participation of every youth in making Commitment Day more meaningful this year.

## Needed Overseas Relief

Now is the time to gather clothing and other materials useful for relief of refugees overseas. Materials for relief should be sent to Church World Service, and money should be sent through the Methodist Committee for Overseas Relief, 13th Floor, 475 Riverside Drive, New York 27, New York.

A packet on overseas relief is available free from the Youth Department, General Board of Education, Box 871, Nashville 2, Tennessee. Clothing and other goods should be sent to Church World Service, New Windsor, Maryland. Your help is needed now—Overseas.

## Methodist Youth Fund — District Summary As of October 15, 1959

District	Goal	Pledged	Paid	% Achievement Pledged	% Achievement Paid
Asheville	\$ 1,500.00	\$ 882.00	\$ 302.55	59	20
Charlotte	3,300.00	869.60	440.98	26	13
Gastonia	2,500.00	2,222.40	1,062.84	89	43
Greensboro	3,500.00	1,377.64	396.06	39	11
Marion	1,500.00	1,204.00	202.45	80	13
North Wilkesboro	600.00	344.00	102.00	57	17
Salisbury	2,600.00	2,383.85	510.34	92	20
Statesville	2,100.00	925.85	394.59	44	19
Thomasville	3,500.00	2,494.25	644.41	71	18
Waynesville	1,300.00	1,386.40	268.59	107	21
Winston-Salem	3,000.00	1,974.96	469.53	66	17
Totals	\$ 25,400.00	\$ 16,064.95	\$ 4,794.34	64	19



## We Must Obey God

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Acts 5:17-42

Lesson: Scripture: Acts 5:27-42

With this lesson we begin a series of four with the general title "We Must Decide." The aim of these lessons is to help us see how we make daily decisions that may reflect our convictions and loyalty, or else our lack of these qualities. In the case of the four men we are to study these next few Sundays, we see how Peter, Stephen, Phillip and Paul give us concrete examples of right decisions which had far-reaching results in the history of the Church.

The memory selection for this lesson is: "We must obey God rather than men." (Acts 5:29). The circumstances under which these words were uttered are similar to others we have considered in our study of Acts thus far. It was another instance of the young church running into opposition by the established religious authorities. Notice that it was not the representatives of pagan Rome who opposed them, but people of their own cultural and religious group. How often this happened! New religious movements are often opposed by religious men. A case in point is the bishop of London who opposed John Wesley.

Often we get a rather unhappy picture of the Pharisees in the Gospel records. It is refreshing to see these people in a somewhat better light as represented by Gamaliel, an honored teacher, who stood up in the council (which was about to condemn Peter and the others to death) and said: "Men of Israel take care what you do to these men . . . if this undertaking is of men, it will fail but if it is of God, you will not be able to overthrow them. You might even be found opposing God." It was not the Pharisees who are represented in the Acts as the real enemies of the young church. It was the priests and Sadducees who had the greatest amount of vested interests in keeping things the way they were and therefore, opposed any movement which appealed to the people and weakened the influence of these authorities.

One cannot help thinking of the possible results had Peter and the others simple "obeyed men" in the matter of witnessing for their faith. The movement which later was to become the mighty Christian Church would have died a-borning. A survey of the history of the church would reveal other heroes, saints and martyrs who "counted not their life dear" when faced with the decision to stand fast or yield, but unhesitatingly threw caution and cowardice aside and made their decision to stand fast.

It is easy to write and think about the faithful ones of the past, but what about our situation today? We cannot hope to escape vital decisions any more than could our forefathers. There are many of these decisions we need to make. In fact, we can't escape the necessity of making them. If we say "I'm not going to decide anything one way or the other" we have already decided to escape decision and commitment. There was never a time when we as individuals and as a nation need more to decide who we are and what we are for. There are millions of us who are willing to leave decisions about vital issues to others—to newspapers, radio commentators, advertisers, congressmen, policemen, etc. We forget that what we say and do about any issue will have some effect on the outcome.

This is the quarterly temperance lesson and a very good time to examine our attitudes on the question: to drink, or not to drink? A Carolina doctor recently remarked that the two greatest evils facing mankind are the atomic bomb and beverage alcohol. This discerning physician based his

opinion on the latter from experience in his practice. The leaders of our Methodist Church have always stood firmly for total abstinence. Are we still with them?

## In Memoriam

**PULLEN**—We the members of the Woman's Society of Christian Service of the Burgaw Methodist Church, wish to express our deep sorrow at the passing of our beloved member, Mrs. E. T. Pullen, Sr., who died at the home of her daughter, Mrs. C. F. Davis, Sr., on Saturday, September 26, 1959.

She will be remembered for her loyalty to the church and for her devotion to her family and friends. Her life is, for us, a shining example of Christian living. Mrs. Pullen came to Burgaw early in life as a young bride and resided here continuously throughout her adult life. She identified herself with the Burgaw Methodist Church and was instrumental in organizing the local Woman's Society of Christian Service of the Church. She was active in all phases of church work, and her splendid ministrations will be greatly missed.

Therefore, be it resolved that a copy of these resolutions be sent to members of the family, a copy to the Christian Advocate, a copy to The Pender Chronicle, and a copy recorded in the minutes of the Woman's Society of Christian Service.—Mrs. T. J. Betts, Mrs. R. G. Johnson, Mrs. W. H. Young, Mrs. W. M. Rochelle.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

Religious libraries purchased. Baker Book House, Department NC, Grand Rapids 6, Michigan.

## If you were born before 1900 . . .

. . . let us tell you how you can still apply for a \$1,000 life insurance policy (for people up to age 80) so that you can help take care of final expenses without burdening your family...

You handle the entire transaction by mail with OLD AMERICAN of KANSAS CITY. No obligation. No one will call on you!

Tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Co., 4900 Oak, Dept. L1107C Kansas City, Missouri.

Manufacturers of:

# GOWNS

Pulpit and Choir  
RELIGIOUS SUPPLIES

Church Furniture • Altar Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 44

**National** CHURCH GOODS SUPPLY COMPANY  
821-23 ARCH STREET, PHILADELPHIA 7, PA.

## "Behold, This Stone Shall Be A Witness



unto us: for it hath heard all the words of the Lord which He spoke unto us; it shall be therefore a witness unto you, lest ye deny your God." Joshua 24:27.



Since the days of Joshua, monuments of lasting stone at graves have witnessed our faith in God, our faith in the immortality of the soul and the resurrection of the dead.

Don't overlook the blessed privilege that is ours of placing at the grave a fitting monument of beautiful and durable

## WINNSBORO BLUE GRANITE

"The Silk of the Trade"

Provide now for a lasting Winnsboro Blue Granite monument of true inspirational power at the grave, a witness of our faith in God.

There are many granites which have a surface resemblance to Winnsboro Blue Granite, but do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer"

**Winnsboro Granite Corporation, Rion, S. C.**





Sometime between the hours of darkness and dawn, a shawled figure steals along the street leading to the Home for Unwanted Children. Silently she opens a little door in the wall, gently deposits her burden in a basket she finds waiting there, hesitates a moment, and is gone. No one can fathom the grief and tragedy of that deed. No one knows! No one has seen. The weight of the baby sets off a bell inside the Home to tell the matron that another nameless little one has been abandoned. But what choice was there? None at all . . . only a forlorn hope that someone, somewhere, might care for this helpless victim of hunger. In God's plan, that someone could be you!

For here is the "unwanted" child in Greece waiting for you to say, "I love you. I have food for you, and clothing, which I give to you in the name of Jesus, who said, 'Suffer little children to come unto me.'"

Will you undertake the support of one of these little ones? All they had to eat when our worker visited them was boiled potatoes without any butter or oil. And in the United States we have \$9 billion worth of surplus which costs the Government \$1 billion a year just for storage. The American Mission to Greeks, Inc., is registered with the International Co-opera-

# "UNWANTED"

Yes, there are "unwanted" children! Not because of lack parental love . . . not because of social or governmental indifference . . .

**"Unwanted"**  
**Believe It or Not,**  
**Because of Lack of Food!**

tion Administration of the U. S. Government and is used for the distribution of U. S. surplus food. Do you know how much your \$1 can do? It can distribute 148 pounds of food! AMG cares for 7,000 needy children. Won't you care for just one by taking on its regular support at only \$15 a month? A beautiful folder with the picture of your child is waiting to be sent to you. It contains 12 envelopes, one for each month for your convenience. There will be personal correspondence with the child. Or you can provide a gift of food for hungry little ones by sending your contribution.

Write to:

Rev. Spires Zodhiates, Dept. NC  
**American Mission to Greeks, Inc.**  
P. O. Box 423, New York 36, N. Y.

## AMERICAN MISSION TO GREEKS:

- ☐ I wish to "adopt" a child for one year, at a cost of \$15 a month (\$180 a year.) Please send me the picture folder.
- ☐ Enclosed is payment for the full year.
- ☐ Enclosed is payment for the first month
- ☐ I cannot adopt a child, but I want to provide some U.S. surplus by giving \$\_\_\_\_\_.
- ☐ Please send me literature about your work.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_

Gifts of any amount are welcome.  
They are fully tax deductible.



## IN PASSING

### *Deadwood Methodists*

The new minister had just come on the scene and one of his first duties was to make careful study of the church roll. When he did so, he found that he had several hundred more figures than he had members. While the congregation was supposed to consist of a thousand persons, the most careful search failed to turn up the names of more than 700. Puzzled and confused, he went to his district superintendent and told him that he planned to prune the roll.

"Don't do it," said the superintendent emphatically.

"Well, why not?" asked the pastor. "If they are nothing but numbers which stand for nothing, why not get rid of them? Why tell the Conference that we have a thousand when we only have 700?"

The superintendent couldn't explain, but he hinted that it would be much better for the preacher's record if he left those 300 zeroes on the list. "If you are bound to cut them off," he said, finally, "please wait until I leave the district. It will ruin my report."

Sounds like a bit of fiction, doesn't it? But it really happened.

Then there was the case of the "barren church" which improved its record by an ingenious sort of scheme. Failing to take in any new members on profession of faith for this small church, the pastor was advised by someone in authority to ask a prospective joiner to one of his other churches to put his membership in the "barren church" until after the report was made up. Then his name was transferred to the proper roll.

### *There Must Be A Limit*

A popular newspaper column, called "Today's Children," recently told of the experience of one father who had succeeded in training his children to observe "limits." Whenever they wanted to go out for the evening, they always asked, "What's the limit?" and the father or mother set one which was reasonable and which afforded a little leeway.

It all started, explained the parents, when the children were little and had to be trained to stay inside the yard fence, which was the limit of their wanderings. As they grew older, other limits seemed natural and were observed, with a minimum of grumbling.

Did having limits upset the children, make them neurotic, or frustrate their little egos? On the contrary, said the writers of the column, the rule of limits made life much easier for the family and, at the same time, helped the children to think for themselves when the time came to set their own personal limits on what should be done.

Hundreds of persons are killed each year on the nation's highways because they refuse to accept limits and follow the rules. Many of these are products of a kind of education in home and school which says

that every child and adult must make their own rules.

Which reminds us of the story of the busy mother who had set her small daughter the task of minding the baby in the back yard. Hearing a wail of anguish, she asked Mary what was the matter with the Baby.

"He wanted a bee," reported Mary.

Not paying much attention, the harried housewife answered, "Well, let him have it."

And the answer came back, "That's just the trouble, Mother, he's got it."

It may be possible to let a child explore all possibilities, including bees and rattle-snakes, and find out for himself. But the casualty rate is mighty high.

### *No Beginning And No Ending*

Most of us can remember when scientists were smug fellows who handed down opinions with the air of supreme court justices. But not now. Like the justices, they have become used to being reversed by later decisions.

A British scientist, Dr. Fred Hoyle, recently calculated that the Milky Way was at least 10 billion years old, and an American astronomer came up with the conclusion that there is considerable doubt about the truth of the Big Bang theory which supposes that the Universe resulted from the expansion of one highly compressed atom of matter. Thus it seems possible that we will come back to the Biblical theory that the universe has always existed and will continue to exist, with no beginning and no ending.

Theologians may easily accept this statement. The "universe," seen in this manner, means, essentially, God, and God, we believe, was uncreated but creating. "In the beginning, God..." wrote the author of Genesis, and no one has succeeded in proving him wrong.

God created the world, says the Biblical account. It did not come to being as an accidental collision of two particles of matter or the eruption of a highly compressed atom. The mind of God was back of the universe, back of created worlds.

In a day of constant change, advancement or deterioration, it is good to believe with the simple soul who sang, "God don't never change." Somehow, the world seems brighter when we accept the fact of God.

### *Ants And Anti-freeze*

Scientists have discovered that the lowly ant has more sense than some humans—in one respect. He never forgets his anti-freeze when winter comes.

Glycerol, the first cousin to ethylene glycol which is used in many anti-freeze preparations, is, it seems, secreted in the bodies of ants who live in the extremely cold climates, and when winter comes the little insect blithely goes about his business, knowing that his radiator won't burst.

Now the ant really doesn't have a brain, to speak of, and all this is entirely automatic. He doesn't have to think about it. The thinking was done for him millions of years ago when he was created.

Yes, there must be a God somewhere.

♦ ♦ ♦

No problem is too great for His power or too slight for His love.

## Do You Have A Favorite Sin?

By DAVID JUSTVIC

"A favorite sin? Of course not! Whoever heard of such a thing? I hate all sin, what it means and what it stands for, let alone having a favorite one." Similar words may have come to your mind as you thought about having any sin in your life.

But wait a minute! Let's look a little closer at this favorite sin business. Could it be possible that we have sin in our lives which we haven't discovered—or that we don't want to discover? Let's do a little introspection. It is of vital importance to be able to discover this sin.

First of all, our favorite sin is the one with which we most hate to part. When the rich young ruler came to Jesus and asked what he should do to obtain eternal life, Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come and follow Me."

More than likely, the young man didn't realize that love of wealth was his sin, yet it kept him from following Christ. For when he thought about parting with his money, "He went away sorrowful: for he had great possessions."

Our favorite sin is also the one we are most irritated about if we are rebuked concerning it. No, favorite sins must not be touched or their fond friends become angry. We may have been easily led into this sin, but it is very hard to part with it. Why, we even give up other sins for our favorite one. Who ever heard of a covetous person being extravagant, or a hypocrite staying home from church?

It was Paul who said in his letter to the Romans, "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof." Yet we spend our money, energy, time and talents on this favorite sin. Who are we as mere mortals that we should deny Christ and Christianity these blessings that were given to us by the Creator? If God was good enough to give us talents, shouldn't we use them for the bettering of His Kingdom? If God gave us material wealth to support ourselves and our families, isn't it the least we can do to support His work?

Maybe now you've found something in your life that shouldn't be there. Something you didn't want to discover because it is too hard to part with. Did Paul say, "I can do all things *except one* through Christ which strengtheneth me"? No, of course not. Did he say, "I can do all things *but give up my favorite sin* through Christ which strengtheneth me"? No, of course Paul said, "I can do *all things* through Christ which strengtheneth me." No exceptions. No buts. No holding out for a favorite sin but a full, complete consecration of Jesus Christ.

Yes, we may have our favorite sins, but let us give them up for God so that we may be cleansed thoroughly and washed whiter than snow. Let us lay our lives on the altar of sacrifice and let God reign supremely in our lives.

If we do these things we shall be pure. "Blessed are the pure in heart, for they shall see God." Will you keep your favorite sin, or will you see God?



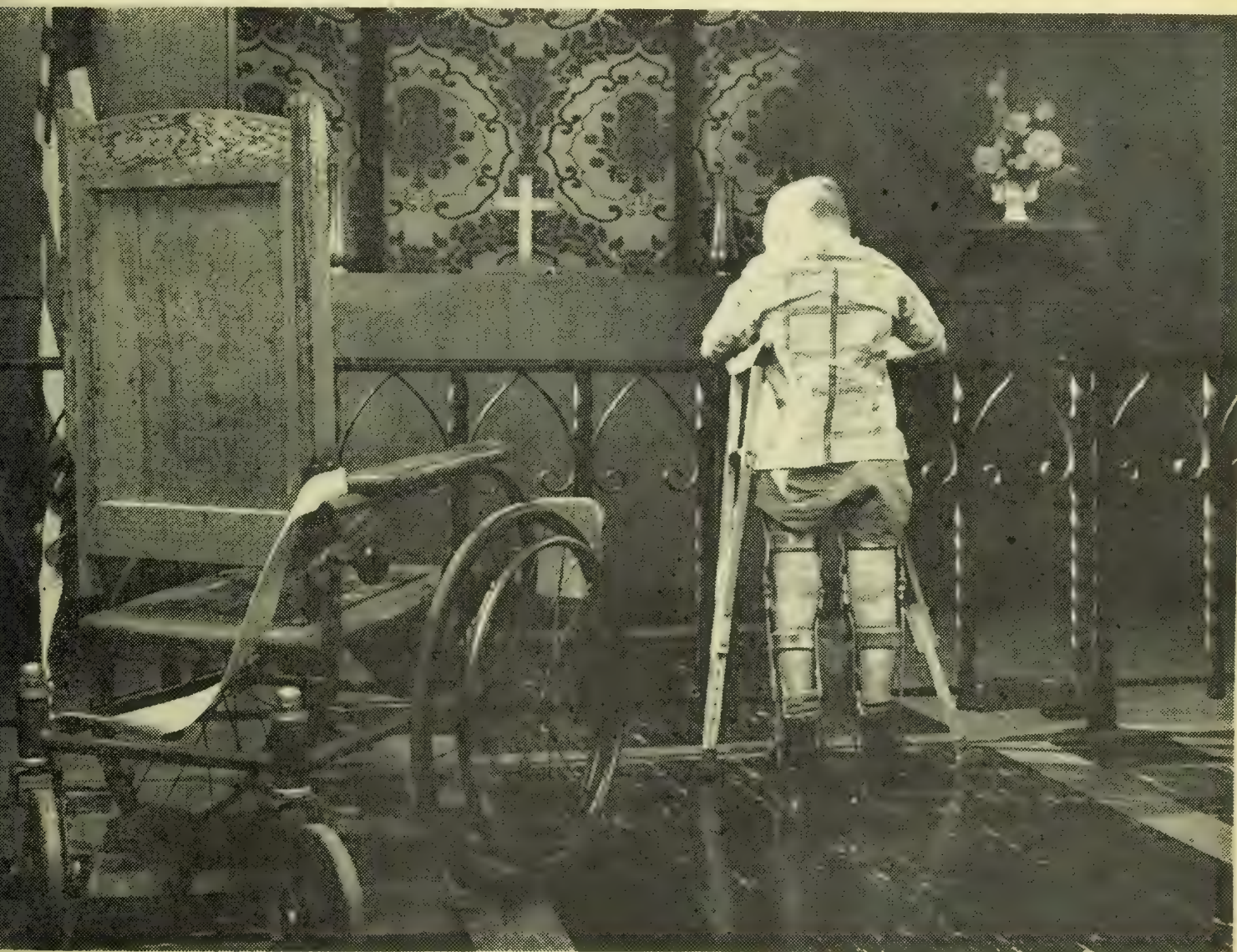
# NORTH CAROLINA Christian Advocate

DS  
DUKE UNIVERSITY  
LIBRARY  
DURHAM, N.C.  
DEC 17 1959

November 12, 1959

Volume 104

Number 45



*Rex Alwin Jones, 6, son of Thurman Manuel Jones, of Sylacauga, Ala., finds solace in the non-denominational chapel of the Crippled Children's Hospital, Birmingham, Ala., where he is a polio patient. Rex, who is being helped by The National Foundation through the New March of Dimes, was stricken in May 1955. Even though he has an involvement of the lower extremities, he receives particular satisfaction in leaving his wheel chair for these daily devotions.*



## Letters to the Editor

### "A Degree of Deception"

Dear Dr. Marshall:

I offer my hearty congratulations to you for your sharp criticism of irresponsible advertising in your editorial titled "A Degree of Deception and a Breach of Public Faith," (October 22) Certainly truth and honesty should be requirements for the medium of television, which goes a long way—entirely too far, I think—in molding public opinion and public acceptance of things that are a little shady.

I agree with you heartily also concerning the disgusting scandal of the rigged quiz shows. I will go even farther on that one. All forms of the "get-rich-quick" business on television disgust me. It is my hope that the one good thing which may come out of these scandals is that the public as a whole will become fed up with all of these shows, and something worthwhile will replace them.

Incidentally, in another vein of thought, I appreciate your sending me the *Advocate*. It is a vital link for the military chaplain, who is physically so far away from his home conference. As a member of the North Carolina Annual Conference, it is good to know what is going on and "who's keeping the store."

Yours faithfully,  
WILLIAM B. STARNES  
Chaplain (1st. Lt.) U. S. A.  
Battalion Chaplain

### Never Dull

Dear Editor:

Just a note of sincere thanks for your faithfulness to duty in the *Advocate*. It never gets under any spell of dullness or monotony.

My spirit is moved very much by your "Total Enlistment or Entire Consecration" article this issue. It lays the "axe at the root of the tree."

Much evidence there is of an ailing Methodism; many "chickens are coming home to roost." The Methodist movement was given such powerful projection into the epochal eighteenth century that its momentum has largely carried it ever since. But now that is spent force; we are on our own. Your excellent 'diagnosis' confirms this sad reality.

The "Total Enlistment" idea is fine; and its plan

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

ROMNEY PITT MARSHALL ..... Editor  
O. D. PARK ..... Managing Editor  
ELIZABETH WHISNER ..... Children's Editor  
BETTY DEAN ..... Circulation  
HENRY E. GIBAT ..... Manager, Piedmont Press  
Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.50 a year. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.

is well conceived, etc. But Methodism was born under the Holy Spirit's power, not under any human plan. It was God's "plan," and it can still make our movement effective.

Blessings on you and the *Advocate* "family."

Sincerely,  
GROVER C. GRAHAM

♦ ♦ ♦

## Fire Destroys Maylo Church in Gastonia

A wind fanned fire that started in the attic destroyed Maylo Methodist Church in East Gastonia Sunday afternoon.

The red brick church, built in 1922, was a complete loss. Only two walls were left standing, and they were pulled down by wrecking crews.

The loss was estimated at \$100,000. The church has \$75,000 of insurance to rebuild with.

"We'll definitely rebuild," said the pastor, the Rev. G. Howard Allred, standing beside the smoking ruins next morning.

The fire was discovered at 1:30 p.m. in the attic of the sanctuary on the Ranlo-Spencer Mountain Rd., less than 90 minutes after the Sunday morning worship service was over.

Only the kitchen was left standing. This room is in a corner that escaped the fire.

As the congregation trooped into the Ranlo School auditorium Sunday night, one member said: "Now we're back where we started." The church started in 1918 in the Ranlo School auditorium.

There were no injuries during the fire. A half-dozen firemen were overcome by smoke and had to have oxygen.

## In Memoriam

DANIELS.—The Woman's Society of Christian Service Friendship Methodist Church wish to pay tribute to Mrs. Bertie Daniels, who died on August 19, 1959. The society has truly suffered a real loss in her death. Everyone found in her a friend, helpful and loyal. All were strengthened by her prayers, and unselfish devotion. The influence of such a life will abide with us. She was a true example of a Christian life, dedicated to the service of Christ and humanity.

Be it resolved that we, the members of the W.S.C.S., do hereby record this expression of sorrow, and pray God may comfort and bless each member of her family.

Be it further resolved that a copy of this be recorded in the minutes of the W.S.C.S., and a copy be sent to the North Carolina Christian Advocate. — Respectfully submitted, Mrs. J. L. Harmon.

BUMGARNER.—On a soft spring day in mid-May, Mrs. Pansy Pardue Bumgarner of the Millers Creek Methodist Church and Woman's Society of Christian Service, quietly fell into eternal sleep after a three months' illness.

"Aunt Pansy" was a gentle person. Even after illness became her fate she continued to show a calmness that bespoke inner peace and a close fellowship with God. She faced death with the same sweet serenity which had guided her through life. Her devotion to God, her church, and her family was an

inspiration, and her Christian influence will live long in the hearts of all who knew her.—Mrs. Lonnie Johnston, Chairman, Mrs. Fred Gaither, Mrs. Robert Hayes, Mrs. Ed Bumgarner, Mrs. W. C. Elledge.

## Brevard College

Owned by Western North Carolina Conference

offers  
Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

## High Point Glass & Decorative Co.

For your church windows carefully consider what you get—rather than what you get off.  
A. W. Klemme, Pres. & Mgr.  
Box 101 High Point, N. C.

## CHURCH FURNITURE

WRITE FOR free

CONSULTATION  
DESIGNING  
ESTIMATES  
CATALOG

Ossit

CORP. OF VIRGINIA  
BLUEFIELD, VA.

Make the money your  
church group, lodge, or  
civic club needs.

Sell Delicious, Quality

BENSON'S  
OLD HOME  
FRUIT CAKE

75% fruits and nuts

Sliced & Holiday Packaged

\$1 PROFIT PER SALE

Free Sales Kit tells you how,  
furnishes publicity materials.  
Choose the money-maker your  
customers will appreciate.

SEND FOR DETAILS NOW!

Please send details on your  
cake, plan, prices, terms,  
BONUS and \$1,000 SCHOLARSHIP OFFER to:

Name \_\_\_\_\_

Organization \_\_\_\_\_

Address \_\_\_\_\_

BENSON'S  
Box 71 — Athens, Ga.



# Church Extension in the Charlotte District

By HORACE R. McSWAIN

The vigorous and dynamic growth of Charlotte Methodism reached a dramatic and climactic peak in Church Extension on October 4 in the organization of the eighth congregation in two years and its twenty-second new congregation in seventeen years. In this amazing vigor of Charlotte Methodism, of these 34 churches including the twelve churches that were in Charlotte seventeen years ago, twenty-eight are in locations where there were no Methodist churches in 1942. Six of the twelve original churches have relocated and only six Charlotte churches now serve in their same locations of 1942.

In these seventeen years Charlotte and Mecklenburg Methodism has increased its membership by 93% with 5,872 members in 22 new congregations and an increase of 6,859 members in the older churches (which has been a 50% increase for them). No other area of Methodism in North Carolina has shown such tremendous growth. This program of Charlotte Methodism in Church Extension is a part of one of the most extensive Church Extension programs in Methodism. For five years North Carolina Methodists have averaged organizing twenty new churches a year with twelve per year in the North Carolina Conference and eight in the Western North Carolina Conference. No other state in the union has seen such rapid growth in new Methodist churches. The whole of Methodism has averaged only 132 new churches per year for the past eight years.

Beginning with the Church Extension program of the Charlotte City Mission Society in 1942 an average of one church per year was started for fourteen years. In the last two years this mushrooming growth blossomed out marvelously under the leadership of Dr. Walter J. Miller, district superintendent, and Rev. Glenn Lackey, executive secretary of the Charlotte District Mission Society, with these eight new congregations in two years. Dr. Miller's leadership in Church Extension began five years ago when as president of the Conference Board of Missions, he led in the inauguration of the Conference Church Extension program centered in the District Mission Societies.

Charlotte Methodism along with Houston, Texas, and one or two other major cities in America shares the honor of pioneering in Methodism's new era in Church Extension and

of again introducing this great need to the Church. This magnificent achievement of Charlotte Methodism's twenty-two new congregations in seventeen years along with the relocation of six older churches is probably equalled by no other city in America the size of Charlotte. Possibly as many as three or four cities, all several times as large as Charlotte, have equalled anything like this number of new churches in this period.

This has drastically changed the face of Charlotte Methodism.

This excellent program came to its present height of achievement on Sunday, October 4, at 4:30 p.m., with the organization of St. Mark's Methodist Church by Dr. Miller to serve the Clanton Park, Rollingwood and Edgebrook communities. This new con-

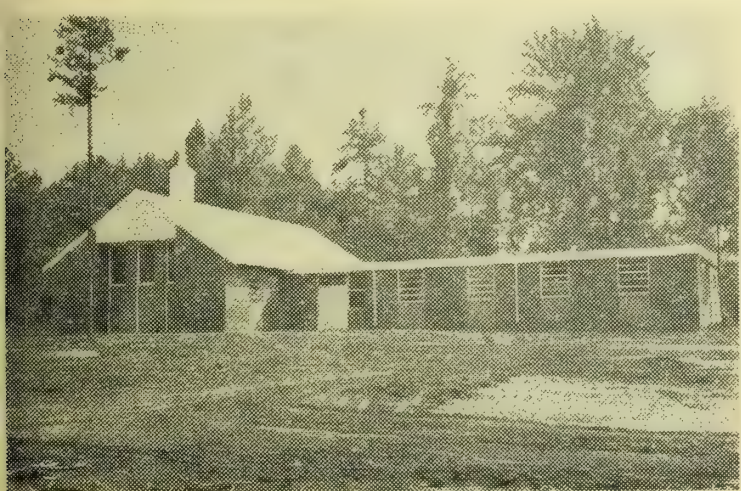


*Officers of St. Marks Church, organized October 4, 1959 with Dr. Walter J. Miller, right front; Rev. Glenn Lackey, left front; Rev. Kenneth Moore, Pastor, 2nd from left.*

gregation began with eighty-eight members—the largest membership of any one of these eight new churches at the time of organization. The Rev. Kenneth Moore, appointed as pastor of this new, rapidly-developing residential area in June, had no congregation and no place for one to meet. Only after the first unit was built by the District Mission Society was the new congregation able to meet on the first Sunday in September with 120 present. A month later, October 4, 135 were present for worship at 11:00 o'clock—"probably more than half the churches in the Charlotte District had for worship that morning," said Rev. Glenn Lackey.

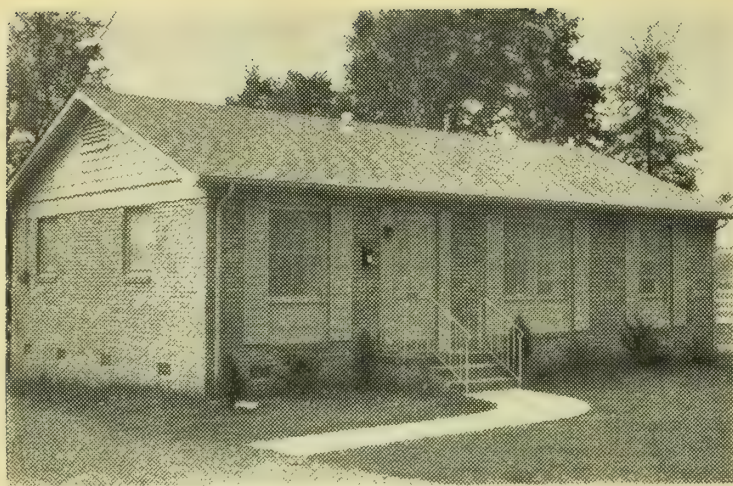
Mr. Lackey, executive secretary of the Charlotte District Mission Society, spoke briefly introducing members of the executive Committee of the District Mission Society, Rev. Horace McSwain, Conference Missionary Secretary, and other guests. He paid special tribute to Mr. Dwight Phillips who gave the land for the new church. Mr. Phillips, speaking to the group, expressed his delight and wonderful appreciation for the fact that the new congregation was organized in this young, new community and was primarily composed of young adults in their early 30's with probably not a member 50 years of age. This has been a significant fact—the reaching of young adults—in practically all of the new congregations in the new residential communities.

Dr. Miller held a quarterly conference after constituting the new pastoral charge and the church adopted a general and conference benevolence program of \$423.00 including Advance Mission Specials in all Four Lanes of Service. The church's budget



*ST. MARKS CHURCH, organized October 4, 1959*





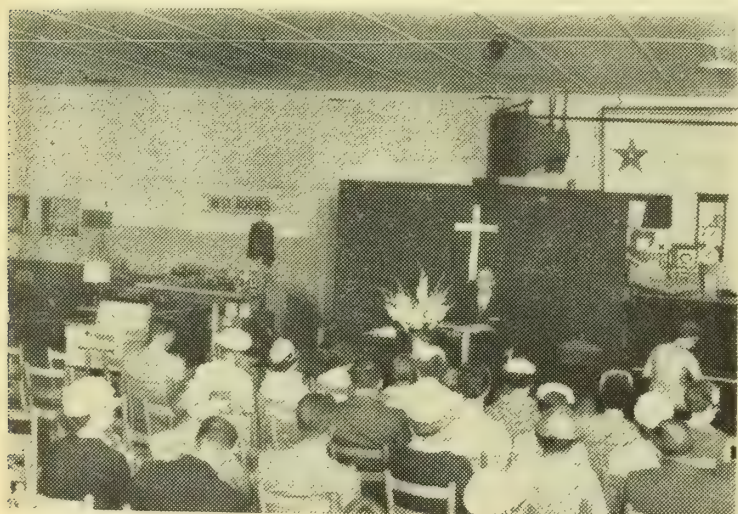
*St. Marks Parsonage*

for the year was almost \$4,000.00 for completing the church and furnishings.

Christ Church was organized August 30, 1959, with forty members in the Coulwood Community Building with the very able leadership of the Rev. George Rudisill as pastor, who had previously served as Director of Adult Work in the Conference Board of Education. Mr. Rudisill, appointed to the new opportunity on June 14, began meetings with the new congregation June 22. It already has a Woman's Society of Christian Service with 22 members and a church budget for the year of \$4,500.00. There was not even a church site to which the pastor was appointed, but only three communities to serve—Coulwood, Oakdale Forest and McClure. A choice four-acre lot is now being purchased in a central location for serving these communities. A large portion of this area consists of new bulldozed roads for the building of new homes in the near future.

The Tuckaseegee Road Church, organized on August 9, with the Rev. Douglas Beard as pastor, is the third of these new churches organized in a period of less than two months August 9 to October 4, 1959. The Rev. Douglas Beard was appointed June 14 to this opportunity with only a five-acre lot owned by the District Mission Society. This lot is ideally located in the immediate vicinity of the West Mecklenburg High School, the Wilson Carr Junior High School and the Tuckaseegee Elementary School.

On August 9, the church was organized in an old airplane hangar (where it had been meeting) that is now used as an auction warehouse. The congregation had had its first meeting on May 17 under the leadership of the Rev. Glenn Lackey. There are 45



*Tuckaseegee Road Church congregation meeting in old airplane hangar now an auction warehouse. Organized August 9, 1959.*

members in the church with a Woman's Society of Christian Service with 20 members. The church rents its parsonage.

The Tuckaseegee Road Church is in a community that has grown slowly through the years, with considerably increased residential building in recent months. Many members of this church are members of other Methodist churches in Charlotte but desire a church in their community. One had been a member of another Methodist church for 53 years and wanted to help organize a church in her community. While these members continued in other Methodist churches, far more Methodists joined a local church of another denomination.

The St. Andrews Church on Reid Road in South Charlotte was organized on April 12, 1959, with 63 members and now has 88 members with the Rev. William Butler as pastor, who was appointed in June. The Rev. Glenn Lackey had worked with the congregation beginning in January with the first meeting on April 5.

The site was bought by the District Mission Society when there was hardly a house in sight in December 1957, next to a proposed school site. In September 1958, the new school opened with 700 pupils from the neighborhood with people moving in by the hundreds in new homes being constructed.

The St. Andrews Church has every family as a member of the \$10.00 Club. In the unique financial program which they have



*ST. ANDREWS CHURCH, organized April 12, 1959*

the members give not to a budget but to a challenge to be honest with God and give sacrificially 7% of their gross income, not to a goal or to a budget but to God.

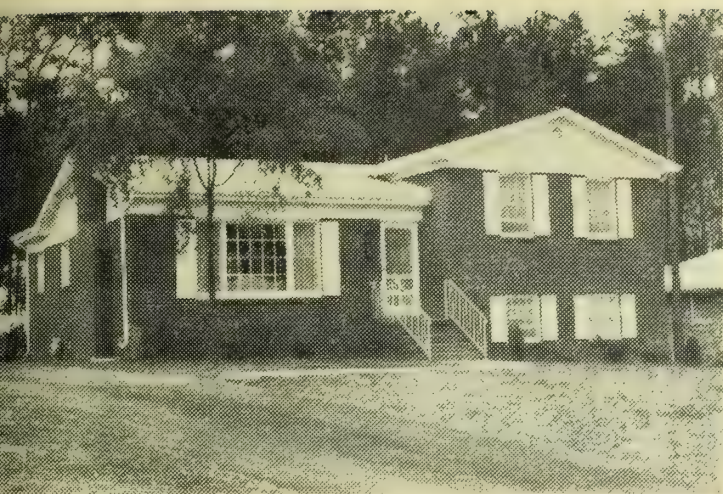
This new church has an MFY. A total scouting program is being organized including Boy Scouts, Cub Scouts, Brownies and Girl Scouts, and a children's fellowship for 10 and 11 year olds is being organized.

The Blair Road Church, organized February 1, 1959, in the Mint Hill community, is the first rural Methodist Church in Mecklenburg County organized in over 30 years. The first meeting of this church was held September 28, 1958, by the Rev. Glenn Lackey. The Rev. R. L. Poindexter, Jr., a layman, was licensed to preach and appointed pastor. There were 30 charter members of the church and at present there are 42 members with an MFY of 18 and WSCS of 17 members. The congregation meets in a rented building. A three-acre church site has been purchased and the District Mission Society is eager to get a first unit on this site.

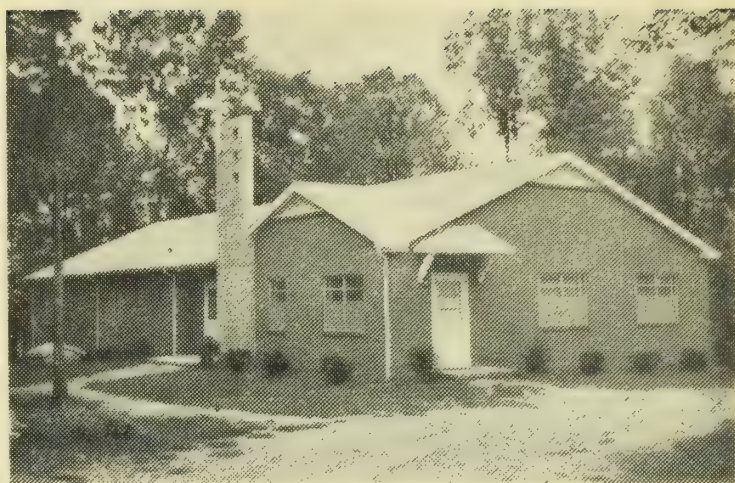
In this church the majority of its members are probably 50 years of age. It has reached a large number of people in this more established community who had lost vital contact with the Church. The nearest Methodist church is eight miles, which gives a population of 8,000 to 10,000 people in the area being served.

The Rev. George Winecoff was appointed to a vacant lot at Conference in 1958 in the Amity Garden section of Charlotte on U. S. Highway No. 74. This, the Cokesbury Church, had its first





*St. Andrews Church Parsonage*



*EPWORTH LANE CHURCH, organized October 13, 1957*

meeting of the new church members on July 20, and they began meeting in the chapel of the Methodist Home. On September 14, 1958, the congregation was organized in the chapel of the Methodist Home, the second new church organized in the Methodist Home Chapel—the first, St. Luke's in 1953.

The church, with 82 charter members, now has 108 with an MFY of eight members, a WSCS of 32 members. Last year's church budget was \$10,000.00, and they have a parsonage costing about \$17,500.00.

The Cokesbury Church, as other new churches in new residential developments, found that it was made up primarily of young adults. No person had ever held office in any Methodist church or any other church before, and this was the first adult experience of many of these young adults.

This church gives a picture of the members being reached by these new churches in new developments in Charlotte. Of 108 members, 62 have come from other Methodist churches, 27 on profession of faith, 10 from Baptist churches, 4 from Presbyterian, 3 from A. R. P. and 2 from Evangelical and Reformed.

The 108 members have come from: Ohio and Alabama, three families each; South Carolina, four families; Tennessee, Texas, Pennsylvania and Virginia, one family each; other North Carolina cities—Asheville, China Grove, High Point, Kannapolis, Laurinburg, Lexington, Lumberton, Monroe, Oakboro, Raleigh, Salisbury, Shelby, Waxhaw, Winston-Salem, Albemarle, Norwood and Richfield.

The Epworth Lane Church on the Concord Highway was organized October 13, 1957, in a P. O. S. of A. lodge hall with

the first meeting on August 11. Sunday School classes met around pool tables. Mr. Luther Taylor, a layman in the new church was licensed to preach and became the first pastor. He sold his business and now gives full time to this congregation. Epworth Lane Church is serving a community where there was no significant ministry by any church—something of a “No man's land” which is rapidly developing into a Methodist community. Beginning with 25 charter members it now has 76 members, an MFY with 12 members and a WSCS with 32 members. The budget this year is \$3,681.25. Their first unit is on a four-acre site given by the Charlotte District Mission Society.

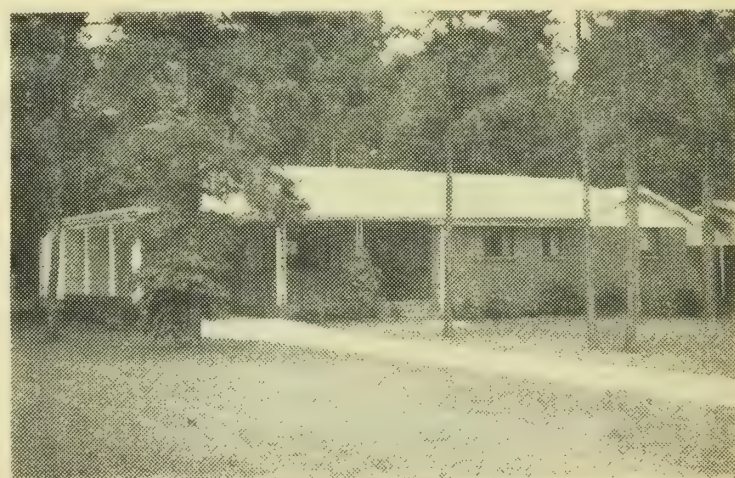
The Aldersgate Church in South Charlotte with the Rev. George P. Robinson as minister, was organized October 29, 1957, with 52 charter members. The church has now grown to 175 members, 25 members in the MFY, 46 members of the WSCS and 30 members in the Methodist Men's Club. The first meeting of the congregation was held August 28, 1957, only two months before organization. In the past summer there was an average of 185 in attendance at the Daily Vacation Church School.

In two years they outgrew their first unit and constructed their second unit at a cost of \$32,000.00 which included brick veneering the first unit. This second unit serves as a sanctuary and fellowship hall and will later become the chapel. They anticipate and are planning for their next unit which will cost about \$100,000.00 on their spacious 4½-acre lot. Their present budget is \$10,400.00. This church now has six young men who are planning to enter the ministry.

These eight new churches alone are expected to show an increase in membership of about 500 to 550 this year which will be

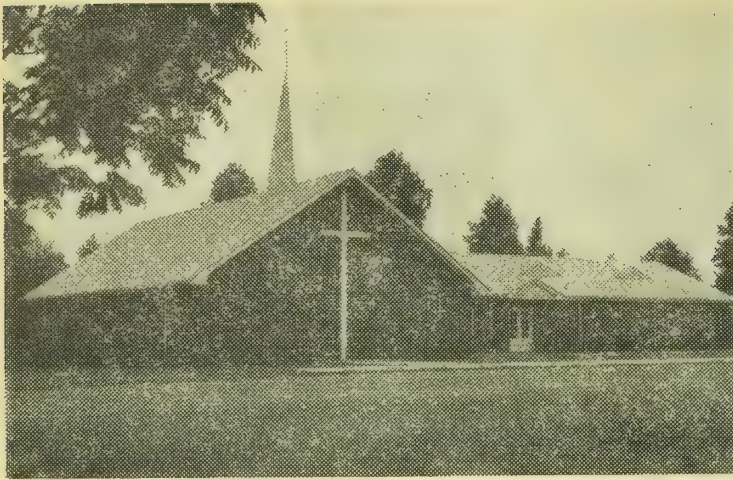


*COKESBURY CHURCH, organized September 14, 1958*



*Cokesbury Church Parsonage*





Aldersgate Church, organized October 27, 1957

an increase half as large as the whole Annual Conference showed for the last Conference year!

The District Mission Society has spent for property and buildings about \$240,000.00 in these two years for these eight new congregations and about \$83,000.00 of this went for lots. Some of this was borrowed, to be repaid over a period of time.

In its seventeen-year program the District Mission Society has spent about one half million dollars in the Church Extension program. In addition to this, some forty or fifty thousand dollars has been given by individuals. The total value of the property (parsonages, land and buildings) of these 22 new churches is now two and a quarter million dollars with an indebtedness of only \$609,000.00.

Of these 22 churches seven now have pastoral salaries over \$6,000.00 and two have salaries between \$5,000 and 6,000.

The initial gift with which the District Mission Society began its program seventeen years ago was made by the J. A. Jones Construction Company that over several years ran to some \$300,000.00. Charlotte churches participated in a limited way in this program for the first few years. Five years ago with the Annual Conference program of Church Extension and \$1.00 per member to District Mission Societies the churches in Charlotte entered into this program and have increasingly supported it through the Dollar Per Member contribution and the \$10.00 Builders Club. There are now about 1,000 members in the \$10.00 Builders Club who give about \$10,000 a year toward this program.

Dr. Miller says that the District Mission Society now needs not less than \$100,000.00 to build the first units for Christ Church, Tuckasee Road Church and Blair Road Church.

The opportunities for Church Extension have not yet been met in Charlotte, according to the Rev. Glenn Lackey. He says they



Aldersgate Church Parsonage

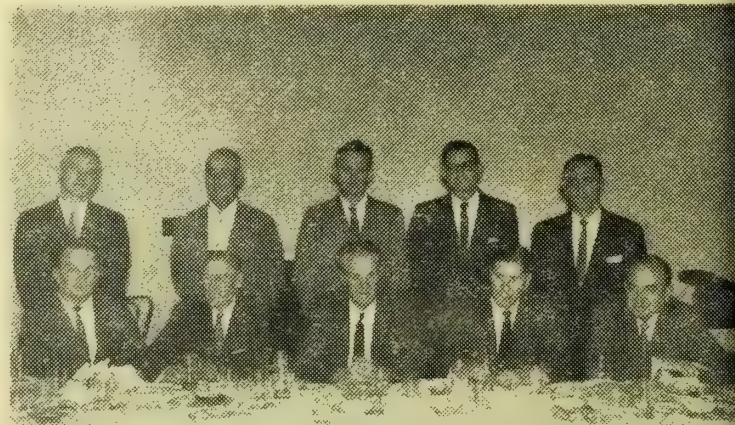


Aldersgate Church on organization Sunday

need to start three or four more new congregations now and purchase lots in areas where the development will be springing up in the next few years.

The growth of these 22 new churches has been so rapid that they are continually under pressure for more space and in continuous financial and building programs. The Kilgo Church, organized in 1944, is now building a new sanctuary to cost about \$225,000.00 and has just dedicated an educational unit costing \$125,000.00. Providence Church (1954) recently completed a \$175,000 educational unit. Commonwealth Church (1946) has recently completed its third building program with an educational unit of \$60,000.00. Grace Church (1954) is now building a \$125,000.00 sanctuary, its third building. St. Paul's Church, (1947) recently completed a \$125,000.00 sanctuary. St. James Church (1943) has recently completed a \$75,000.00 program of enlarging and renovating its sanctuary and adding educational space. St. John's Church (1942) recently completed an educational unit costing from \$60,000.00 to \$75,000.00. Mouzon Church (1943) completed its sanctuary with educational space a couple of years ago at a cost of over \$100,000.00.

Calvary Church relocated about ten years ago and now has property and equipment valued at \$327,000.00. Memorial relocated about eight years ago and has just completed a new sanctuary and educational building costing \$190,000.00 with remodeling of their old buildings. Belmont Park Church which was relocated several years ago now has property valued at \$263,000.00 and is now considering additional building for needed space.



Pastors of 8 new churches organized in last two years with Dr. Walter J. Miller, Dist. Supt. and Rev. Glenn Lackey, Executive Secretary District Mission Society. Front row (L to R): Rev. George Robinson, Rev. Luther Taylor, Rev. Lackey, Rev. George Rudisill, Dr. Miller. Back Row (L to R): Rev. Douglas Beard, Rev. R. L. Poindexter, Jr., Rev. Bill Butler, Rev. Kenneth Moore.





# Boys and Girls

ELIZABETH WHISNER, Editor



## A Gift for Someone Special

By GRACE CASH

As soon as the letter came, saying Grandma was coming for a visit, Ruth began to plan a gift for her. Daddy had been in the hospital for two months now, and there was no money to purchase a gift. It would have to be something that Ruth could make herself, but she couldn't decide what it would be.

"It will have to be special," Ruth said. A month ago the doctor told Grandma she would have to take a long rest from housework. That was why Grandma planned the visit, and that was why the gift would have to be special.

"Why not give handkerchiefs," Mother asked. "I have some white cloth left in the sewing room."

But Ruth shook her head. "She's such a wonderful grandmother," she said, "and I'll have to think of something more special than handkerchiefs."

Mother thought a while, then said, "When I was a little girl, we made the gifts we gave to our grandmother. We didn't have much money, and besides, she said the gifts we made were much nicer."

"But what could I make?" Ruth asked again.

"Maybe you can think of something this afternoon while I visit Daddy at the hospital," she replied.

After Ruth went to her room, she thought of many things she could give. She could gather a bouquet of roses and tie a ribbon around it, but the flowers would wither and die. She could cut out recipes and make a cookbook, but Grandma was such a good cook that she didn't need recipes.

There was just one thing Ruth could do well, and that was sewing. Everybody said she had a gift for sewing. But Grandma could sew, very fine sewing. Seemed like there was nothing Ruth could give Grandma that she couldn't make for herself, she decided. Oh, if only she had some money to go downtown and shop for a gift!

Then Ruth remembered the Bible verse her teacher had asked her to recite in her Sunday school class the next Sunday. It was a good time to study, now that she was in the house alone. She found the verse, typed on a slip of paper, beneath her Bible cover.

"Neglect not the gift that is in thee," Ruth read. She read it three times and then she knew it from memory. Her

teacher had explained last Sunday that the word *neglect* means to fail to do what we know we can do.

"I know I can sew," Ruth said aloud as she replaced the verse inside her Bible. "That means I must do my best with my gift for sewing." She knew then that she should make a gift for Grandma, and she knew that every stitch she sewed should be her very best.

All that afternoon Ruth worked on a pot holder for Grandma. That night she had finished it, but she kept it secret until Grandma arrived the next day at noon.

Grandma had on her black hat with a matching veil, and pink roses on the brim. But she was wearing dark glasses,

## I TOLD A SECRET

*I told a secret! It wasn't much  
For a little girl to tell;  
And I only told it soft and low  
To my dearest schoolmate, Belle.  
But the silly secret grew and grew,  
And all around it spread,  
Until at least it was hard to find  
The thing I had really said.  
And when I sat in mother's lap,  
With all my troubles told,  
She said 'twas the "Matter great" that grew  
From the "little fire" of old.  
So I learned well that very night  
Before I went to bed;  
And mother gave me a rule to keep,  
And this is what she said:  
"The only way is never to say  
A word that can offend,  
Not even close to the listening ear  
Of the dearest schoolmate friend!"*

—From *Religious Herald*

and she looked very tired. No wonder the doctor had told her to rest, Ruth thought.

After Grandma had asked about Daddy and everyone she knew, Ruth gave her the pot holder. Grandma turned the red and black quilted square over and over, and her face crinkled with smiles. "What a smart girl you are," she said. "The doctor stopped me from sewing, but now I'm not worried. Ruth can take care of all the little things I need, for she has such a fine gift for sewing."

And then Ruth knew that she had made a very special gift, better than anything money could buy. Her gift had made Grandma happy, and somehow she looked less tired.

"I'll do my very best sewing for you," Ruth promised Grandma.

And Ruth promised God that she would do her best sewing every time she picked up her needle. She knew now that all good gifts are from God, and that only our best is good enough. — *My Pleasure*.

## EVEN IN AMERICA

He wasn't the best boy in the class. He wasn't the brightest. He wasn't the cleanest.

When the children came back from their hour out of the schoolroom for weekday religious education, he came up to the teacher, quite breathless with excitement. There was an urgency in his voice.

"Say, teacher, I learned something new today," he blurted out.

"Well, that's fine! What did you learn?" asked the teacher, trying to feel some of the enthusiasm this lad rarely showed.

"I learned that Jesus was really a person, and that he loves everybody—even me."

The teacher was a little stunned, but accustomed to expect anything from youngsters, she started to ask him a question. Before she could say anything he hastened to add, "Yeah, before today I thought 'Jesus' was just a bad word." — from *Indiana Teacher*.

## THE MINISTER AND HEAVEN

It was little Muriel's first time in church, and she was somewhat awed by the solemnity of the occasion.

"Mama," she whispered during a brief pause in the service, "does the minister live here, or does he come down from heaven every Sunday?"

## BIBLE QUIZ

1. In what country did Job live? .....
2. In what land did Cain dwell? .....
3. Where was John when he wrote the Book of the Revelation? .....
4. In what city were Paul and Silas when they sang and prayed at midnight in a prison cell? .....
5. To what city was Saul traveling the day he was converted? .....

### Answers to Last Week's Quiz

1. Jesus, Matthew 18:2
2. Solomon, Proverbs 22:6
3. Sarah, Genesis 18:12
4. Pharaoh's Daughter, to Moses' mother Exodus 2:9
5. The coming Messiah, Isaiah 9:6



# EDITORIALS

## Old Time Methodism and A New Book of Worship

One of the items up for consideration by the 1960 General Conference will be a proposed revision of the *Book of Worship*, which was adopted by the General Conference of 1944 and published in 1945. The Commission on Worship has worked for three and one-half years on the revision which will be presented to the coming Conference. Most ministers who have used the book will agree that there is room for revision, although the present volume was a great step in the right direction.

According to Bishop Edwin E. Voight, chairman of the Commission on Worship, the revised Book of Worship will contain many changes which he feels will be helpful. Chief among these changes is the elimination of several of the Orders of Worship and concentration upon only two. One of these is an adaptation of the historic Order for Morning Prayer, which Wesley sent over to this country and which was adopted by the first Methodist conference in 1784. This is recommended for use, but there is provided a simplified Order which may appeal to the churches who hesitate to try the more liturgical Morning Prayer.

The Commission is to be congratulated in their decision to encourage the use of the Wesleyan form in our churches. It is unfortunate that it has been so long neglected. For many years it was left out of the *Discipline* and *Ritual*, and some Methodists think of it as a modern innovation which is to be rejected as "too formal." Can you imagine Wesley preparing something for his American friends which would encourage formality and deadness in worship? We can't, and a careful reading of the "Sunday Service" shows that its supposed formality consists in the fact that it puts down on paper many of the things which the usual minister does without thinking or worrying about. Prayers, scripture readings, short exhortations and salutations are a part of every service, and most worshipers think of these as essential and not at all formal. But when they are put down in black and white, the congregation may look at the two-page Order of Worship and shudder at the thought of such a "long service."

Actually, as Bishop Voight points out, the service will run well within the limit of the traditional one hour—if the minister spends no more than twenty-five



*HOLY SPIRIT, I think Thee for all Thy work of grace within my heart. Forgive me that I have been so often deaf to Thy whispered calls; forgive me that I have sometimes resisted Thee, often grieved Thee, All but quenched Thee. Yet in mercy Thou dost not leave me to myself. Still teach me to pray. Show me my deepest needs; bring me into loving sympathy with the needs of others; help me to take my part in that ministry of intercession in which, prompted and helped by Thee, the Church carries on her heart before God the burden of the world's sin and sorrow. Amen.*



minutes in preaching. (If there are many preachers who need longer than this we haven't heard them recently.)

May we point out one thing which is seldom understood. It is in reference to the two sections of "versicles" which appear in the service. We have heard criticism that this is formal. Let us see if this is true.

The first (found on page 507 of the *Hymnal*) follows the Lord's Prayer and precedes the singing of the Venite (which is the 45th Psalm with a Latin name).

Here is a very ancient bit of "business" which goes back to the earliest Christian worship. It is a short prayer by the minister: "O Lord, open Thou our lips," and a response by the people: "And our mouth shall show forth thy praise." Then follows a second set consisting of a joyful (and very Methodistic) exhortation or ejaculation: "Praise ye the Lord!" by the minister, and an equally happy response by the congregation: "The Lord's name be praised."

Now if that is being formal, we'll eat our editorial hat!

Can you imagine what this homely little bit of repartee was in the beginning? You can, if you try, and if you think of a fervent group of Christians who loved to praise the Lord so much that they always broke into the service with a shout of thanksgiving to God for his goodness. That's all it is.

Put it in modern language and you have this very informal exchange which sounds as if it might have originated in a campmeeting:

The Preacher: O Lord help us to sing your praise.

The People: And we will speak of your glory.

The Preacher: Praise God!

The People: Hallelujah!

Now there may be many people who are so formal that they don't like to say such happy and childlike words on Sunday morning, but certainly they are not old-fashioned Methodists.

Look at the next set, which follows the Apostles' Creed, in which the congregation has declared its faith:

The Minister: The Lord be with you.

The People: And with thy spirit.

The Minister: Let us pray.

Now here is a beautiful little interchange of blessings in preparation for the Collect (prayer) for Grace and the minister's morning prayer for his people. Do you get the picture?

Here again is a little breathing space, a little let-down from the high peak of worship in which we have sung or said the 45th Psalm, read the Psalm for the day, sung the Gloria Patri, heard the Old Testament Scripture lesson and the New Testament lesson, sung another hymn and said the creed. We have been, or should have been, on the mountain top. Now we are ready to talk with the Father whom we have praised. It is fitting that this should be a tender moment of communion between the minister and his people, as well as with God. He is about to pray to the Father in Heaven for his people and their needs. But first let him speak a word of love to the men and women, boys and girls, before him.

And so he says tenderly, and never formally, the blessing which we might in all reverence put into modern speech in this way:

The Preacher: God bless you, my friends.

The People: God bless you, too, pastor.

And then, perhaps with a hint of tears in his eyes, the faithful pastor leads his people to the heavenly throne in prayer.

Looking at the Sunday Service in this way, we can see why John Wesley wanted his Methodist people to use it every Sunday and so ordered them. He did not want them to become dull and dead and lifeless. He did not want them to lose the fervor of their experience. He did not want them to depend upon a preacher to preach to them and a choir to sing for them. He wanted them all to worship God through prayer and praise, to participate fully in the service of the Lord.

And that is what we mean by a "liturgical service."



# DEVOTIONAL

## Emphasis on the View

By RICHARD BRAUNSTEIN

We read in the Book of Proverbs "Where there is no vision the people perish." This does not mean what we see with the naked eye but the values St. Paul had in mind when he wrote "The things that are seen are temporal but the things that are not seen are eternal." In other words, spiritual values.

We could say that the church offers a view. But we think it is better to say that Christianity offers a view. Too often the church has been hedged by tradition. It has shut out what humanity should really see. If we complain that there are too many denominations, as many as 250 somebody has counted, the compensating thought is that there are 250 ways to worship God. This does not discount worship. "Religion is the flame, denominations are the candle."

Many views are limited, narrow. But real Christianity pushes back the horizon. It is one of the most inclusive systems of thought imaginable. It is not something local, insular or provincial. It is addressed to all the needs of mankind. When John Wesley said, "The world is my parish," he gave future churchmen not only a thought to live with but a map to follow. David Livingstone declared, "Every land is my fatherland." The story is told about a dear old soul who complained that her eyesight had not been too good. However, she consulted an *optimist* and now was seeing much better. There is nothing but optimism in the gospel. It holds out so much hope for mankind that Harold Begbie tells us about the Day that Changed the World. For one day those who believed in God lived as if their belief was true. It was that day that changed the world.

So much depends on outlook, viewpoint. When it rains one man might say, "This will lay the dust." Another might say, "This will make a lot of mud." Or two boys had a bee. One got honey, the other got stung. The first called it a "honey bee" but the other called it a "stinging bee." Or two men convalescent reporting their status, one saying, "I am better today," while the other is saying, "I was worse yesterday." Somebody says "Our good is mixed with evil," but somebody else says, "Our evil is mixed with good." A mountain stream pouring over the boulders in its bed is more than hydro-electric power. A stand of giant trees is more than so many feet of lum-

### THE SECRET OF HAPPINESS

Someone to love  
Something to do  
Something to hope for  
CHRIST OFFERS US ALL THREE

ber. The poet Bryant in his *Thanatopsis* reminds us, "To him who in the love of nature holds communion with her visible forms she speaks a various language."

There are politicians who see nothing but counted votes and personal power. A statesman sees more. He is the answer to the prayer, "Lord make our principal men, men of principle." A church or a business is more than filing cabinets, typewriters or polished desks. In back of these are men and women, human beings. Those who are not only counted but *count*. A minister's son informed a caller that his father was in his study, writing a sermon for his statistics. Our members are more than names on a roll.

Stand on a street corner and watch the people as they pass up and down. We could call them the wheels and cogs of industry, sales people, elevator operators, telephone centrals. But before they became all this they were human beings. Jesus saw the crowd and called it harvest. They were taxgatherers, fishermen, all kinds of people, but they were also Kingdom Builders. "To all who received him, who believed in his name, he gave power to become the children of God." Jesus saw little children and he said, "Suffer them to come unto me and forbid them not." That is what he is saying now, as we build church schools and organize young people's groups. Here is a vision the church dare not miss if it would continue to live. Youth is the world's fresh beginning. The best years of a nation's life are found in our cradles.

It is not possible to name all who had the "vision splendid." Those who were not visionary or impractical dreamers. It was that they saw more than lesser mortals. They saw what was their pot of gold at the end of the rainbow. Plato saw his New Republic; Moore saw his Utopia; Augustine saw his City of God; Bellamy gave us his Looking Backward. It is better to see Christ's reign everywhere than not see it anywhere.

Because Isaiah "saw the Lord sitting upon a throne, high and lifted up" he could write the thirty-fifth chapter in his

prophecy, "The wilderness and the solitary place shall be glad for them; and the desert shall blossom as the rose." Because St. Paul was "not disobedient unto the heavenly vision" he could give to posterity that great prose-poem, the thirteenth chapter of First Corinthians. "And the greatest of these is love." Deathless utterances from great men. Born out of rich experiences. So rich that one can read on the flyleaf of a book, "This book was once a man."

And where can we find the skill to rightly read that world-embracing invitation in our Communion Service? "If any man sin we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins: and not for ours only *but also for the sins of the whole world.*" Nothing but a global canvas here.

Finally, there is the heart-warming and soul-stirring picture in the seventh chapter of the Book of Revelation. "And lo, a great multitude, which no man could number, of all nations and kindred and people and tongues stood before the throne of the Lamb, clothed with white robes and palms in their hands . . . And one of the elders answered, saying unto me, What are these arrayed in white robes? And whence came they? . . . And he said, These are they which came out of the great tribulation . . . And they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat . . . And God shall wipe away all tears from their eyes."

Frank W. Boreham gives us one of his impressions from a visit to Westminster Abbey. He is writing about the occasion of the British Empire Exhibition when London was crowded with visitors from all parts of the world. "It was a heterogenous and cosmopolitan throng. Clad in yellow robes were visitors from China, a number of Indian students, and an Abyssinian prince. Africa was represented by ebony-skinned natives." Then came the thrill. "Lifting my eyes from this kaleidoscopic pageantry of nationality, I saw a text. It runs across the Abbey, inscribed high above the altar. 'The Kingdoms of this world are become the Kingdoms of our Lord and His Christ.'"

Prophecy vindicated; programs authenticated; prayers answered; pictures that preach. But transcending all visions, the words of Jesus when He spoke of the Kingdom of Heaven in moving words, descriptive of what it is like.





## NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St.  
RALEIGH, N. C.

### Women's Help Needed Now!

When the women of the church are alerted to needs of certain causes their response is prompt, diligent, and resultant. This has been demonstrated throughout the ages in churches of all faiths.

The time has now come for an awakening of every Methodist in North Carolina to the necessity for action in the matter of alleviating conditions facing the editor and publishers of the N. C. *Christian Advocate*.

Dr. R. P. Marshall, the *Advocate's* Editor, in an editorial in the October 1 issue of the paper, declared that during the past three years the subscriptions have dropped from 32,000 to 15,000. This reduction in subscriptions is attributed, Dr. Marshall is convinced, to two factors: The several fundraising campaigns, and the intense promotion by the pastors of *Together* magazine. During the three year period *Together* subscriptions have increased to 18,000. Dr. Marshall describes this condition as a "tragic development," and with this we could not agree more. *Together* is a comparatively new national Methodist magazine, attractive in appearance and interesting in content. *Together*, however, or any other magazine or paper should never take precedence over the conference organ.

We are appealing to the women of the N. C. Conference that they arise to action in the circulation of the N. C. *Christian Advocate* in their respective local churches. Assuming that the readers of this page are already subscribers, we are suggesting four alternative or collective courses of action: As individuals: (1) Read again Dr. Marshall's editorial in the October 1 issue thus becoming familiar with the situation in the *Advocate* office; (2) have a talk with your pastor concerning the vital importance of church members being better informed about church affairs, particularly in the two conferences served by the *Advocate*, and insist that he appoint an alert, enthusiastic person in the church to secure new and renewal subscription to the *Advocate*; (3) interest a group of boys and girls in your church in securing subscriptions to the *Advocate*. By doing so they can earn valuable prizes, announcement of which has been running in the *Advocate* for several weeks; (4) Talk N. C. *Christian Advocate* and its excellent worth wherever possible. No one can fully estimate the good which your enthusiasm for the paper shared with others may have in easing the burden of those concerned with the paper's present plight.

Since the first publication of the "column" granted the women of the N. C. Conference more than 60 years ago—the column later growing to a full page—the women of the conference have been deeply indebted to the *Advocate's* editors. Particularly is this true of the present editor, Dr. Marshall, and his immediate predecessor, Dr. Cecil W. Robbins. Only the editor of this page can be fully aware of their contributions to woman's work in their courtesies and considerations in granting special privileges for the Conference's Annual Meeting editions, School of Mission coverage, as well as in other matters.

Ten thousand new subscription will aid substantially in assuring the future publication of the *Advocate* and making some improvements in its plant. Unless these needs are met NOW Methodists of North Carolina may awaken some day to find themselves without a church paper, a loss which would seriously affect all organizations of the church. Women throughout the conference can help prevent this, and it may be later than we think!

### A New Record Set

At the recent meeting of the Executive Committee of the N. C. Conference Woman's Society of Christian Service held at the Methodist Home for Children in Raleigh, a unique and, we believe, an enviable record was noted.

During the current quadrennium Mrs. George Ratterman, president of the Burlington District, has given birth to two babies, attended meetings, and otherwise carried on her responsibilities as a district officer, even to the point of dictating letters and attending to other duties of her office from her hospital bed. A co-worker with Mrs. Ratterman on the district executive committee terms her as "one of the most dedicated women I have ever met."

The new Ratterman baby is Patricia Lynn Ratterman.

### Guilders Plan to See UN

The continuing flow of groups visiting the United Nations gives evidence of increasing interest in its organization and activities. The UN is of particular concern to Methodist women, since this year one of the study courses is "The Role of the United Nations in World Affairs."

Among the visitors to UN Headquarters next spring will be a group of Wesleyan Services Guilders of the N. C. Conference. All Guilders are eligible for the trip Transportation and hotel room expenses will be approximately \$60.00.

Those interested should write immediately to Mrs. Grace Carraway, 403 Pine Street, Farmville, N. C. Plans for the tour are being effected by Mrs. Carraway, conference chairman of Christian Social Relations, and Miss Juanita Scott, conference chairman of missionary education and service.

### Executive Meeting Held

Three new Women's Societies of Christian Service in the Fayetteville District were reported at the meeting of the district's executive committee meeting held at the

Raeford Methodist Church. They are Bethlehem, Live Oak, and Windsor. The organization of these new societies brings the total in the district to 90.

Others reporting were secretaries of lines of work and the subdistrict leaders. Miss Ethelynde Ballance gave the devotional. Mrs. H. R. Odum district president presided.

Mrs. T. B. Upchurch, Miss Mary Upchurch, and Miss Ballance were hostesses at a luncheon for the group.

### Two District Guilds Meet

The Rocky Mount District Wesleyan Service Guild held its annual meeting at the First Methodist Church, Miss Mary Lane, district secretary, presiding.

Highlights of the program included a devotional by the Rev. Leon Russell, pastor of the host church; presentation of the Guild Emblem, by members of the Wilson unit; a skit on the work of the Spiritual Life Committee, Misses Willie Mae Holton and Estelle Jenkins. Four group sessions were held with Mrs. Ruby Braswell, Mrs. Eleanor Saunders, Misses Mabel Wiggins, and Ruth Jenkins—all members of the St. Paul Unit—as leaders.

Following adjournment the hostess guild served iced punch, decorated cakes, nuts, and cheese straws.

### Raleigh District

"We need to re-think the needs of the individual woman in our church today," Mrs. H. A. Davis told members of the Raleigh District Wesleyan Service Guild in session at the Fuquay Springs Methodist Church. Mrs. Davis, of Raleigh, treasurer of the Southeastern Jurisdiction Woman's Society of Christian Service, was principal speaker for the meeting.

Among other features of the program were a candlelight worship service directed by Mrs. A. B. Starnes, assisted by Mrs. Alice Covington, Mrs. Mary Fowler, Misses Louise Anderson, Alma Muse, Eleanor McKenzie and Pat Hight. Also, reports of chairman of lines of work, and a solo by Mrs. Grace Martin. The Rev. John R. Poe, host pastor gave the invocation. Mrs. W. T. Cline, district secretary, presided.

### The Woman's Division in Liberia

In 1944 the Woman's Division of Christian Service voted to enter Liberia and obtain funds through the Week of Prayer for a girls' hostel in the capital city of Monrovia. In 1950 missionaries were sent. In 1953 the first unit of the hostel building was completed and dedicated and in February 1957, a second unit was completed. This hostel which has accommodations for 75 girls, is the boarding department for girls of the College of West Africa, a joint project of the two divisions.

One regular missionary and two special-term missionaries are working together with the African staff and girls to create a Christian home for the girls who come to Monrovia.

◆ ◆ ◆

Our great-grandfathers called it the Holy Sabbath, our grandfathers called it the Sabbath, our fathers call it Sunday, and we call it the weekend!



# METHODIST HOME FOR CHILDREN

RALEIGH, N. C.



Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

## Fall Trustees Meeting Held At Methodist Home For Children

The Fall meeting of the Board of Trustees of the Methodist Home for Children was held on October 22 at the Home. There were eighteen members present, with Mr. C. A. Dillon Sr., president, presiding.

Following the business meeting and coffee hour, lunch was served in the dining hall. It was a pleasure to have our Trustees visit our Home.

## Methodist Home Program Continues

We are progressing nicely with our new program of publicity and public relations, and are happy to report a very successful "kick-off" at Durham on October 14. Two hundred and sixty-six interested folks met with us at the Durham Armory for the supper meeting, in spite of the inclement weather, and learned more of the story of our Methodist Home for Children.

The Rocky Mount District supper meeting was held at First Methodist Church, Wilson, N. C., on November 10. Now we are looking forward to November 12, for the Elizabeth City District meeting at Washington, N. C., First Methodist Church; and November 13 for the same district at First Methodist Church, Elizabeth City.

The Wilmington District meetings are scheduled for November 16 at Trinity Methodist Church, Wilmington, N. C., and November 17 at Chestnut Street Methodist Church, Lumberton.

## Foster Care For Our Children

Our deepest appreciation is expressed to you for your having read our previous articles on this page regarding the program and services of our Home. The articles were *Pre-Admission Study*, *Admission to the Home*, *Services to the Children Under Care*, and *Many Children Returning to Family Living*. There is another facet of the program that we need to consider, that being after care and other types of care.

Often we hear of "institutional placement" for children, but this sounds a note of distaste. Perhaps it is a carry over from the historical background of child welfare.

You will recall that children used to be placed in dungeons, jails and prisons with adults. In the sequence of events, asylums and/or orphan asylums were the havens for children. The term *asylum* was dropped and many of the child-caring agencies were known as *orphanages*. However, the need developed for care to be offered to parents of disrupted home situations for their children. The number of children in care who came from broken homes far exceeded the number of orphans. (The latest figure we have on the number of orphans in the child-caring agencies in North Carolina is only two percent.) Therefore, many of the names of child-caring agencies were changed in order to substitute the word *home* instead of *orphanage*. Such places were referred to as *institutions*, and many people today still refer to these places as such.

When one considers the purpose and aim of these "institutions", I wonder if in all fairness to the children cared for, and their parents, whether or not it would be more meaningful to consider the type of service rendered as Foster Care. In reality this is what is true. Foster Care is offered to the parents who are unable, for various reasons, to care for and support their children for a time. In this inclusive term is all care which is outside of one's own family setting. It includes Group Care, in a residential group setting such as our campus; Foster Care, in a substitute family setting; and Adoptions, where children are referred to a private adoption agency for permanent plans.

Programs of the child-caring agencies are constantly faced with modification. As community needs change relative to the type of care needed for children, then it is incumbent upon these agencies to gear their program to meet the changing challenging needs that are presented. The group care phase of this total program of Foster Care needs revaluation in terms of how can group care better meet the needs of the children who are living in a group situation. The re-valuation should be considered with the size of the group in which a child lives, the facilities which the group inhabits, and the practicality of the total campus plan for offering living areas, recreational areas, learning areas, and the area of religious training. Some of the things considered in group living are learning to live with other people, maintaining a reasonable amount of dependence as well as a degree of independency, an opportunity for self-expression and achievement, and an atmosphere in which it is productive for the children to function as good citizens.

There are four primal factors that the child-care workers are concerned with and that is the child's relationship to his group, the child's relationship to individuals, the adjustment to or the handling of group control, and the handling of social interactions.

Being a member of a group can be very complex and bewildering to a child because of his pathologic background and the difficulties encountered in the development of his forming of relationships. Therefore, such a child needs the type of care which can be provided only by a foster family situation. Here again it would be dependent upon the child's ability to accept

substitute parents and the child's natural parents' ability to accept substitute parental figures in the life of their own child. Many things are considered in assisting a child to live in a foster family situation such as the child's emotional readiness for a family situation, his ability to handle the responsibilities of the family living and the child's ability to utilize the one-to-one relationship with substitute parents and substitute siblings. In actuality, children living in a foster family situation are assisted to relive many of their traumatic experiences and are thereby able to function in a more sociably accepted manner. When the environment offers the love, affection, attention, guidance, and a sense of belonging, then the child is more able to dissolve some of these emotional conflicts encountered while living in a negative environment which made more demands upon the child than he was able to meet.

Much consideration is given in the selection of a foster family for our children who need this type of care. Several visits are made into the home by the Case Worker who makes contact with the local Department of Public Welfare for a total evaluation of the foster family home. We feel that a foster family home should meet certain standards of living, and certainly should be able to offer much to the child emotionally, physically, educationally and spiritually. Some of these homes may already be licensed as a foster home by the Department of Welfare, or the family themselves may request that their home be licensed as such. Every attempt is made to protect the child, the foster family, and the Methodist Home for Children, in that the best possible type of family is found for our children who need family living.

In scrutinizing the total program and services of the Methodist Home for Children we are reminded of the occasion in the scriptures where the instruction was given for the need of "strengthening the stake and lengthening the cord." Attempts are being made to strengthen the home base which is the residential center for group living, and an attempt will be made to lengthen our cord as we offer other types of service which can meet the needs of more children. This type of service is undergirded by the love of Christ and overshadowed by the Spirit of God. When we are moving in the direction of Christ we are encouraged to walk by faith and follow in the footsteps of the Person who is the Life. It was His admonition to suffer little children to come to Him, for of such was the kingdom of heaven.

♦ ♦ ♦

The old grandfather clock was beginning to show its age, and Farmer Wilkins took it apart one day and tried to fix it. After a while he was able to get it back together, again, and it seemed to be as good as new.

But one morning, very early, it went haywire and struck 136 times before it finally stopped. Mrs. Wilkins woke with a start.

"Horace," she shouted, "you'd better get up fast. It's later than I ever knowed it to be before!"

—Exchange



# Crowning the Year

by NOLAN B. HARMON

Methodists for a long time traditionally followed a church year of their own making. This began at the reading of appointments at Annual Conference each year, and then came "moving day." Getting acquainted, when there was a new man, was next in order; and getting the year started, if it was the second, third or fourth year for a reappointed pastor, was the order elsewhere. There was no fifth year. Meanwhile, the Presiding Elder started his rounds, and the Pastor went ahead with local church plans, which the Official Board agreed to, modified, blocked — or sometimes picked up enthusiastically, and pushed, the Pastor along with them.

The "program of the year" did play up the big days of the ancient Church calendar. Christmas and Easter were heavily emphasized. National holidays, as the Fourth of July, Thanksgiving, and, in time, Armistice Day were also taken account of. Mother's Day also came in a bit later, and grew to be almost as big an occasion as Easter in some churches, while Labor Day was duly noted by the Church press and featured here and there. If you lived in the Shenandoah Valley, as did I once, you played up in January the birthdays of Stonewall Jackson and Robert E. Lee. In fact, good pastors then, as good pastors now, are always glad to get hold of special events and noteworthy occasions which may serve to punctuate and add interest to their work.

Of recent years, The Methodist Church, with other Protestant denominations, has come to fit its program more and more into the total framework of the ancient Church year. Advent and the Christmas Season really began it, with Lent and Easter coming in their season, and with a somewhat new name, "Kingdomtide," taken to denominate the "long sequence of Sundays stretching through Summer and Fall, from Pentecost until Advent." A new book just out, by William F. Dunkle, Jr., *Values In The Church Year For Evangelical Protestantism* (Abingdon Press, \$2.50), will serve to indicate how Methodism itself is more and more coming to be conscious of the regular seasons of the ancient Church year, and how we can take advantage of such knowledge.

Meanwhile, our own Methodist program rolls on relentlessly, with the vari-

ous Boards and Agencies of the Church claiming Sundays, and with all manner of worthy causes asking for a chance to be featured. There is a Reformation Day, a World Peace Sunday, a Universal Bible Sunday, a Race Relations Sunday, etc., etc. Who is sufficient in Church, State, or business today to do everything expected of him?

I advise our ministers and people to become acquainted with the Church year and follow in its main outlines the particular emphases called for when they are due. But all things in proportion. It is ideal when each minister and the "four Commissions" find it both possible and appropriate to arrange their programs to fit the particular need of each particular congregation. A minister may very well preach upon each special topic when one of these comes to the fore. But to have his messages so catalogued and boxed in and tailored to fit all sorts of passing occasions is no way to keep a pulpit from which a prophet's voice can be heard wherever a prophet's voice is called for. In the long run, each preacher must make up his own sermons and do his own preaching. He is responsible to the God who called him for the spirit and strength and content of his every message; and responsible also to the Church which ordained him that he does keep in line with the vows he has once taken at the time that Church invested him with its — and his — sacred Orders. Fortunately, in The Methodist Church we do believe in pulpit freedom and an untrammelled ministry. This does not mean that a man can say what he pleases when and as he pleases, but it does mean that under God and in love he does have a right to preach the unsearchable riches of Christ as he feels that these ought to be made available to the people who look to him as pastor and shepherd Sunday after Sunday. Every true prophet has always been something of a nuisance, but just becoming a nuisance, does not guarantee that a man is thereby a prophet. True prophecy always validates itself by the "self-evidencing power" truth always has.

Now the Thanksgiving Season is about to break upon us, when the earth has brought forth its harvest and when our own great nation, in spite of cold wars and bitter strikes, can consider itself

richly blessed. So America truly is, and let us on Thanksgiving Day give grateful hearts to the God who made us and who has showered us so abundantly.

Then will come Advent, when we shall hear the angels' songs sung once again. Let us remember that no matter how black the world is now, it never was more dark than when in the days of Augustus Caesar, there came at long last "tidings of great joy to all people." I often wish that Christmas did not begin so far ahead of time, and did not end so soon. It may be good for merchants to hang up their Christmas signs and placard the streets as early as Thanksgiving time, but something of the keen joy of Christmas is erased by an emphasis begun too far ahead. The year ought to be crowned with an increasing feeling of gratitude and joy at the Incarnation of Jesus Christ. I would not sing the Christmas hymns — not the best ones — too many Sundays before Christmas Sunday itself comes; and then after Christmas is over, I would not at once throw everything away in getting ready for New Year's. But let every minister and layman be fully persuaded in his own mind, and so make his plans.

The young people who come home for Christmas can very well be welcomed during Christmas Week, the Sunday before New Year's; and New Year's Day can be celebrated appropriately with Watch Night for the midnight congregations, and with hopes for what may be ahead, as well as plans for the unrolling future.

In our Conference territory, we have District Conferences and certain church meetings coming along from time to time in the midst of all these late seasonal activities. The Methodist Church is a great and wonderful Church with an impressive program which takes up much of each active Methodist's time. However, let it never be forgotten that behind the program and behind the anniversary occasions, there must always beat sincere hearts, whose own personal allegiance to Christ and whose own love for God and for each other is shown by deeds of kindness and mercy, and by living in their own homes. We have to be the right sort of people to have the right sort of Church — it takes Christian people to make a Christian Church. If we are Christian people, we are going to make all time count for God, and not only crown the year with lovingkindness and tender mercy, but like the Apostle, "Press on toward the mark of the prize of the high calling of God in Christ Jesus."



# Youth in Action



## NORTH CAROLINA CONFERENCE

President: Jack Edwards  
Route 3, Box 295, Goldsboro

Publicity Superintendent: Glenda Pittman  
Halifax, N. C.

Director of Youth Work: Robert McKenzie, Jr.  
Box 6667, College Sta., Durham

## Durham Subdistrict "Doings"

Regular monthly council meeting: Sunday, October 18, at 2:30 p.m.

Regular monthly Rally: Monday, October 19, at 7:30 p.m., Calvary, host.etsy Burnette, subdistrict Witness Chairman, in charge. Dr. Robert T. Osborn, professor of Duke University Department of Religion, spoke on "The Christian and War." Joyce Gill of Calvary led recreation.

UNICEF Trick or Treat: Mike Chewing, subdistrict Citizenship Chairman, in charge. Group assembled at Duke Memorial parking lot at 6:30 p. m. Fellowship period followed drive at 9:30 p. m.

Survey sheets sent out to presidents: standing committee of subdistrict, which is making study to determine need for division of area in two subdistricts and relationship of intermediates to subdistrict, sent out subdistrict survey sheets seeking information needed in committee's work.

Officers workshop: Sunday, December 1, at Asbury Church.

Christmas caroling to Methodist Retirement Home: Monday, December 21.

## Raleigh District Council

The Raleigh District Council announces that its Fall Rally will be held on Sunday afternoon, November 22, from 4:00 to 8:00 p. m. at the Fairmont Methodist Church in Raleigh. At a council meeting held on September 20, the District Council, under the direction of Don Zobel, planned a rally to be called the "Come and See" Rally.

The emphasis will be placed on youth evangelism. Realizing that this is the year of enlistment in the Conference, the District Council wanted to prepare its youth for the task of enlisting youth for Christ and His Church.

The following schedule for the afternoon rally will be followed.

4:00-4:10—Fellowship singing  
4:10-4:25—Skit presented by the Henderson First Church MFY

4:25-4:35—Fashion Show

4:35-5:00—Film, "Four to Go"

5:00-5:45—Discussion on "How to Win Youth to Christ"

5:00-7:00—Supper

5:00-7:15—Hymn sing

5:15-8:00—Worship

Responsibilities for the Rally were divided as follows:

Fellowship singing led by Wilbur Jackson, second year student at Duke Divinity School;

Skit directed By Miss Betty Jean Coile, Director of Christian Education at First Methodist Church, Henderson;

Fashion Show directed by Barbara, Harrison, district vice-president;

Discussion directed by the Rev. Bob McKenzie, Conference Director of Youth Work;

Worship service directed by Don Zobel, president. Message to be brought by Dr. H. K. King, Executive Secretary of the North Carolina Conference Board of Evangelism;

Publicity handled by Becky Chadwich, publicity superintendent, and Robert H. Garrison, Jr., Raleigh Subdistrict counselor;

Posters made by Dan Massey, district treasurer, and Janet Weaver, district superintendent;

Literature displays handled by Rev. Johnnie Lewis, pastor of Harris Chapel.

The council set as its attendance goal at four hundred persons. It also promises that this rally will be one filled with humor, variety, and inspiration. All the senior youth of the Raleigh District and their counselors are invited to "Come and See" on Nov. 22.

## Throw Out The Lifeline

What a joyous season of the year Thanksgiving is! Perhaps at that one time more than any other we are thankful for our blessings and pause for a moment to breathe a word of thanks to the Giver of these gifts.

And yet, at this same time, we are more aware of the want and need that exists in our world of today. Somehow, at Thanksgiving my thoughts turn to tragic situations which are anything but joyous. Instead, they are pathetic, so pathetic that my emotions are aroused and suddenly I want to do something to help alleviate this suffering.

The Methodist Committee for Overseas Relief provides an opportunity to share in alleviation of suffering due to disaster of wars and political oppression and natural disasters such as typhoons, floods and earthquakes. It is difficult for us to feel the need of others because we are among the most fortunate and the very idea of need is foreign to us.

The fact speaks for themselves, though. Two-thirds of the world's people go to sleep hungry every night. In Hong Kong tens of thousands live in tar paper shacks, on sidewalks, rooftops, road drains, and cave-like holes in the hills. Calamity and disaster have caused grinding poverty in India and Pakistan, especially among the five million Hindu refugees. Natural disasters in Japan have caused widespread disease, physical handicaps, and crop failures.

What can you do through MCOR? Every dollar that you send provides more than three hundred pounds of food overseas. Here are some examples of how far money goes: one dollar gives cheese to more than six hundred protein deficient persons daily for a week; five dollars gives bowls of cereal daily to seven hundred fifty hungry and destitute persons for more than three weeks; ten dollars will provide bread to each of six hundred needy children every day for more than two weeks; and one hundred dollars will send enough milk overseas to give a cupful to more than seven hundred thousand persons.

Clothing, too, is desperately needed. Clean, useable clothing can be collected in your community and sent to the Church World Service Clothing Center, New Windsor, Maryland.

Why must you be concerned? The ministry to the needy is a responsibility that must be shared by all Christians, for it is only with your help that this witness to Christian love and concern for all mankind can be carried on. And in the words of Annie Johnson Flint, "Christ has no hands but our hands to do his work."

Won't you throw out the lifeline by sharing your abundance this Thanksgiving? And by sharing, you will discover real joy. As you give, they live.

## Happenings in Roanoke Subdistrict

Tabor MFY has won the attendance banner at subdistrict rallies at every meeting for the past five months. Prior to this time, all interest and enthusiasm seemed to have died, but the group organized and came back with a splash. Tabor has become a fine example to the other churches of the subdistrict.

A large percentage of the churches in the subdistrict have made their MY Fund pledges and have turned in their report to the subdistrict. The Subdistrict Council hopes that every MFY in the subdistrict will make pledges and encourage their members to keep them up.

The Subdistrict Council has decided to study the set-ups of the local churches within the subdistrict, and then to work with the churches in making improvements and increasing the effectiveness of each MFY. Definite plans will be made at the November Council Meeting.

With the beginning of school, the Littleton MFY set aside each Tuesday morning at 8:00 for a short before-school prayer service. The idea stemmed from the morning prayer services held by the group during Lent last year until June.

Four of the Rocky Mount District officers come from the Roanoke Subdistrict. These officers are Glenda Pittman, secretary; Nancy Garner, publicity chairman; Pat Dabney, witness chairman; and Edward Morrison, outreach chairman. Arnold Pope, district director of youth work, is pastor of Smiths Church within the subdistrict.

Marking this year the 100th anniversary of Protestantism in Japan, the Protestant churches there, including the United Church of Christ (of which Methodism is a part), scheduled a full program for "Centennial Assembly Week," Nov. 1-7, in Tokyo. Among the interdenominational events was a "Mass Meeting of Christian Witness," a Christian women's rally, a Festival of Christian Music, a youth rally, Christian exhibits in stores, radio and television broadcasts, and an official centenary observance attended by several representatives of the Japanese government. The century of Protestant work in Japan began with the arrival of Episcopal, Dutch Reformed, and Presbyterian missionaries in 1859. It was in 1873 that the first Methodist missionaries arrived. Within a few years, missionaries of four branches of North America Methodism were at work, and in 1907 the autonomous Japan Methodist Church was formed. In 1941 that church merged with other Protestant denominations to form the present United Church of Christ.



# Carolina Briefs

Revlon Park Church, whose pastor is the Rev. H. R. Porter, plans to build additional classrooms and a nursery, according to a recent bulletin, and, as a money-raising effort, will hold a community barbecue on Nov. 20.

Forty-five out of the 67 ministers in the Gastonia District signed up to attend the Pastors' School which was held last week in Durham.

Bishop Nolan B. Harmon and District Superintendent Walter Miller officiated at the dedication of the new parsonage of Central Church, Monroe, on Nov. 1. The Rev. and Mrs. Lee Spencer entertained a group of ministers and their wives at supper following the service. This is one of the finest parsonages in the entire state.

Dr. H. J. Allen, retired minister of the WNC Conference, was guest minister at Hawthorne Lane Church, Charlotte, on Nov. 1, and received 78 new members for the Conference Brotherhood, the largest number ever received from any church in the past 28 years. Dr. Allen is devoting his full time to the work of the Brotherhood, of which he is president.

The Rev. H. Grady Hardin, Jr., of Dallas, Tex., will be the preacher for the eleventh annual Houston Mission in Central Church, Concord. This mission, which each year brings outstanding preachers to Central Church was established by Dr. and Mrs. W. C. Houston, who will also entertain visiting ministers at a luncheon on Nov. 17. A group of ministers has been invited for this occasion. The Rev. J. Julian Holmes is pastor of Central Church.

The Rev. Grover C. Graham, who retired in 1958, but returned to the Kona church for his fourth year, is now serving as associate pastor of Spruce Pine Church where the Rev. O. L. Robinson is pastor. Mr. Graham is also serving the Penland Church on the Kona-Bethlehem-Penland Charge. His address is Burnsville Road, Spruce Pine.

The Rev. Jesse H. Lanning, pastor of Christ Church, Fayetteville, was installed as president of the North Carolina Family Life Council at its 12th annual Conference in Durham on Oct. 22. Mr. Lanning, well-known among N. C. Methodists as a specialist on family life problems, succeeded Dr. Edwin S. Preston, a member of the State Board of Public Welfare. He will serve a two-year term.

Dr. Wilson O. Weldon, pastor of Myers Park Church, Charlotte, will be the guest preacher for a revival at Roseboro Church, Roseboro, during Nov. 15-20. Preceding the meeting, groups of members will hold special prayer services in preparation for the revival.

The new fellowship building at Bethel Church at Midlands was dedicated on Nov. 8 by Superintendent Paul Townsend and Pastor B. C. Adams. The construction was planned in 1957, under the direction of the Rev. Earl A. Cook, and cost more than \$11,000. The Duke Endowment gave \$1,000.

If certain churches appear rather regularly in this column, don't blame the pastors for being "publicity hounds." Nearly all of the items are culled from bulletins. Please send the "Advocate" your bulletin and also any news of your church and congregation.

Oak View Church, High Point, will hear Dr. J. Clay Madison, superintendent of the Greensboro District, during the revival services to be held Nov. 15-20, according to the pastor, the Rev. F. E. Howard.

The Rev. and Mrs. Stuart Taylor of Hayesville, announce the birth of a son, Francis Stuart Taylor IV, on Oct. 27. Mrs. Taylor is the former Gaye Sills, daughter of the Rev. and Mrs. John R. Sills of Boger City.

The Rev. George W. Bumgarner of Midway Church, Kannapolis, was guest speaker at the evening service of Trinity Church in that city on Reformation Day.

Friendship Church, on the Clover Hill-Friendship Charge, celebrated its one hundredth anniversary recently.

Mrs. J. B. Mosely, formerly of Bluefield, W. Va., has assumed her duties as hostess of First Church, Gastonia. For many years, Mrs. Mosely was food specialist with the Appalachian Power Co. The job of church hostess has become more and more important in these days of multiplied church activities.

CBX

## What Beauty Now I See

Something I saw on trees today  
I wish could never fade away —  
The gorgeous colors painted there  
Seem like an answer to a prayer —  
A prayer that's answered through the sod,  
In glowing trees that point to God.

Such colors I have never seen —  
Deep red, mixed in with shades of green,  
And yellow, purple, pink, and brown;  
They show on all the trees of town,  
And trees of country vale and hill,  
Saying to man: "Be still! Be still!"

When man takes up his paint and brush,  
He pauses in holy hush,  
Knowing he need not undertake  
To paint the colors God can make —  
Who dips His brush in sun and shade  
To make what man has never made.

If perfect picture you would see,  
Behold an autumn maple tree,  
Or oak or dogwood — any kind;  
And there God's presence you will find;  
Or sit in silence on the lawn,  
And watch the sunset or the dawn.

— ERNEST C. DURHAM

CBX

Dr. and Mrs. J. S. Hiatt celebrated their birthday on Oct. 19 by presenting a five-piece brass altar set for the chapel of First Church, Elkin. As their birthdays fell upon the same day, they gave to the church, instead of to each other.

The Rev. Earl A. Cook, associate pastor of Bethany Church, Concord, who for many years has made a hobby out of printing a church magazine wherever he went, has resumed publication, despite his illness. The recent issue tells of his stay in the hospital, where he went for treatment, and the operation undergone by Mrs. Cook at the same time. Both are recuperating. Mr. Cook was assigned to the post of associate pastor at the last annual conference. He assists, as his health permits, the pastor, the Rev. F. E. Brown.

Dr. Paul Worley, professor of Practical Theology, Emory University, Atlanta, was the featured speaker in the Family Life Conference at First Church, Asheboro recently, reports the Rev. Cecil G. Hefner, pastor.

## Race Relations a Problem in the North Also

Buck Hill Falls, Pa.—Race relations is also an extensive problem in the North, a former Alabama Methodist minister has found.

"The chief difference is one of degree," said the Rev. Dan Whitsett of Cambridge, Mass., at a northeastern Methodist Conference on Christian Social Relations held here Oct. 27-29.

"I find that in the North race relations is a popular subject for discussion, and some people want to do something about the problem," he said. "In the South it's unpopular and sometimes even dangerous to merely discuss it."

The Rev. Mr. Whitsett, a native of Alabama, last year became pastor of the Harvard Epworth Methodist Church in Cambridge after having served 25 years in the South. While he was pastor of the First Methodist Church in Sylacauga, Ala., crosses were burned on the church lawn and he received threats of violence because of his moderate views on race and other social issues.

"All of us are inclined to resist change, and the South is faced with its greatest change in 100 years," he said.

In addition to the Supreme Court, he said the Deep South's resentment is directed mainly toward three groups: NAACP leaders, outsiders, and insiders who deviate from local patterns and standards.

"These are difficult days" for Protestant ministers in the Deep South who feel compelled to take liberal or moderate stands on race relations, the Rev. Whitsett said.

He said that in some states, Alabama in particular, the clergy is split and some ministers have joined with laymen to set up unofficial organizations aimed at preserving segregation fully in the church and elsewhere.

The names of Methodist ministers who are declared "unacceptable" are placed on "blackball" lists for circulation throughout their conferences. Other pressures also are applied.

The Rev. Mr. Whitsett pointed out that numerous highly respected and influential citizens are active in the unofficial church groups as well as in the White Citizens' Council.

He suggested that an extensive exchange of pulpits in the summer by northern and southern ministers would be helpful in promoting a better understanding of the race problem.

In the North, discrimination in housing and employment is the chief barrier to better race relations, discussion leaders said.

The meeting was attended by 135 representatives of Methodist conferences and districts in 12 northeastern states and the District of Columbia.

The leadership training project was the fifth regional conference sponsored this year by three general Methodist agencies — Board of Temperance, Washington, D. C.; Board of World Peace, and Board of Social and Economic Relations, both of Chicago.



## The Cost of Convictions

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Background Scripture: Acts 6 and 7

Lesson Scripture: Acts 6: 8-15; Acts 7:54-60

It has been said that the two things most coveted in America are (1) to be "successful" and (2) to be loved. Another suggestion has it that the two things most desired are security and popularity. A person with strong convictions is quite likely to find himself both insecure and unpopular. It was said of a certain newly appointed newspaper editor: "He will make a fine editor; he has absolutely no convictions." What was meant was he could write on any side of any subject, depending on what seemed desirable to say. However, we know that in the long run, the great editors, like great statesmen and clergymen, have been men of deep convictions who were not afraid to stand for unpopular causes. They didn't set their moral timepieces by the current notions of what was right and wrong, but tried to keep faith with the great moral principles of the ages.

Such a man was the subject of our lesson—Stephen, the first Christian martyr. He may have belonged to the synagogue of the Greek-speaking Jews who had returned to Jerusalem (see Acts 6:8-10). The leaders of this synagogue were fanatically devoted to orthodox Judaism, as they saw it, and resented Stephen because he recognized Jesus as the fulfilment of Hebrew prophecy. Stephen's witness was so strong, and his presentation of his convictions so effective that "they could not withstand the wisdom and Spirit with which he spoke." Having lost out in the argument with Stephen they resorted to false witnesses, whom they employed to defame Stephen's character. But they didn't stop there. They kept on till they killed him. If they couldn't win by argument, they thought they would win by violence. This happened before in history, and it is still happening today. There are those who boast that they believe in the law of the gun, the rope or the faggot.

Now these men who brought about the death of Stephen felt they were defending religion. They resisted change, and doubtless felt that any method was justified if it could put an end to what looked like a threat to the established order of things. Someone has said "It's the halftruth that lights the faggot." In other words, it's the people whose minds are closed to any possible new truth that are the real enemies of progress. The thought we have been trying to bring out is well expressed by Chilcote in the *Wesley Quarterly*: "A clenched fist is the symbol of a lost argument. The man who shouts has become blind to truth and parades his prejudice. Cruelty is never on the side of reason. Mob men are little men."

The death of Stephen marks the beginning of a long list of men and women in Christian history who have paid for their convictions with their lives. "The blood of the martyrs is the seed of the church." We can agree to that statement. And also, no doubt, to Thomas Jefferson's contention that the "roots of the tree of liberty have to be watered from time to time with the blood of patriots." Without in any way detracting from the glory of these who died for their convictions, we who live in a more tolerant country might ask: "Are we willing to live for these convictions?" Or, to put it another way, "has the living faith of the dead become the dead faith of the living?" That's for us to answer. An inspiring thought is found in Reginald Heber's great hymn (number 285 in our hymnal). It is actually a poetic description of the death of Stephen.

The martyr first, whose eagle eye  
Could pierce beyond the grave,  
Who saw his Master in the sky,  
And called on him to save:  
Like Him with pardon on His tongue  
In midst of mortal pain,  
He prayed for them that did the wrong:  
Who follows in his train?

◆ ◆ ◆

Bishop Richard C. Raines of Indianapolis, Ind., will be the principal speaker Feb. 8 in Boston, Mass., at a public rally marking the 11th annual Conference on Church and State.

## McGUFFEY'S READERS

After a long and costly search reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

1st Reader .....	\$2.25	4th Reader .....	\$3.25
2nd Reader .....	\$2.50	5th Reader .....	\$3.50
3rd Reader .....	\$2.75	6th Reader .....	\$3.75

Old Authors, Dept. NC-11, Rowan, Iowa

**Church Furniture**  **Southern Desk Company**

Write for information

Hickory, North Carolina



## ALL METHODIST

AND all using Methodist Church School material prepared to meet their particular needs. With its Broadly Graded, Group Graded, and Closely Graded literature, The Methodist Publishing House offers three distinct series—all presented in the best of Methodist tradition—yet designed educationally to meet the special problems of small, medium, and large Church Schools. Be sure to take advantage of this full range of Methodist study material made available to your Church School.

Write the House nearest you for full information.



*The Methodist Publishing House*

Please order from House serving you

Baltimore 3	Chicago 11	Cincinnati 2	Dallas 1
Detroit 1	Kansas City 6	Nashville 2	New York 11
Pittsburgh 30	Portland 5	Richmond 16	San Francisco 2



## Louisburg College Plans New Dormitory

Louisburg College Board of Trustees in fall meeting held recently voted to make formal application to the Federal Housing Agency for funds to build a 100-bed dormitory for men, adopted an operating budget of approximately \$400,000, and voted to increase tuition for the 1960-61 session. The meeting was presided over by Dr. James E. Hillman, president of the Board. The Board also heard reports from various officials from the college and committees representing trustees.

President C. W. Robbins pointed out the need for additional dormitory space. He stated that the college would have by 1961 facilities to take care of a student body of 600, exclusive of housing. The additional dormitory would enable the college to enroll upward of 600 students.

The increase in fees for next year amounts to \$60.00 which will raise tuition and fees to \$410.

In other business the Board, on recommendation from the Committee on Wills and Bequests, voted to ask all 36 members of the Board of Trustees, officials and faculty of the college and the alumni to remember the college in their wills. The committee was authorized to proceed with plans to encourage friends of the college to support the program of wills and bequests.

Vistors included Dr. Olen Hunt, of Raleigh, Executive Director of the Methodist Foundation, Incorporated; Reverend Paul Carruth, Executive Director of the Commission on Higher Education of the North Carolina Methodist Conference; and Reverend Graham S. Eubank, Superintendent of the Raleigh District of The Methodist Church.

## Greensboro to Have Social Concerns Conference

A conference on Social Concerns will be held for the Greensboro subdistrict in the following places:

Main Street Church, High Point, Monday, Nov. 22, 7:30 P.M.

Main Street Church, Reidsville, Tuesday, Nov. 23, 7:30 P.M.

Bethel Church, Greensboro, Tuesday, Dec. 1, 7:30 P.M.

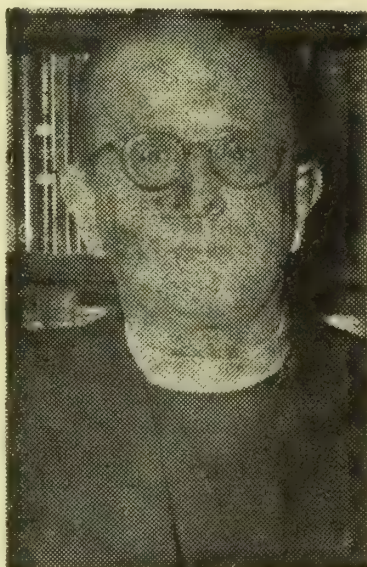
These conferences are planned by the Board of World Peace, Robert Stamey, director; the Board of Social and Economic Relations, D. W. Charlton, Jr.; and Board of Temperance, F. E. Howard.

## Christian Concerns School At Statesville, Jan. 25-27

A school on Christian Social Concerns will be held at the Broad Street Methodist Church, Statesville, N. C., January 25-27, 1960. It will be sponsored by the three boards of social concern of the Western North Carolina Conference of the Methodist Church: The Board of Social and Economic Relations, Clifford H. Peace, chairman; the Board of Temperance, Dr.

James C. Stokes, president; and the Committee on World Peace, Aubert M. Smith, chairman.

The resource persons will include some of the outstanding leaders in the art of social concern. The Rev. Ray Swink is dean of the school, the Rev. Leroy A. Scott is the registrar, and the Rev. F. E. Howard is publicity chairman.



DR. JOHN BISHOP

## John Bishop to Hold Revival in Denton Churches

First Church and Central Church, Denton, will join in a revival led by Dr. John Bishop, pastor of Emory Methodist Church, Jersey City, N. J., Nov. 15-20.

Dr. Bishop, a native of Liverpool, England, has served churches in England, Scotland and the U. S. He came to this country on a teaching fellowship at Drew University. The author of several books and numerous articles in various magazines, including the *ADVOCATE*, he has become well known in this country as an outstanding preacher.

## North Carolina Conference 1959-1960 District Conferences

Burlington: February 21, 1960, Faith Church, Burlington, 2:00-5:00 p.m.

Durham: February 2, 1960, (Not determined), 9:30 a.m. to 3:00 p.m.

Elizabeth City: January 21, 1960, Plymouth, 10:00 a.m.

Fayetteville: January 5, 1960, Mt. Gilead, 10:00 a.m.

Goldsboro: January 8, 1960, Farmville, 9:45 a.m. to 3:00 p.m.

New Bern: January 29, 1960, Atlantic, 9:30 a.m.

Raleigh: January 29, 1960, Louisville, 9:30 a.m.

Rocky Mount: January 24, 1960, First Church, Wilson, 2:00-5:30 p.m.

Wilmington: January 19, 1960, Chestnut Street Church, Lumberton, 10:00 a.m.

## IN PASSING

### *The Smell of Incense*

Mary, a circus elephant in Italy, was a long way from home and frightened by a near collision of two automobiles during a parade down the streets of Milan. Trumpeting wildly, she broke loose from the truck to which she was tethered and dashed down the street and into a nearby church, frightening the elderly congregation half to death. Out of the church again she tore through the streets and gardens, leaving destruction in her wake. Her keeper found her finally back in the church again, where in the quiet atmosphere of sanctity she seemed to find the peace that she had sought.

As the keeper watched, Mary walked slowly down the aisle. Raising her trunk toward the the candle-lit altar, she nodded twice, as if in prayer, then turned and walked back down the aisle to where her keeper waited.

What happened to calm her? The keeper answered the question.

The smell of incense reminded her of home.

### *The Quest Minister*

In a recent news item sent in to this office a typographical error changed the familiar "quest minister" to "quest minister." As we corrected the copy, we wondered if, perhaps, we might not as well let it stand.

For, after all, are not all ministers on a quest? Are they not all seeking something?

The good shepherd seeks the welfare of his spiritual flock. His quest sometimes leads him into unfamiliar paths and causes him to do unpopular things in an effort to lead his sheep to higher ground. And the sheep often rebel and set their faces toward the low ground. But the questing shepherd keeps his eyes looking upward.

The good pastor seeks to find God in his own life. Realizing that he cannot find him of his own accord, he relies upon the promise that God is always seeking him, and goes where he is most likely to find and be found.

Sometimes the preacher may be on a quest for fame. If he has certain gifts and graces, he may easily find success in the wordly sense. He may be comfortable, well-liked and comparatively prosperous. He may have leanness of soul, but the masses will not notice that as they listen to his popular preaching and note how well he promotes the causes and raises money. Jokingly, they may refer to him as a man on his way up, but they probably realize that "up" has limitations and does not refer to spiritual altitudes.

But the average preacher is still seeking God more than fame or popularity. He wants to be loved; he hates to cause trouble; but he is willing to face hardship and misunderstanding for the sake of his faith.

◆ ◆ ◆

When you are up to your neck in hot water—do as the kettle does—sing.



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

NOV 19 1959

DURHAM, N. C.

November 19, 1959

Volume 104

Number 46

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.  
DEC 1 1959

## In This Issue



### Features

#### When We Worship

RICHARD BRAUNSTEIN

#### How Free Are You?

CARRADINE R. HOOTON

#### Fishers of Men in Mozambique

DOROTHY ANDERSON

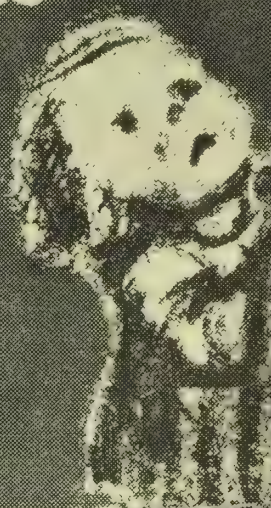


### Editorials

New Mexico Baptists  
Want to Be Different

De-emphasizing Jesus

SHARE  
OUR  
SURPLUS



GIVE THANKS BY GIVING THROUGH YOUR CHURCH

CHURCH WORLD SERVICE

National Council of the Churches of Christ in the U. S. A.  
475 Riverside Drive, New York 27, N. Y.





## LETTERS TO THE EDITOR

### Finds Advocate Interesting

Dear Editor:

If I did not get the North Carolina Christian Advocate I would miss a lot of what our Methodist people are doing. I wish so much more people would take and read the Advocate.

Thank you so very much,  
MRS. CARA MCMAUS

### Not "Sold" but "Called"

Dear Editor:

This letter is prompted by a news item which appeared on page 7 of the October 27th issue of the N. C. Christian Advocate under the title, *Asheboro Attorney Says Church Fails to Compete*.

Our Methodist Church is in need of more ministers, and this should be of vital concern to clergy and laity alike. Further, it is proper that our concern be turned towards the fulfillment of what is admittedly an obvious need. The Church is under obligation to acquaint all its young people with the various avenues of full time Christian ministry, and I for one rejoice that the N. C. Conference is having a Convocation on the Ministry for this purpose. However, our purpose can only be to give guidance, encouragement, and support. We must guard against "selling" any of our youth on the "advantages" of entering the ministry. One does not come to the ministry seeking personal advantage or gain, not even happiness *per se*. Rather, the decision to enter the Christian ministry is made in loving response to the claim which God makes upon one's life. The happiness which results comes from knowing that one is doing that to which his Lord has called him, and not from the ministerial office which he holds.

Yours in Christ,  
P. D. MIDGETT III  
Pastor, The Oxford Circuit

Oxford, N. C.

### The Place of Symbols

Dear Sir:

I have noted with increasing interest the opinions expressed in recent issues of the Advocate concerning the use of the cross, candles, and other symbols and their relationship to worship in the church. I think it is a healthy thing for the church when her ministers become concerned enough about their mission to publicly defend their convictions in Christian love.

Arnold Pope's letter in the November 5th issue of the Christian Advocate stirred me to add my two cents worth in regard to this problem. He says, and I quote "We are much better off to give God first place in our churches via the symbols of the cross, communion table, candles, etc., and to put the preacher over at the side as the interpreter of the Reality these things symbolize." This is the thing that disturbs me for it seems to me that man more nearly symbolizes the reality of God than any inanimate object we can make. After all, wasn't man created in the image of God? When God came into the world to reconcile the world unto himself, He came as a man, not as a cross or any other symbol. The cross can, and does, call to mind the act of God in our behalf but only man can symbolize the reality of God.

The thing that convinces me of the reality of His presence is the redeemed life of the individual who testifies of His love and grace. Jesus said, "Ye are the light of the world;" and again he says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." God has always worked and spoken

through man to accomplish His purpose in the world. From the "thus saith the Lord" of the prophets to "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you" of St. Paul this is evident. The Christian faith, then, contends that God dwells in man and if we put man aside, we put God aside. The symbols of brass and wood have their place in Christian worship but not to symbolize the reality of God. "For there is one God, and one mediator between God and men, the man Christ Jesus." The creature symbolizes the reality of the creator, not the image the creature has made. This is still a great mystery to us but, "It pleased God by the foolishness of preaching to save some."

J. P. GREEN, Pastor  
Ruffin Methodist Church  
Ruffin, N. C.

◇ ◇ ◇

### Greensboro Church Completes New Building

Hinshaw Memorial Church, Greensboro, will hold open house on Nov. 22 celebrating the completion of its new \$80,000 addition.

Dr. J. Clay Madison will preach at the morning service, and the open house will be held from 3:30 to 5:00 P.M. The Rev. Sam Needham, who organized the church 44 years ago, will be the speaker at the evening service.

The Rev. E. O. Peeler is the pastor.

### Methodists "Theologically Illiterate"

One reason The Methodist Church should give priority to Christian education is that most Methodists are "theologically illiterate," a speaker told the national Methodist Conference on Christian Education.

The speaker was the Rev. Dr. Lowell B. Hazzard, professor of Old Testament at Wesley Theological Seminary, a Methodist institution in Washington, D. C.

"We have a theologically illiterate church," Dr. Hazzard said at the biennial conference November 3-8 in Cincinnati. "That our people know this is evidenced by the wistful question that keeps coming to us, 'Please tell us what we believe.'"

Another speaker, Dr. Arthur S. Flemming, Washington, D. C., said that Americans in general are "spiritually illiterate."

"Spiritual illiteracy is the most serious problem facing the United States today," said Dr. Flemming, secretary of the U. S. Department of Health, Education and Welfare and church school superintendent of Foundry Methodist Church in Washington.

The meeting at the Sheraton-Gibson Hotel had a record attendance of 987. This was 178 more than at the last conference in 1957.

## SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

## CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

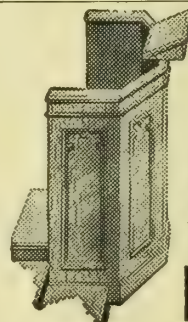
SCHOOL EQUIPMENT, INC.  
P. O. Box 586 Siler City, N. C.



MOST RESPECTED NAME  
IN ELECTRONIC ORGANS

Richard Van Sciver

1909 E. 7th St. Charlotte 4, N. C.  
Phone EDison 4-0567



Page

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY  
MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO.  
ALBEMARLE, N. C.

## Brevard College

Owned by Western North Carolina Conference

Business Music Liberal Arts Pre-professional Pre-engineering Co-educational Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.

Manufacturers of:

GOWNS

Pulpit and Choir  
RELIGIOUS SUPPLIES



Church Furniture • Altar Brass • Communion Sets Embroideries • Hangings CATALOG ON REQUEST WRITE—DEPT. 44

National

CHURCH GOODS SUPPLY COMPANY

821 - 23 ARCH STREET, PHILADELPHIA 7, PA.



# Carolina Briefs

Mr. Dave Jordan, janitor of Love's Church, Walkertown, lost his house in a fire last December. Through the efforts of church members, a new house has been completed, under the supervision of Mr. T. D. Wagoner.

Englehard Church (Elizabeth City District) is undergoing a renovation program which includes repairs to the building, re-finishing of the sanctuary, equipping a fellowship hall, and installing rest rooms and kitchen facilities, at a cost of \$10,000. Members of the Men's Club of the Mattamuskeet Charge have recently completed a club project of cultivating a 27-acre farm, from which they made a net profit of more than \$900.

LaGrange Church Youth Fellowship recently made a house-to-house canvass for UNICEF. Fourteen members and two counselors participated and received \$53 in contributions for the International Children's Fund. Says Mrs. John Parrott Walters, "These LaGrange youth were very happy to contribute their efforts (many blocks of walking) for this opportunity of helping less fortunate children, and the local church is proud of them."

The new educational building at West End Church, Thomasville, was dedicated on Nov. 1. District Superintendent John Carper was the speaker, and four former pastors were to take part in services during the month. The Revs. William B. Bobbitt, Jr., Charles White, John R. Sills, and Gene H. Little.

A budget of \$73,500 was adopted by the official board of Trinity Church, Wilmington, at a recent meeting. Pledges had been received for \$43,338 on Nov. 5.

The newly organized Men's Chorus sang at the service in St. Luke's Church, Goldsboro on Nov. 8, which was broadcast over radio station WGBR.

Southern Pines Church is conducting a campaign for new subscribers to *Together* and the *N. C. Christian Advocate*. Says the pastor, "No family can be an informed Methodist without being a subscriber to the *North Carolina Christian Advocate*."

## Thank You!

The editors wish to express their appreciation to those pastors who have sent in copies of their weekly church letters and bulletins in response to our request. Nearly all of the Carolina Briefs are compiled in this office from material sent in this form.

We have also received many more news items from the pastors, and these are all used as received.

First Church, Morehead City, plans to sponsor a church school on Atlantic Beach next summer, according to the bulletin. The expectation is that such a venture would result in the organization of a church there.

Avondale Church, Avondale, was host to the Brevard College Choir of 38 voices last Sunday. Members of the choir were dinner guests of the Methodist Men and their families.

The Reverend C. W. Kirby, Superintendent of the Methodist Home in Charlotte, who was hospitalized for a period of time, is now back at the Methodist Home parsonage. He is making remarkable progress and anticipates returning to his duties in the near future. Mr. Kirby expresses his appreciation for the many cards, letters, and other remembrances sent to him by his friends throughout the Conference.

A total of \$820 has been received from churches in the Goldsboro District for the new building of Raliegh Highway Church near Cogdell Lake. Superintendent H. M. Lamb has issued an appeal for pulpit furniture, pews and chairs for this new church. He would like to hear from churches which have these, whether for sale or donation.

The Rev. Travis Owen, pastor of of Pembroke Circuit, Pembroke, was guest preacher in revival services at Village Methodist Chapel in Roseboro recently. "This is an outpost chapel," says the pastor, the Rev. R. H. Jordan, "which has been sponsored by the Roseboro Church for the past five years."

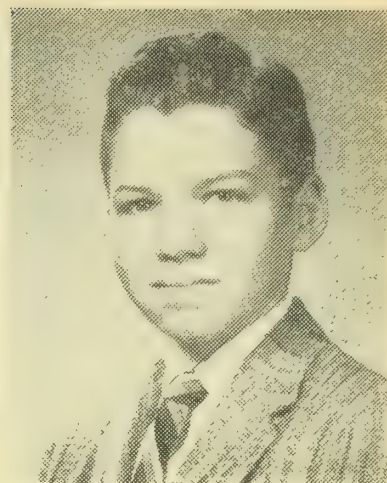
A "Bible Revival" was conducted at First Church, Canton, by the pastor, the Rev. Miles McLean, recently. The meeting featured sermons on Bible reading and prayer, says our correspondent.

Almost four hundred credits were issued at the close of the recent Randolph County Training School, which was held in Central Church, Asheboro, under the direction of the Rev. William A. Rock, Jr. Mr. Rock reports that 390 persons completed the course, and that this number exceeded that of last year by 100.

## Dr. Moore Elected Dean of N. C. Wesleyan College

Dr. Jack W. Moore, dean of Kendall College, Evanston, Ill., will be the first dean of North Carolina Wesleyan College at Rocky Mount, according to an announcement made to state newspapers last week by President Thomas W. Collins and Board Chairman L. W. Hill.

Dr. Moore will assume his duties on Feb. 1. He is a graduate of Olivet Nazarene College, Kankakee, Ill., and received his M.A. and Ph.D. at Duke University. He also did graduate work at Columbia University and the University of Chicago. He has been in his present position since 1952. He is married to the former Nina Ray Browning of Littleton. They have four children.



## Methodist Minister's Son Wins Trip to Europe

A 12-year-old Concord seventh grader will receive an expense paid trip to Europe late this month as a representative of The Concord Tribune.

Stephens S. Jordan, son of the Rev. and Mrs. John S. Jordan of 395 Kerr St., will make the trip as winner in Family Weekly's nationwide newspaper carrier subscription contest.

Almost 200 newspapers across the nation, those carrying Family Weekly as a magazine supplement, participated in the contest with carriers in individual papers competing among themselves.

Stephen will be one of 10 youths making the trip as a result of their achievements in gaining subscribers for respective newspapers. He will go to New York on Nov. 28 to be met by Family Weekly personnel for the flight to Europe.

He will tour Amsterdam, Brussels and Paris during the 10-day excursion. Switzerland was the original site picked for the tour but all passes to that country have been cancelled because of snow and bad weather.

Stephen attends Long School and "makes all A's but one." His father is pastor of Kerr Street Methodist Church. While in Europe, he will serve as a "junior reporter" and send stories back to the Tribune.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	Children's Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.50 a year. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hayle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# WHEN WE WORSHIP

By RICHARD BRAUNSTEIN

The theme "Worship" lends itself to many avenues of approach for study. We may consider Who, Why, Where and How we worship. Our present concern is When. When we worship it should be with the expectation that something very wonderful is going to happen. In other words; we should feel that we are different in certain areas of our being as we wend our ways from the Holy premises of the House of God.

We once heard a woman member of one of our churches say that she experienced goose pimples moving up and down her spine, as the ritual progressed from opening hymn to the last amen. Perhaps she was one of those fortunate persons who took from the service what she brought. Perhaps Rudyard Kipling would be more eloquent but not more accurate when he spoke of the Story Teller of the Tribe, whose words walked up and down in the hearts of those who heard him.

The act of worship is a very old custom. As old as man. We see this in the etymology of the word *temple*. The word is full of meaning. It has an interesting and thrilling history. It is derived from the Greek root *temno*, meaning to cut. Traveling back into the early history of primitive man, one of the first persons we meet is a priest. He is doing something with a tape measure and a cutting tool. He measures off a portion of land and loosens the soil. He cuts off a strip of land all around and separates it from the rest. This he regards as sacred ground. Then he builds an altar inside the line. He calls the place *temple*. It is not a building, but a piece of ground cut off.

Eventually, this open field with an altar in the center is given roof and walls to shut out the elements. But the old name is retained. It is the temple, part cut off, today "temple" may mean a structure, a church, some kind of a building; but the ground on which it stands is the temple, a plot of ground, a piece of turf, that has been detached for some future holy or useful purpose.

Thus does man continue to break ground. There is an interesting sidelight in connection with the groundbreaking for the new First Methodist Church in Rocky Mount. We read in the New Testament the statement, "There is a lad here." He is always here. If he is not here he is there. He

is ubiquitous. Since that far-off event when he appeared with the loaves and fishes he has been in the picture. He gets around. He pokes. He pries. He digs. He explores. He unearths skeletons and discovers fearful things. Gold was discovered in North Carolina in 1803 by a small boy and his sister. They were playing hookey from church school for the purpose of shooting fish. They saw a shining stone in the water and carried it home. Later it proved to be the precious metal.

So there was that boy in Rocky Mount. He carried a box under his arm. When the ceremonies were over he scooped some of the dirt and put it in the box. He carried it away and put it among souvenirs and mementos dear to a lad's heart. He did not realize what a really great thing he did. It was more than putting some dirt in a box. What did he do beside that? He carried home part of the temple.

Worship has been variously interpreted. Many books have been written and many words have been spoken on the subject. It has taken mankind to strange places and peoples. Worship has often been found to be fantastic and grotesque. Here and there a stone, a totem, a stick or a fish. History is always saying, "Here is something sacred," We are reminded that "man is incurably religious." The Christian Church is telling us, through her sacraments, that some places and some things are more sacred than others.

Norman Malcom McCloud informs us that the words "divine service" are outmoded. He quotes Dwight Moody as saying, "I do not know what right we have to call the hour of worship divine service." Then he continues with "It is beautiful, it is helpful, I believe it is essential, I believe that when people give it up they deteriorate . . . But all the same I think the great preacher was right, these things are not divine service. Preaching and praying and singing hymns are not primarily serving God. They are a preparation for serving God, that is all. Coming to the Lord's Table is not religion. It is an aid to religion. Religion is loving God, religion is walking with God, religion is trying to do the will of God, religion is helping the widow, religion is being brave in sorrow, religion is keeping oneself unspotted

from the world. Not infrequently ministers of the gospel are called 'divines.' They would much rather be called humans than divines."

Stanley High, writing in the *Saturday Evening Post*, under the caption, "I go to Church," says, "It is very much like having an annual physical check-up or seeing your dentist twice a year. Except that in the area where the Church operates most of us need to be overhauled more often. For another thing I like to be in a place where men's hats come off. I know all the places where men's hats come off. What I mean is more than custom. I suppose that 'reverent' is the word for it . . . The things I get from my Church are not offered anywhere else . . . I get along better with those things than without them."

When we worship, we get, as Dr. Fosdick says, "Ourselves off our hands." And Sunday is for the sake of Monday and Tuesday and Wednesday and all the other days of the week. A novelist speaks of one of his characters as "not so much of a human being but a civil war." There is a conflict raging within us. Worship raises the flag of truce. "He restoreth my soul." The very act of getting out of bed on Sunday morning with the object of attending church is worship. It is then that some things really begin to happen.

Oliver Wendell Holmes said, "I have a tender plant growing in the corner of my heart that needs to be watered at least once a week and that tender plant is called reverence." But worship may be negative. Not many of us are Prodigals but the far country needs to be no greater distance than the pew in which we are sitting. We read of an otherwise dear old soul who adjusted her hearing aid as her pastor began his message. After listening for five minutes she took it off and waited with patience for the end. Did not Jesus say something about those who have ears and hear not and having eyes see not? It may not be a true story but a teacher in a church school asked her boys and girls to mention what part of the worship service they liked best. One little fellow said he liked the benediction for that was the time when he could go home. We suspect that this *bon mot* was authored by an adult mind. But it illustrates, "what various hindrances we meet when coming to the mercy seat."



BY CARRADINE R. HOOTON

General Secretary of the General Board of Temperance

ONE of the joys of personal liberty was uniquely described by the noted news analyst, H. R. Knickerbocker, foreign correspondent for the *New York Times*. Barely escaping from a country that had confiscated his most valued treasures, "Red" was asked to share his first thoughts after release. With dancing eyes and excited recollections he said, "Thank God I'm free, free!"

Many imprisoned people, learning the real significance of Advent will find joy in the fact that God loves men enough to give His Son for their emancipation. For everyone who will receive it, freedom in Christ is God's greatest gift to man.

When this liberty goes, life grows insipid. It loses its relish. For this reason, men should know, first what freedom is not!

Liberty is not license to do as one pleases. This leads to enslavement, the loss of self-control. License prompts dependents to reach for a crutch in the crisis. Consider some of these glass supports:

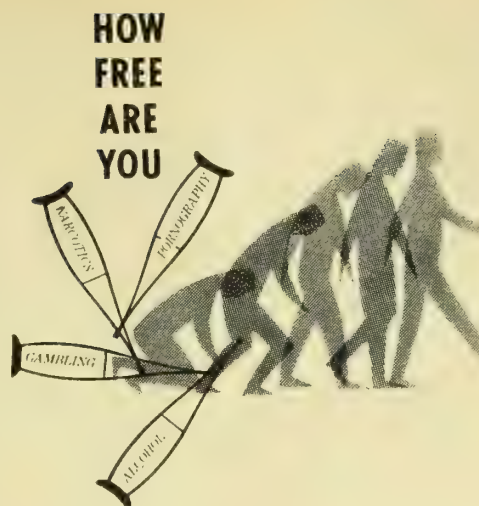
There is crutch of alcohol. This is a very convenient chemical which people use as an escape from reality, problems, responsibility. Alcohol serves to reduce all to a common level, to render each drinker less capable of solving problems, to cancel out creative influence for good.

There is the crutch of gambling. Trying to "get something for nothing" is contrary to the true life principle of service above self." The bingo that raises budgets for some churches never builds a brotherhood for service to men's souls.

There are narcotics and tranquilizers. They can be habit-forming drugs that weaken the will, disturb the body, and desensitize the spirit! Doctors sometimes prescribe them only as stopgaps while better therapy is being applied.

And what of pornography? This filth in which many minds feed. It is publications-for-profit designed to prey on the sex weakness of society.

These are among the things that enslave.



But there is something better than bodily freedoms. Paul's idea of liberty is not the power to do as we like, but the freedom to do as we ought. We are free only when our capacities are released through dedication to something greater than ourselves. Release comes through acceptance of Christ and service for others whose welfare, for the sake of that love, we earnestly seek.

Recognizing man's major need of cultivating the higher and subduing the lower nature, Jesus said, "If any man thirst, let him come unto me and drink." A real taste of spiritual grace will make unpalatable any touch of the spiritous glass.

The secret of liberty is the indwelling Spirit who gives both guidance to know and power to do. Since the upper compulsions are stronger incentives than lower cravings, Paul suggests four safeguards for the man who would be free: **love, the Spirit, the fellowship of the Church, and the natural law of sowing and reaping.** These are daily sources of help for the man who is controlled inwardly by the presence of Christ.

We who would follow Christ are at liberty to do God's will in unselfish service to our fellowmen. This is the sign that our souls are set free.

How free are YOU? On this Commitment Day are you ready to receive God's wonderful Gift? Can you say with Him, "For their sakes, I sanctify myself . . ." To know the joy of this full commitment is to experience the true values of freedom.

Each year Methodists celebrate Commitment Day on the first Sunday in December. The General Board of Temperance provides leadership in, and materials for this observance. This board is one of the World Service agencies of Methodism. It is supported by World Service giving.

## Alcohol's Cost to Industry

Employee alcoholism is costing American industry "hundreds of thousands of dollars a year," a Yale University sociologist reports.

In avoiding the issue of problem drinkers among employees, industrial and business firms are just throwing money "down a rat hole," said Seldon Bacon, director of the Yale University School of Alcohol Studies. He spoke at a meeting of the Washington, D. C., area Council on Alcoholism.

Bacon reviewed the findings of a recent study of alcoholism at a company employing 10,000 persons.

He said the records of 48 employees, all meeting three tests of alcoholism, were compared with two other employee groups of equal size. The groups were matched in age, race, religion, length of service and job duties.

The study showed that the problem drinkers: Drew three times as much sickness benefits, were absent 2½ times as often, and had three times as many accidents as members of the other two groups.

An even heavier loss to industry, Bacon said, has not been measured—the part alcoholism plays in the failure of young, promising executives who fall by the wayside before realizing their potential.

## Informal Fellowship Meet Set for St. Mark's, Raleigh

An *Informal Fellowship* meeting of Methodist Christians seeking the will of Christ on social issues will be held at St. Mark's Methodist Church, Raleigh, on Monday, November 23, from 10 a.m. to 3 p.m.; according to the Reverend W. M. Wells, Jr., of Greensboro, program chairman for this session. The theme of the meeting will be "Opportunities for Racial Brotherhood, Especially in the Field of Secondary Education and Employment."

Special resource persons for this meeting will include Charles Davis, William Bagwell, and Mrs. Charles Herbin of the staff of the American Friends Service Committee in High Point. The Reverend Henry A. Bizzell, Jr., will be host pastor.

Special reports from the Conference on Social Concerns held at Lake Junaluska in September will be heard.

Sessions of the Informal Fellowship are open to all who care to attend. Attendants should bring box lunches. Drinks will be furnished. It would be appreciated if those who plan to attend would drop a post card to the Reverend Henry A. Bizzell, Jr., Box 10142, Raleigh, N. C.

"The beginning of the Informal Fellowship may be the most significant thing that has taken place in North Carolina in recent years," said Mr. Wells. "It is an unofficial gathering of concerned persons. There are no officers. No district superintendents or pastors are assigned quotas. Few have attended. Sometimes discussions have been dull. Seldom has there been general agreement. But complete freedom and encouragement of expression, even of minority and unpopular views, has been a mark of the meetings."



# BISHOP WERNER REPORTS FROM AFRICA TROUBLE SPOT

Hazen G. Werner, Resident Bishop of the Ohio Area of The Methodist Church, and Mrs. Werner, who are visiting Methodist missionary work in Africa, have been in the Belgian Congo for several weeks during a period of great unrest there.

In a communication dated Oct. 29, Bishop Werner reported on the inter-tribal tension centering in Luluasburg where they have been visiting with two of the Methodist missionaries, the Rev. and Mrs. Wayne Culp from Irondale, Ohio.

In his letter Bishop Werner said:

"It is very quiet here in Luluasburg in the Congo—probably too quiet—and there is a reason. Ten days ago this vicinity was the scene of a bloody outbreak of tribal violence—a tragic incident in the whole drama of African unrest.

"The Lulus set out to drive the Balubas from their territory. Many of the latter had been brought in originally as slaves by the Arabs. The attack was well organized. According to the plan, parties of the Lulus would surround house after house of their tribal enemies and set them on fire, and then would slaughter them as they emerged from their houses and attempted to flee. A large number of women and children are missing and they are still finding bodies where the Balubas fled and cut down their pursuers.

"On our way up through this territory we passed soldiers on guard at the threatened locations. We crossed a bridge where two mutilated bodies had been left as a warning to their tribe. Along the way we passed villages which had been burned. At one place we were stopped by a sentry who examined our car and wanted to know our destination and business.

"While this tribal outbreak was not directed against the whites there is a general overtone of what amounts to 'Africa for the Africans.' Women wear the word 'Independence' on their clothing.

"The Belgian government has been a beneficent ruler in many ways and has ready for implementation a plan of action that would finally yield independence. We can hope that there is time to effect it.

"Many Africans, including the Christians, feel that to drive out the white man would mean reversion to much African primitivity. A majority of the Africans want the white man to remain after independence.

"In the meantime it is quiet here in Luluasburg—in fact, unnaturally quiet."

Before the above was mailed, Bishop Werner added postscripts in which he reported having seen many Belgian troops on the move. (This would be in connection with the Oct. 29 and 30 trouble in Stanleyville in which 25 persons were reported killed).

Of the missionaries the Bishop said: "They are all courageous and do not intend to leave unless they are sent out, an eventuality which they do not think will develop."

## Christian Vocations Secretary Dies of Heart Attack

The Rev. Marcus J. Birrell, executive secretary of the Methodist Interboard Committee on Christian Vocations, died of a heart attack November 4 while attending the National Methodist Conference on Christian Education in Cincinnati. He was 47.

Dr. Birrell had headed the Christian vocations committee two years. Before that, he was for 10 years president of Wesley College, Grand Forks, North Dakota. From 1941 to 1944, he was a staff member of the youth department of the Methodist Board of Education.

## Bishop Watts Dies

For the third time in less than a year, death has removed an active bishop from the leadership of The Methodist Church.

Bishop H. Bascom Watts, head of the church's Nebraska Area since 1952, died in Bryan Memorial Hospital in Lincoln Nov. 3—just three days short of his 69th birthday.

He had suffered a cerebral thrombosis Aug. 31 in Estes Park, Colo., but seemed to be recovering and was able to return to his home in Lincoln early in September. He had carried on most of his normal episcopal duties until about two weeks before his death, when his condition grew worse and he was taken to the hospital.

Other Methodist bishops who died during the past year were Bishop John W. Branscomb of the Jacksonville (Fla.) Area, on Jan. 15, and Bishop Ralph A. Ward, on Dec. 10 in Hong Kong.

Funeral services for Bishop Watts were held Nov. 6 in the Boston Avenue Methodist Church, Tulsa, Okla., where he served for 11 years as pastor and two years as district superintendent before becoming a bishop. A memorial service was also held in St. Paul Methodist Church, Lincoln, on Nov. 5.



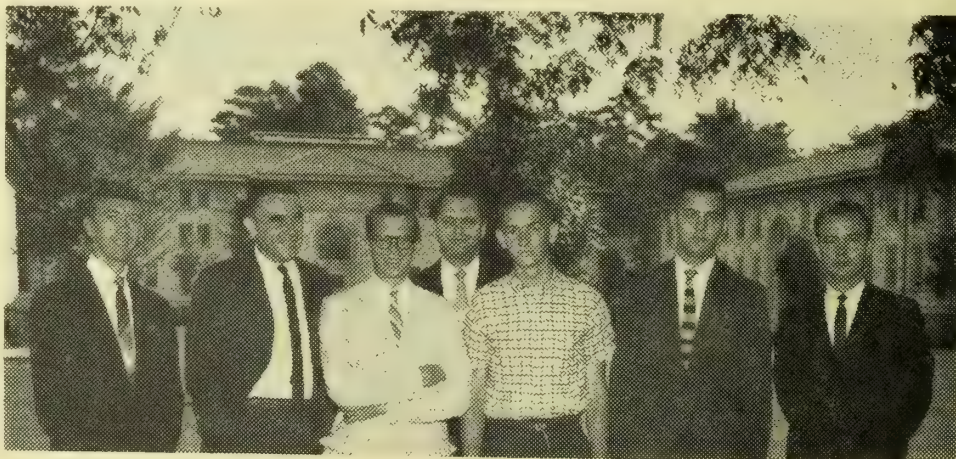
Three Brevard students have been awarded National Methodist Church Scholarships by the Board of Education of The Methodist Church. They are (l. to r.) Nancy Diane Nesbitt, daughter of Mr. and Mrs. Thomas W. Nesbitt, of Black Mountain, Brenda Gayle VanLandingham, daughter of Mr. and Mrs. Leo B. VanLandingham, of Thomasville, Georgia, and Reta Lovine Allison, daughter of Mr. and Mrs. Joseph B. Allison, of Old Fort, N. C., all freshmen.

National Methodist Scholarship awards cover tuition and fees up to \$500 and are granted on the basis of superior academic standing, leadership, ability, active churchmanship, character, personality and need.

## Five Bennett Students Given Scholarships

Five Bennett College students—three juniors, a freshman and a senior—were notified this week that they have been awarded scholarships by the Board of Education of the Methodist Church.

They are: Misses Helen Houston, senior, Nashville, Tenn.; Lorraine Ramsey, freshman, Amonate Va.; Doris Luck, Asheboro, N. C.; Jo Ann Martin, Leaksville, N. C., and Idajearne Robinson, Oberlin, Ohio, all juniors.



Nine young men from the two North Carolina Conferences are among the 155 students entering the Candler School of Theology to pursue studies leading to the Bachelor of Divinity degree at Emory University in Atlanta, Georgia. These men will strengthen the work of our conferences as they complete their preparation.

Left to right: William Benfield, Blythe M. Gabriel, David M. Abernathy, Lonnie Lewis Vuncannon, Thomas Loftis, Roger Pearson, and Coy Lee Brown. Not shown: Howard B. Harrell, Ellwood K. Smith.



# Fishers of Men in Mozambique

By DORTHY G. ANDERSON  
Inhambane, Mozambique, Africa

"We're reading in John, Chapter 3, Mamani Isabel."

The young woman with the baby tied snugly to her back seated herself at the table and opened the Bible. When her turn came, she read three verses in a voice slightly shaky, but without a single error, and the other women murmured delighted approval.

They all knew that several months earlier she had come to the reading class for the first time, and had since read in rapid succession the first three readers—a speller, a book on Jesus' life, and one on family life. Today, after being tested on her last book, she had come into the big class and had passed her first test with flying colors.

In a way, Mamani Isabel was luckier than some women. Her husband had encouraged

much employment. Groves of coconut palms, which thrive along the coast, provide a good income for their owners. Some artisans—carpenters, tailors, tinkers—have shops at home. Just as a net thrown into the bay may be pulled in heavy with fish, so the teaching of the Gospel shows what opportunities there are for those who would be fishers of men.

The home of the Center for these first few years has been very modest, but very cool and attractive—a long, native-style building with a cement floor and woven palm-leaf roof. Inside are a large assembly room a lounge with a small library of books and magazines in Portuguese and a record player, an office, and a small kitchen.

Nursery school children come one day a week (and wish it were five) to play. They pound leaves in miniature mortars

and are led by their own "chiefs" and assistants. One of the most exciting times of the year for each group is week-long camp, held at a site owned by a church member on the beach. The boys build the pole and palm-thatch houses; the girls pound the dirt floors hard and smooth, and each group has a memorable week of study, worship, work, and fellowship. Pioneer camping is the only kind these know.

For older youth the "Mocidade" (M. Y.F.) welcomes boys and girls together, and their Sunday meetings include the general areas of Bible study, personal devotions, Christian service, and recreation. Projects for the church, visiting other Mocidade groups, and meeting in prayer cells are regular parts of their program.

Those just married and couples with



Above: Dorothy (Mrs. Wm.) Anderson, the author

Right: Girls studying under cashew tree, Mozambique



Below: Mother and babe in Chicue, Mozambique



her to learn. Opposition from husbands or the laughter of their families stop many short of their goal. Gardens, sickness, guests, the daily work, all take precious hours in a country where the work of the household is a full-time job for several people. Still, the women come, several new ones every week. They leave their water pots in line at the well and come to study. Sometimes, one will ask to be excused for a few minutes to go the beach to buy fresh fish for supper. And, of course, the babies are there. The women come not only to study, but to sew.

Classes for women are just one part of the program of the Chicue Christian Social Center, located, not in a city, but on a hill overlooking the Inhambane Bay, several miles from the nearest town. But this coastal strip can scarcely be called rural. The local government administrator says the population is one of Africa's densest, outside urban areas. What brings so many to the shores of the bay? The waters of the bay contain a wealth of fish and other marine life. The city across the bay offers

"cook" in tiny clay pots, and "iron" clothes for their gourd dolls with small wooden "irons" shaped just like the charcoal ones their mothers use. The boys "drive" cars made of boxes and spools, toss "bean" bags filled with acacia seeds, and build houses with blocks of all sizes. While they learn to play, their supervisors—teen-aged Bible school students—learn to teach. These students will be able to start such schools when they return to their home villages.

Young people are active in all the church groups and fill the Center and the church with their enthusiasm. Classes in the Bible School, which is attended by all young people who are taking higher elementary studies in the Portuguese School, include Old and New Testament, Christian heroes, church history, and various aspects of Christian life, leadership, and family living.

The "Estrelas" (Stars) for both boys and girls from 6 to 12 years (similar to Brownies and Cubs), meet once a week for study, dramas, handwork, and games. The "Patrulhas" (similar to Scouts), also for boys and girls, have their weekly day and place,

young children take part in the Young Family Club, and the monthly programs include such "how-to's" as teaching their children Christian ideals, using better and more hygienic practices in their homes, budgeting time and money, and learning of Christian family life in other countries. Favorite activities include pot-luck suppers, a choir, and dramatics. In a series of dramas on family life, the talent they uncovered was amazing!

The Christian Center can never be considered apart from the church at Chicue. The growth of the Christian community is a united growth, with the church at the center. It is no accident that in the new building program made possible by gifts from the *Week of Dedication*, the remodeling and expansion of the church was the first job, with the building of a new Center to come afterwards. Truly, there are many who have heard Jesus' call, and are today fishers—not for that which exists in the waters of the bay, but for those who dwell along its crowded shore.



# EDITORIALS

## New Mexico Baptists Want To Be Different

The *Baptist New Mexican*, official publication of the Southern Baptist Convention of New Mexico has criticized some other Baptists for using such expressions as Holy Week, Lent, Good Friday and Ascension Day. The editor objects to having correspondents mention those words in their news report.

In fairness to the Baptist editor, we must admit that he doesn't object to the use of these terms, or the observation of such seasons, by other denominations; he just thinks that Baptists should have "no truck" with such deviations from pure New Testament practice. But if he is going to be consistent he will have to examine a few other terms which are used by most Baptists. He will have to blue-pencil the term, "Baptist Training Union," which occurs nowhere in the Scripture, and he will run into trouble every time he tries to describe a Baptist Convention or uses the denominational name. The only Baptist mentioned in the Bible is John the Baptist and he wasn't a Christian in the modern, or even primitive, sense of the term.

Our Southern Baptist friends are booming and burgeoning all over the country and their success is well deserved. Methodists could learn much from them. Their leaders are splendid men and women, great Christians and great promoters of Christianity. But once in a while one of them gets off a statement that is just as silly as if a Methodist editor had thought it up.

Of course, what the Baptist brother was opposing was the idea of Baptists becoming like anybody else. He is afraid of this denomination losing its distinctive character. But he was forgetting that originality is not always spirituality, and that the practices of the majority of Christians through the centuries may have some value, even to Baptists. The growing practice of observing Lent and other seasons of the Church Year may eventually spread to more Baptist churches. They may have to find new names for the old seasons, in order to retain their denominational independence, but no denomination as loosely organized as the Baptists can keep back the tide of growing interest in historical Christianity.

The editor of the *Baptist New Mexican* expressed his concern about the

matter in these words: "We feel that there is great danger that with continued use of these terms our people will become so accustomed to them that they will find themselves observing these 'holy days' too."

We suspect that his apprehension is justified and we look forward to reading about some fine Baptist pastor instituting a series of Lenten sermons and actually preaching a sermon on the resurrection on Easter Day. After all, to say that we must pray on special days does not mean that we cannot pray every day, and no Baptist has ever managed to outdo the Roman Catholics in making every Friday a holy day. To make every day the same is to fail to emphasize at all.

He continues, "All the Fridays are 'good Fridays' to us. We believe that every week should be a 'holy week.'" That sounds well, but does anyone seriously believe that it is practiced? The Roman Catholics are the only ones who manage to make all Fridays special days, and they do it by a means which would be very repugnant to the liberty-loving Baptists. They make their people abstain from meat, just in order that they might be reminded of the meaning of that sacred Friday when Jesus died upon the cross. The meat wouldn't hurt them, they admit, but they find in the abstinence the necessary reminder of the significance of the day.

## De-emphasizing Jesus

Newspaper accounts of negotiations between the Unitarian Church and the Universalist Fellowship contained two significant statements, which, we presume, were accurately reported.

The first described the proposed united church as planning to "de-emphasize Jesus" in an effort to appeal to people of all faiths and no faith. The new church would be a sort of fellowship of intellectually respectable nice people who desired to get together to talk about good things. All mention of Christ as Savior, would, of course, be taboo. Jews, Mohammedans, agnostics, all would be welcome. Without a creed or a well defined theology, such a church might well be called, in the words of Luke, a congregation of "Libertines." Not libertines in respect to morals, but as to theology.

The second statement was by the reporter, who said that negotiations were being slowed down by an argument over a hyphen—whether the new organization should be called the Unitarian-Universalist Church or the Unitarian Universalist Church.

It would seem appropriate that such a union should be blessed by the inclusion of the hyphen in the title.

But the Unitarian-Universalist ethical society will probably amount to very little, except as a haven for troubled souls who seek to find peace of mind by avoiding all religious doctrine and the out and out religious skeptics who rejoice in their freedom to believe nothing, but strive to be good and pleasant. It may be, however, that God has a very special work for such people, whose lives often are so much better than their faith.

And it is quite certain that there are in the orthodox churches plenty of so-called Christians who exhibit little of the spirit of Jesus as they call upon his name.

## Congratulations To North Carolina

The North Carolina Conference has set a worthy goal for new members of the Church. They want to reach 100,000 in five years—20,000 a year. We believe that they can do it because they want to and are willing to work to that end. They have demonstrated their willingness and ability in other areas during the past few years.

We have been doing fairly well in the new member division, but not well enough. But in holding and developing the members we already have, well, we are a long way from a satisfactory position. Since October 1953 we have increased by a net total of 1,480 (reported June 1959).

Let us make up our minds to make Christ known to all men everywhere—to "work like it all depends upon us and pray like it all depends upon God."

—S. C. Methodist Advocate

◇ ◇ ◇

The busiest people are the happiest. Cheerful, active labor is a blessing. An old philosopher says: "The firefly shines only when on the wing. So it is with the mind; when we rest, we darken."



## Fooling With Life's Fringes

(Colossians 3:2)

By DERMONT J. REID

The apostle Paul was in prison. No doubt he took advantage of the loneliness of the cell to reflect on the wide and deep ranges of his thrilling and useful life. Some of his most cherished letters were penned while incarcerated in a lonely prison. He wrote to the Colossian Christians—"Set your affections on things above, not on things on earth." This was more than an emotionally inspired moment of empty idealism! It is more than the whine of a prisoner. He is looking beyond the hardship of prison life. He has scaled the pinnacle of Christian trustfulness, and from this lofty point he shouts—"don't fool with life's fickle fringes!" "Set your affections on things above, not on things on earth." Concentrate your lifegiving energies on things infinitely worthwhile. Don't trifle with your life. Make the most of your talents. Don't settle for a mess of pottage when the riches and glories of living are at your feet.

What Paul said to the Christians at Colossae, he is saying to you and to me. I take it that he is sounding forth a ringing challenge for all of us. The challenge is to—Make the most out of life. Determine not to dwell in life's shadow. Redeem yourself through faith in God from a shriveled vision and a dwarfed sense of values. Break away from the earthly fetters of prejudice and hate. Develop within you the mark of a giant Christian! "Set your affections on things above"—this is the challenge.

Our affections are set in either one of two places—"things above" or "things on earth." In the framework of Christian thought, we cannot set our affections equally in each of the two places. Our Lord said rather pointedly that "if we love the world and the things of the world, the love of the Father is not in us."

The biting thing is this: we are called upon to control our own affections. And, it is exactly what we set our affections upon that will determine precisely what kind of Christian we will be.

To set your affections on "things on earth" means that we will simply "fool with life's fringes" and never thrill to the symphony of real living. It will be the outer cloak of frivolity that will



## AT EVENTIDE

*'Tis eventide,  
And shadows slowly deepen into night,  
And heaven's Artist flings across the sky  
His symphony of colors that delight  
The soul,  
And makes one sigh at the impotency  
To grasp and hold  
One ray of awe-inspiring rose and gold.*

*And o'er the waters  
Blue as heaven's dome,  
A white sail-boat, its fairy wings against  
the sky,  
Comes sailing home.  
And all the matchless beauty, growing dim,  
Brings to life within the heart  
A swelling hymn—  
Part ecstasy that aches, and thrills,  
And mounting praise  
To Him who hath created earth and sky,  
And nights and days;  
Who fashions beauty, too, within His mold,  
And gives to man a beauty-loving soul."*

—EDNA MORRIS ROBERTS



count most with us. It will be like the Pharisee who prayed on the street corner, or the man who gave his alms to be seen of men. The hurt and misery of the world will never touch us. We hide from realities and shun responsibility. We are interested mainly in the fringes.

To set our affections on "things above" opens up a new world to us. We live with a creative refusal to be imprisoned by the outer garment. We become "world Christians" and our energies are controlled by the Holy Spirit. Our witness is to the world—that in Christ there is redemption for all men and all nations.

## What Are Our Emotions Doing to Us?

By JAMES C. STOKES

The destructive emotions such as hostility, fear, loneliness, and guilt are exacting a dreadful toll upon the health and energy of people. All of us, without exception have suffered in some degree at the hands of the emotions. When we hate, we generate poison. But our ill will toward another hurts us rather than him. When we are captives of fear, and victims of unreasoning anxiety or chronic worry we are in trouble. When we have accepted lovelessness, or its other designation, loneliness, as our way of life, isolating

ourselves from others and building a shell around ourselves, then we are in the beginning stages of sickness. When through pride or shame we become a seed-bed for unresolved guilt, maintaining an innocent front in the face of self-condemnation, then we are laying the foundation for sickness.

Our trouble is not that we work too hard or do too much, but that we live in the wrong states of mind. Right mindedness, healthy attitudes, and wholesome outlooks will enable a man to work hard, eat with appetite, and sleep restfully. Such a person awakes to the light of each new day with eager joy, refreshed and ready for the challenge that each day should bring.

Real health of body, mind and spirit involves first of all, right thinking, right feeling, and right willing. Out of wholesome attitudes and pure motives comes strength and joy. This is just another way of saying that we must get right with God and with our fellow man if we would be saved.

## I Must Go Shopping

"One of these days I must go shopping! I am completely out of self-respect. I want to exchange the self-righteousness I picked up the other day for some humility which they say is less expensive and wears better.

"I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace—we are a little low on that and one can never have too much of it.

"And, by the way, I must try to match some patience that my neighbor wears. It is so becoming to her and I think might look well on me. I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it. I must also have my sense of humor mended and look around for some inexpensive, everyday goodness!"

"Yes, I must go shopping soon!"

—Clipped



The weekly rest day for the toiler is a gift from Christianity, and the maintenance of the Sabbath depends on the strength of Christian influence. For the workingman himself to misuse it or allow it to be attacked in his name would be like a man's sawing off the branch on which he is sitting.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Turkey for Thanksgiving

BY ELLENOR LEMON

School was dismissed for the day, and Penny and her brother, Billy, met outside the schoolhouse to walk home together.

"You ought to see what our room looks like. Our teacher had some of the high school boys bring a shock of corn and they put it in a corner of the room. Some of the others brought pumpkins and we piled them around the shock. Then we gathered red and yellow leaves and decorated the room," said Penny excitedly.

"Were the pumpkins as big as the ones we raised in our garden?" questioned Billy.

"No, Billy, there couldn't be any bigger pumpkins than we raised this summer," boasted Penny.

"In our room we drew and colored turkeys. Penny, I wish we could have turkey for Thanksgiving. Most all of the other kids are having turkey, and I've never even tasted one," said Bill, longingly.

"I wish we could, too, but I don't suppose Mother will have enough money to buy one. Oh, look, Billy, there's Old Mr. Richman waiting for somebody. Don't you feel sorry for him? He's got a lot of money, but no family. He lives on the hill in that big house with just a servant. They say he just stays to himself most of the time. He really doesn't look happy. He looks so cranky, and folks say he is mean."

Penny looked thoughtfully at the old man again, and then continued, "Poor Mr. Richman. I'm going to speak to him. Our Bible verse last Sunday said, 'Be ye kind one to another,' and I'm going to do just what it says."

Before Billy could stop her, Penny had stepped right up to the mean old man and said, "Good afternoon, I know you are Mr. Richman. I'm Penny Worth, and this is my brother, Billy."

"Humph," grunted Mr. Richman.

Trying to be friendly with the old man, Penny continued, "Won't be long until Thanksgiving. We raised some fine pumpkins this year, and so we're sure to have pumpkin pie for our Thanksgiving dinner. Don't you get lonesome living in that big old house alone? Why don't you come and eat Thanksgiving dinner with us?"

"Go on," grumbled Mr. Richman. "Get on home."

Penny and Billy hurried down the street, leaving the old man still waiting.

They soon forgot about speaking to Mr. Richman.

Busy days passed rapidly at school, and soon it was Wednesday, and of course everyone was looking forward to the Thanksgiving holidays. Penny and Billy scampered home as fast as they could. They knew that their mother would be making something good for the special day. Sure enough, as they entered the kitchen, there stood two warm, spicy, golden pumpkin pies.

Billy spoke in low tone to Penny, "Who cares if we don't have turkey, when those pies look so good."

He didn't know that his mother had heard him. Mother knew how the children would enjoy a turkey. So many of their friends were going to have a big bird, and her children had never tasted turkey. It made her feel very sad.

After supper and the dishes were done, Penny and Billy went in the front room to play a quiet game. As their mother put the last chair in place she knelt in prayer. "Dear Lord, I am so thankful for my children and all the good things You have done for us this past year. Please help the children to be thankful for what we have . . ."

Just then on the front door came a "Knock, knock." Penny opened the door, and there stood Mr. Richman. He looked different—not nearly so crabby as the day Penny and Billy had seen him standing on the street.

"Good evening, girlie," said the man. "I have come to call. May I come in?"

It all happened so unexpectedly and so suddenly, but here was Mr. Richman talking to Mrs. Worth, Billy and Penny. Everybody was talking, and all seemed so happy.

"Mrs. Worth, did you know that your little girl was the first child that has spoken to me in years?" said Mr. Richman. "I hardly knew what to say to her. I've been alone all these years and so lonesome."

"I have a splendid idea," replied Mother. "Why don't you eat Thanksgiving dinner with us tomorrow, Mr. Richman? Mr. Worth and I would love to have you."

"Thank you so much, and I shall be happy to. You see, your little daughter invited me the other day. So I came tonight to bring you a turkey to roast—that is, if you don't mind. I have a turkey in the car," the old man said with a big grin.

"Turkey!" cried Penny and Billy together, as they hugged each other. And

there were tears of happiness and gratitude in Mother's eyes.

Strange sometimes, isn't it how wonderful things happen! Just being kind to a lonely old man brought a turkey for a little boy and girl and their family, and happiness and a new friendliness to one who thought nobody cared.

—My Pleasure.



## The House With Golden Windows

A legend tells of a boy who lived in a small house on a mountainside. Each morning he stood and looked across the valley where there was a remarkable house, that had glistening golden windows. He yearned to live in this beautiful house, and worked for many years until he was able to purchase it.

One morning he left his house and strode briskly across the valley toward the house with golden windows. It was almost evening by the time he arrived. To his dismay, he saw that the house was smaller and less attractive than his own. And it didn't have golden windows at all—Just ordinary window panes.

Seeing a child playing in the yard, he asked, "Do you know where I can find the house with the golden windows?" She nodded, and pointed across the valley to his own house. The light from the setting sun was reflected on the window panes of his house, and they shone like gold.

So you see, we don't have to go across the valley in search of golden windows. When the sunlight of God's love shines on the windows of our lives, they glisten like gold, too, and are beautiful for others to look upon.—Selected.



## BIBLE QUIZ

1. Who hid her baby son to save him from death? . . . . .
2. Who were the first people in the Bible to hide themselves among the trees in the garden? . . . . .
3. Who slew a man, and hid his body in the sand? . . . . .
4. In the Sermon on the Mount, what did Jesus say cannot be hid? . . . . .
5. Who hid the two spies at Jericho? . . . . .

### Answers to Last Week's Quiz

- |                          |              |
|--------------------------|--------------|
| 1. The Land of Uz        | Job. 1:1     |
| 2. Land of Nod           | Genesis 4:16 |
| 3. On the Isle of Patmos |              |
| 4. Philippi              | Acts 16:25   |
| 5. Damascus              | Acts 9:1-9   |





**WESTERN N. C. CONFERENCE**  
MRS. JOHN C. WRIGHT, Editor  
Weaverville, N. C.

## THANKSGIVING 1960

"For all the blessings of the year,  
For all the friends we hold so dear,  
For peace on earth, both far and near,  
We thank Thee, Lord.

For life and health, those common things,  
Which every day and hour brings,  
For home, where our affection clings,  
We thank Thee, Lord.

For love of Thine, which never tires,  
Which all our better thought inspires,  
And warms our lives with heavenly fires,  
We thank Thee, Lord.

—The Methodist Hymnal

## How Are We Doing?

Mrs. S. Ray Lowder, conference secretary of Promotion, answers, "Unusually Good," in her report of the last four months.

The Western North Carolina Conference boasts 14 new societies in this period. This makes a total of 927 societies, and 872 of these reported to district officers. 1,229 women were brought into the societies as new members.

Mrs. Lowder pointed with pride to the work in the small societies, saying, "It is gratifying to get the reports, and I wish it possible to evaluate all that is done, particularly in the small societies, where they are endeavoring to carry on *all lines of work* by sharing."

## High Point Student Attends Scarritt Weekend

Miss Doris Talley, a student at High Point College, was one of the two students from the Western North Carolina Conference who attended the Christian Vocations Weekend at Scarritt College in November.

Miss Talley and Miss Margaret Payne of Pfeiffer College will describe the inspiration of this weekend in a coming issue of the *Advocate*.

## The Parish Enterprise

The activities of the Methodist people of the greater Mount Airy Parish are described in the recent issue of *The Parish Enterprise* edited by Miss Anita Benoy, Rural Worker for the parish.

The women of Mount Airy charge had a service in observance of the Week of Prayer and Self-Denial at the Mt. Herman Church. Women from the Hatcher Church and from the Pleasant View Church joined the group for the service.

The members of the Oak Grove Church gave a dinner in honor of the older people in their church in October. One couple, Mr. and Mrs. Buddy Vaughn, had been married for 60 years and another, Mr. and Mrs. I. L. Armfield, had been married for 53 years. Mrs. Maggie Cox, 94 years young, is the oldest member in the parish, but she was unable to attend the dinner.

The Parish Calendar of Activities includes eleven meetings.

## Mrs. W. C. Hammer Dies

News was received this week of the death of Mrs. W. C. Hammer, 85, of Asheboro.

Mrs. Hammer was a prominent leader in Methodism for many years. At one time she was the national president of the Women's Missionary Society of the Methodist Protestant Church. She was also one of the leaders to help establish the Methodist Protestant Children's Home in High Point.

## News From Mrs. J. W. Payne

Mrs. J. W. Payne, former president of the Women's Society of Christian Service of the Western North Carolina Conference and a member of the Board of Missions, is now making her home in Honea Path, S. C., living in her family home at 239 Main Street.

After Dr. Payne's retirement, they moved from Cherryville to Honea Path.

Mrs. Payne writes, "I think so constantly of my friends in North Carolina and the pleasure I had knowing them and working with them."

## Thomasville District Executive Meet

Dr. and Mrs. Walter I. Gibson were hosts to the members of the Executive Committee of the Thomasville District W.S.C.S. for a weekend session at the Gibson Cottage at Lake Junaluska.

On Saturday morning, the women went on a picnic to the Cherokee Indian Reservation and visited Mile High mountain and other points of interest.

Executive sessions were held on Friday evening and on Saturday evening. The Thomasville and Asheboro women were hostesses for the dinner on Friday and the women of the Davie County Subdistrict were hostesses on Saturday.

## More New Societies

The Salisbury District reports that four new societies have been organized in their district in recent months.

These are at the new Bethany Church in Concord, the South China Grove Church and the Locust Church.

The Bethany group elected Mrs. J. H. Dabbs as president. Mrs. Everette Murph, district secretary of Promotion, conducted the organizational meeting.

Mrs. R. L. Cox was chosen as president of the South China Grove Church, with Miss Mae Earnhardt as a district member. The Rev. Thomas Faggart, pastor and Mrs. William J. Clayton, district president, were in charge of the meeting.

Mrs. John Petty was elected president of the Locust society.

Mrs. Clayton reports that these new

societies bring the total local organizations in the district to 86 units of the W.S.C.S.

The district executive committee met on November 10 at the home of Mrs. F. T. Lisk, district secretary of Spiritual Life, in Albemarle. Mrs. S. Ray Lowder, Mrs. I. L. Sharp and Mrs. George Moore were associate hostesses.

## Statesville District Tries New Plan

The Statesville District is trying a new plan for their subdistrict meetings, alternating them between Sunday afternoons and on week days. This is a long range plan to help increase attendance at the subdistrict meetings.

In these meetings held in October, a stress was placed on the urgent need for Christian workers and suggestions were made as to how Methodist women may assist in the program of recruitment. Mrs. Herman Duncan, district secretary of Missionary Personnel, spoke at each subdistrict meeting. She was assisted by Miss Billie Paisley, director of Christian Education at First Methodist Church in Lenoir.

These subdistrict meetings were held as follows; Subdistrict I at First Methodist Church in Lenoir on October 25. Group II met at Abernathy Church in Newton on October 6. Group III met at Trinity Church near Salisbury near Statesville on October 11. Subdistrict IV met at Broad Street Church in Mooresville on October 20th.

The subdistrict leaders in charge of these sessions are Mrs. Henry Parker, I; Mrs. Joseph A. Young, II; Mrs. Howard Doyle, III; and Mrs. H. B. Troutman, IV.

## New Developments at Pfeiffer College

A newly decorated social center, an intercom system within the women's dormitories, new faculty apartments and a lovely new Missions Center are the topics of interest at Pfeiffer these days, reports Deaconess Mary F. Floyd in her column, "Points of Pride," in a recent issue of *"Pfeiffer Notes."*

In describing the Social Center, Miss Floyd says, "With a decor of a variety of colors, with new merchandise . . . and with small tables for intimate groups, it is high on the list of morale builders in our local campus life."

The installation of the new intercom system within each of the women's dormitories is "an improvement and a gift of work and money from many interested individuals."

The new faculty apartments, along with a new dormitory for men, and two new wings for Rowe Dormitory are in the plans for the near future.

The Mission Center was made possible by gifts from the Methodist laymen of the Alabama and West Florida Conference. A classroom was "redecorated and all appointments within it suggest the total missionary program of the Church."

◇ ◇ ◇

At the recent meeting of the Methodist Conference on Christian Education in Cincinnati Miss Louise Robinson of Salisbury was elected secretary of the organization's Commission of Children's Workers.



# Board of Education



Western North Carolina Conference  
 CARL H. KING, Executive Secretary  
 P. O. Box 828, Salisbury, N. C.  
 Office: 404 Wachovia Bank Building

Paragraph 1401.3  
 1956 Discipline

The emphasis on church and church school music projected for January 8 and 9 at Myers Park, Charlotte, is our first attempt to initiate the program authorized as follows: "The division (of the local church) shall prepare standards governing the work of local church ministers of music and serve as may be possible in advancing this field of work in the church. It shall also cooperate with the National Fellowship of Methodist Musicians."

"It shall be the duty of the (conference) board to determine whether applicants meet the standards of the General Board of Education for ministers of music". . . "and to recommend to the board plans for institutes, conferences and other occasions for fellowship training for ministers of music and others responsible for music in the local church." ¶ 386 1956 Discipline.

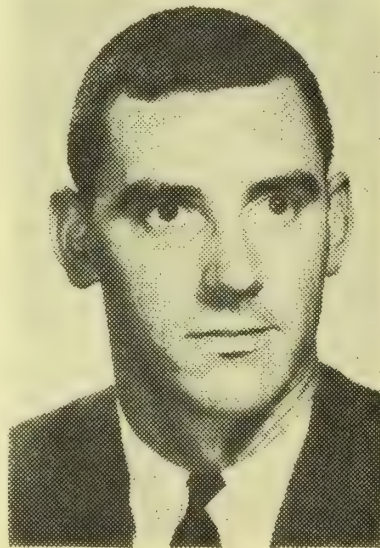


W. HOWARD COBLE

## Bishop Nolan Harmon Endorses Music Ministry

Everyone who is interested in better church music will follow with tremendous interest the organization of Methodist musicians in what they call NAFOMM (National Fellowship of Methodist Musicians). Sometime since, Mr. Walter Ball represented this organization ably before the Cabinet of the Western North Carolina Conference. All were deeply interested. I have not myself been initiated into this organization, but I do have confidence in the men who compose it and feel that all of us can support to the best of our ability this special group whose deep care is the improvement and perfecting of our Methodist Church music.

NOLAN B. HARMON, Bishop



WALTER H. BALL

(These names will be requested on the next charge directory) Naturally, we turn to the minister as we do in most situations. We hope that many churches will provide the necessary expense involved in sending the person in charge of music in the church to this two day meeting in Charlotte, January 8-9. We believe enough people will commute from the nearby districts to justify the program, but we also hope that numbers of people will come from a distance and spend the night. Financial assistance will be needed from the church in most cases.

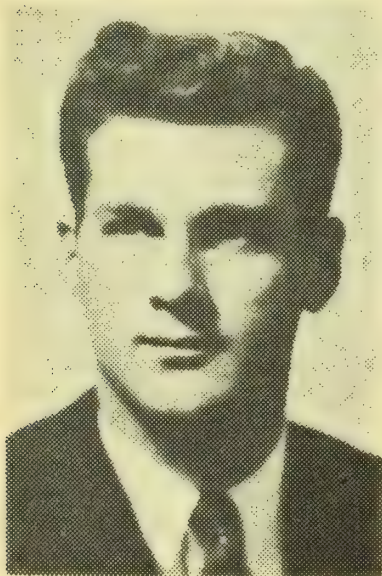
### Registration

Send registration and banquet fees (\$1.00 registration; \$1.50 banquet—Friday night) to Walter H. Ball, Myers Park Methodist Church, Charlotte 7, N. C., on or before January 2, 1960. Advance information necessary in order that adequate plans may be made for the banquet.

*Make your own Hotel or Motel Reservation (or arrange to stay with a friend or relative)*

### Places where reservations may be made

Jordan's Motel, 1317 E. 7th St., Rates s—\$3.50-\$5.50, d—\$4.50-\$7.50, restaurant nearby; Coliseum Motor Court, Inc., 3016 N. Independence Blvd. Rates: s—\$5.75 d—\$8.00-\$9.50, restaurant; Queen City Motel, 4526 Wilkinson Blvd. Rates: s—\$4.00-\$8.00; d—\$8.00-\$12.00, restaurant; Selwyn Hotel, 134 W. Trade St. Rates: s—\$4.50-\$6.00, d—\$8.00-\$10.00, cafeteria; Wm. R. Barringer Hotel, 426 N. Tyron St. Rates: s—\$5.00-\$11.00, d—\$8.00-\$15.00, dining room; Hotel Charlotte, 237 W. Trade St., Rates: s—\$6.00-\$13.00, d—\$9.00, dining room.



NELSON ADAMS

### Starting the Program

The Conference Board of Education and NAFOMM (National Association for Methodist Musicians) are charged with the responsibility of improving the ministry of music in the Methodist Church. Howard Coble, Minister of Music, Wesley Memorial, High Point, is Conference Chairman of NAFOMM. Under his leadership a small group of interested persons met in Charlotte in September. A program committee consisting of Walter Ball, Howard Coble, Robert Grigg and Carl King was appointed to meet again in October.

We do not have a mailing list of persons responsible for music in our churches.

## Institute on Music in Christian Education and the Music Ministry of the Church

Myers Park Methodist Church, January 8-9, 1960

CARL H. KING, Executive Secretary

W. HOWARD COBLE, Conference Chairman, NAFOMM

Walter Ball, Minister of Music, Myers Park, Methodist Church, Charlotte, Registrar



# Youth in Action



## WESTERN N. C. CONFERENCE

President: Mr. Kelly Jones  
Duke Divinity School, Durham  
Publicity Chairman: Miss Alice Hobson  
High Point College, High Point  
Director of Youth Work: Paul H. Duckwall  
Box 828, Salisbury

ing the service and the Rev. Don Hayes speaking on the topic "Life's Choices."

LINDA MCCOY, *Publicity Chairman*  
Statesville District

### Gastonia District Workshop and Rally

Eight hundred and fifty youth and adult leaders attended the Gastonia District Youth Rally held at the First Methodist Church, Gastonia, November 1. Forty-three churches sent 200 delegates to the afternoon session devoted to workshops in the area of Christian Citizenship. Each delegate had a choice of one out of nine discussion groups. The timely topics were presented with youth in mind. Youth leaders actually guided the discussions with adults acting as resource people. Topics and leaders were:

1. **ALCOHOLISM**—Youth leader: Miss "Tookie" Morgan, Greensboro College, Greensboro, former Conference program area chairman of Christian Citizenship. Resource Persons: Mrs. R. M. Maybin, Lawndale, counselor of the Cleveland Subdistrict and the Rev. Leonard Tharpe, pastor of Bethea Methodist Church, Bessemer City.

2. **WORLD AFFAIRS**—Youth Leader: Preston Earle, Greensboro, Conference program area chairman of Citizenship. Resource Persons: Sydnor Thompson, attorney of Charlotte, and the Rev. Leroy Scott, pastor of Bethesda and West Cramerton Methodist Churches, Route 3, Gastonia.

3. **RACE RELATIONS**—Youth leader: Miss Ruth Blalock, Kings Mountain, president of Cleveland Subdistrict. Resource persons: Miss Linda Logan, Shelby; Gene Rudisill, Belmont; president of the Belmont Subdistrict; and the Rev. Robert Ralls, pastor of St. Mark's Methodist Church, Belmont, and counselor of the Belmont Subdistrict.

4. **JUVENILE DELINQUENCY**—Youth leader: Miss Linda Shrum, Lincoln, president of the Lincoln Subdistrict. Resource persons: Mrs. E. C. Price, minister's wife of Shelby; and Mrs. Bea Carpenter, Gastonia, counselor of Gastonia Subdistrict; Mr. Malcolm Brown, Shelby City School Superintendent.

5. **ECONOMIC AND LABOR PROBLEMS**—Youth leader: Gene Glenn, Lawndale. Resource Persons: J. Stowe, Certified Public Accountant, Gastonia, and George Corn, business man of Shelby.

6. **MORAL STANDARDS**—Youth leader: Miss Ann Eskridge, Shelby, conference program area chairman of Christian Faith. Resource persons: Miss Jonell Robinson, director of Christian education, First Methodist Church, Gastonia, and Dr. R. M. Maybin, physician of Lawndale.

7. **PORNOGRAPHIC LITERATURE**—Youth leader: Miss Gayla Ann Morgan, Fallston. Resource persons: Miss Barbara Cox, director of Christian education, Central Methodist Church, Shelby, and Mrs. Beulah Thornburg, Lincolnton, counselor of the Lincoln Subdistrict.

8. **GAMBLING**—Youth leaders: Bob Barker, Gastonia, president of Gastonia Subdistrict, and Kelly Jones, Duke University, Durham, conference president of the Methodist Youth Fellowship. Resource Persons: Capt. Roy M. Short, Gastonia Police Department, and the Rev. Paul H. Duckwall, Salisbury, Western North Carolina Conference director of youth work.

9. **RECKLESS DRIVING**—Youth leader: Miss Diane James, Lawndale. Resource persons: C. D. Hendricks, high school teacher of Shelby, and Norman Smith, Gastonia, counselor of Gastonia Subdistrict.

As an act of hospitality, officers of the Council presented each delegate with a MFY name tag. During the registration a lively song session was led by the Rev. Reginald J. Cooke, pastor of St. John's Methodist Church, Gastonia.

At 7:00 p.m. in the sanctuary a mass rally for all Methodist youth and their adult leaders from the three-county area was held. The Reverend Howard C. Wilkinson, chaplain to Duke University, Durham, spoke using the theme "Let My People Go." Music for the service was rendered by the Chancel Choir of the host church.

Those who helped to plan for the meeting and assisted in the program, other than those heretofore mentioned, were Dr. Eugene C. Few, District Superintendent, Gastonia District; Dr. James G. Huggin, pastor of First Church, Gastonia; the Rev. G. G. Adams, Jr., pastor of Trinity Methodist Church and District Director of Youth Work for the Gastonia District.

KAY HERRIN, *President MFY*,  
First Church, Gastonia  
JONELL ROBINSON, *DCE*,  
First Church, Gastonia

### District Secretaries of Youth Work for the Woman's Society of Christian Service

Following is a list of the District Secretaries of Youth Work of the Woman's Society of Christian Service for 1959-1960. These are adults who are deeply interested in the work of the Methodist Youth Fellowship in your district. Some of them can serve as resource persons in local church, subdistrict and district workshops. Some of them can serve as speakers in the various youth programs of your district. All of them are concerned about the youth of their respective districts. Call on them when you need some further help in your program.

Asheville—Mrs. Tom Luther, Chandler, N. C.

Charlotte—Mrs. Fred R. Hayes, 921 Magnolia Avenue, Charlotte

Gastonia—Mrs. Edwin Ford, Box 25, Shelby

Greensboro—Mrs. Delbert Byrum, c/o Wesley Memorial Methodist Church, High Point

Marion—Mrs. I. Ed Butler, 205 Riverside Drive, Morganton

North Wilkesboro—Mrs. Hugh Chatham Hash, Sparta

Salisbury—Mrs. Ray Simpson, Box 1405, Kannapolis

Statesville—Mrs. C. E. Bruce, Route 6, Box 297, Statesville

Thomasville—Mrs. John H. Carper, 11 Mock Street, Thomasville

Waynesville—Mrs. Raymon Stovall, Box 355, Sylva

Winston-Salem—Mrs. Harold Carter, 2236 Westover Drive, Winston-Salem

Conference Secretary of Youth Work—Mrs. I. L. Sharpe, Route 3, Box 619, Albemarle

◆ ◆ ◆

At the heart of every human problem is the problem of the human heart.

### Statesville District Workshop

Rain didn't keep the Methodist Youth from attending the Statesville District Workshop October 11 in Statesville.

Approximately 135 persons gathered in the sanctuary of Broad Street Church at 3 p.m. for the business session. During this time Cinda Bagnal, Statesville, was elected president of the Statesville District Methodist Youth Fellowship. Cinda is the daughter of Mayor and Mrs. Garner Bagnal and a member of the senior class of Statesville High School. She is active in her local school and community and Broad Street Methodist Church. Completing the slate of district officers were Stephen Herman, Newton, Vice-President; and Linda McCoy, Statesville, Secretary-Publicity Chairman.

The annual MFY Workshop was presided over by Miss Ramona Morton, district director of youth work. Dr. J. Elwood Carroll, district superintendent, opened the meeting at 3 p.m. with prayer. Miss Morton, who had arranged the workshop along with the subdistrict officers and committee chairmen, directed the group to various workshop sessions. Two sessions, one before and one after supper, proved to be very helpful for the young people as well as the adult counselors of youth.

Workshop groups were led by the following: the Rev. Paul H. Duckwall, Conference director of youth work, Subdistrict Counselors; Mrs. Russell Young, Jr., district director of the Winston-Salem District MFY, Subdistrict Presidents and Vice-presidents; the Rev. Robert Martin, Winston-Salem, Local Church Counselors; Miss Martha Turnipseed, director Christian education, Burkhead Methodist Church, Winston-Salem, Local Church Presidents and Vice-presidents; Mrs. J. P. Huskins of Statesville, Subdistrict Publicity Chairmen and Corresponding Secretaries; the Rev. James Bellamy, Claremont, and Mrs. Julian Lindsey, Statesville, Christian Faith; the Rev. Russell Young, Jr., Winston-Salem, Christian Witness; Mrs. W. E. Rufty of Newton, and Mrs. Charles Bruce of Statesville, Christian Outreach; Miss Barbara Cox of Shelby, Christian Citizenship; and Mr. Al Boyles, Lenoir, Christian Fellowship.

Table fun at the picnic supper was given by several members of the Statesville Subdistrict.

The Mooresville Subdistrict presented a most impressive worship service with Sharon McConnell and Hoyle Setzer lead-



# The Children's Home

WINSTON-SALEM, N. C.

A home for the homeless. Owned and maintained by the Western North Carolina Conference

M. T. LAMBETH, Editor

MRS. VIRGINIA WEBSTER, Assistant Editor

## Football Schedule

Sept. 4—East Rowan 0	Home 13
Sept. 11—Asheboro 0	Home 13
Sept. 18—Statesville 0	Home 7
Sept. 25—Mt. Airy 6	Home 20
Oct. 2—North Rowan 0	Home 19
Oct. 9—Thomasville 0	Home 32
Oct. 16—North Surry 0	Home 26
Oct. 23—Davie County 0	Home 12
Oct. 30—Open	
Nov. 6—Winecoff 0	Home 40
Nov. 13—Troutman — There	

## Football Team Continues To Win

After an open date on Friday, October 30, our football team resumed activities at Winecoff on Thursday night, November 5. This game resulted in another victory for the Home by the score of 40 to 0. Our team put on its greatest offensive display to date. The second unit played quite a bit of this game and gave a good account of itself. As a result of the Statesville victory over Asheboro on Friday, November 6, our team has won the conference crown.

We have one game left to be played with the Troutman team at Troutman on Friday evening, November 13. Following this game, we will play the winner of the South Piedmont Conference title. This winner will be either Albemarle or Landis. Albemarle has to play Concord on November 13. Should they win, the South Piedmont championship would be theirs. Our team would then play Albemarle. The winner of this game will then play Hickory for the championship of the Western North Carolina High School Athletic Association.

## Fiftieth Anniversary Observance

Yesterday, Sunday, November 8, was a happy day for us here at The Children's Home. We were pleased that so many of our friends came to help us observe our Golden Anniversary. It seems that we had the best of cooperation from every source. We could not have asked for better weather.

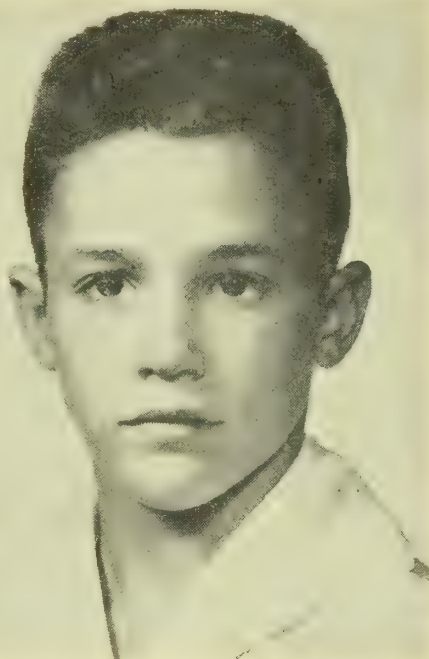
Bishop Harmon brought us an inspiring and challenging message, using "The Sacraments of Life" as his topic. He asked if many people had not ceased to dignify events in life. He said, "The Children's Home has, in the past fifty years, created an atmosphere in which each life has a purpose. With its goal now defined, the Home should not lose sight of the work, but should now continue to live up to its teaching." He continued, "Let it be that the quality of living here shall be high and holy in the precepts of God and the teachings of Jesus."

I believe that I can say to Bishop Harmon for all of us here that he stated for us what is in our hearts and that we shall strive earnestly to accept his challenge.

Bishop Harmon was introduced by Mr. R. G. Stockton, Chairman of the Board of Trustees. Our minister, the Reverend

A. L. Chamblee, gave the Invocation and Benediction. Dr. Lee F. Tuttle, District Superintendent, read the Scripture. Miss Estelle Valentine, President of the Alumni Association; and Dr. Olin E. Oeschger, of Chicago, Illinois, General Secretary of the Board of Hospitals and Homes of the Methodist Church, brought greetings from those groups. Special music was rendered by the girls' choir under the direction of Miss Nancy Moody.

Among those recognized were Mrs. O. V. Woosley, who with Mr. Woosley, so ably guided the Home through approximately half of its life-time, and Mr. Joseph D. Ross,



*Johnny Webster came to The Children's Home from Leaksville, North Carolina, in August. Johnny, quite a handsome, young fellow, is eight years of age, in the second grade at The Children's Home School, and lives at the Anna Hanes Cottage. Johnny has two sisters, Dianne and Toni Kay, who came with him to the Home. He is sponsored by the Wesleyan Service Guild of the Mineral Springs Methodist Church. Mrs. Tom Laney, Jr., is correspondent.*

Sr., last chairman of the Board of Trustees of the home at High Point before its merger with our Home.

We were pleased to have quite a number of our alumni present for the observance. The beauty of the chancel was greatly enhanced by a beautiful flower arrangement sent by Mr. Oscar Love, a former Children's Home boy.

It was an inspiring occasion—one that causes us to renew our dedication to our work here.

## New Parsonage Dedicated

Following his sermon at the Fiftieth Year Observance, Bishop Harmon led the dedicatory service for the new parsonage. At the close of the service, the group was invited to visit the new parsonage. This parsonage had been provided from funds received from the estate of Mr. Enoch B. Goodman, of Salisbury. We were pleased to have members of Mr. Goodman's family

present for this service. There was also a large delegation present from the Mount Olivet Methodist Church, of which Mr. Goodman was a member.

## "Total Enlistment" Services

We have been delighted with the response that we have received in our "Total Enlistment" services. This program began with Mrs. O. E. Croy and her James A. Gray girls. They first planned to hold the services in their cottage. Others expressed interest in the service, and it was then decided to move the services to the church and to invite any from the high school group who wished to come to do so. The attendance has been excellent and all of us are agreeing that we are enjoying and deriving much good from these services. The topics and those who have led in the discussions are as follows:

1. The Meaning of "Total Enlistment," Rev. A. L. Chamblee, Jr.
2. Total Enlistment of All Church Members, Mr. Wm. R. Edwards
3. Total Enlistment of the Family, Mr. Jackson S. Hoyle
4. Total Enlistment and the Unenlisted Community, Mr. W. C. Clary
5. Total Enlistment and the World Community, Mrs. M. T. Lambeth
6. Total Enlistment of Time, Mr. M. T. Lambeth
7. Total Enlistment of Abilities, Miss Frankie Craven
8. Total Enlistment of Material Resources, Mr. H. B. Simpson
9. Total Enlistment of the Whole Soul, Mrs. A. L. Chamblee, Jr.
10. Total Enlistment of the People of God, Rev. A. L. Chamblee, Jr.

## W. S. C. S.

The ladies of the W. S. C. S. are beginning this week a special study of the United Nations. Mrs. Nell Ammons, Secretary of Christian Social Relations, is in charge of arrangements for this study. Mrs. Chamblee will be the discussion leader.

We are very proud of the W. S. C. S. and their activities in our church. It would be impossible to conduct our program at the Children's Home Church without the services of our women, just as no other church could do without their services.

◇ ◇ ◇

## New Film for Youth

"How can you tell right from wrong?" A new film aimed at helping young people answer this question has been released by the Methodist Board of Temperance.

The 16mm film WHAT YOU OUGHT TO WANT, features Bishop G. Bromley Oxnam in a blackboard lecture on how experience, history and faith can be utilized in making Christian decisions.

Bishop Oxnam, who heads the Washington, D. C., Area, is vice-president of the National Council of Churches and a member of the executive committee of the World Council of Churches.

The 14-minute film, black and white, accompanied by a discussion guide, is being distributed by The Methodist Publishing House and rents for \$5. It was produced by the Methodist Television, Radio and Film Commission of the Washington Area.



## Are You An Evangelist?

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Background Scripture: Acts 8  
Lesson Scripture: Acts 8:4-6; 26-28

Is there a tendency in the Church to leave everything to the minister, or to other employed workers? Some feel that this is true. They point out that people tend to think of their church as just one more club; they, likewise, judge the church in terms of what service it can render to its members. It was not so with the primitive church. They thought of themselves as evangelists, that is, people who are continually witnessing for their faith. Such a one was Philip, the subject of our lesson for today.

What do we know about Philip? For one thing, he was a layman. He was one of the seven deacons that had been chosen to assist with the affairs of the Church. We know, too, that he was willing to go where God sent him. It was while he was doing fine work in Samaria that he received the call to go to the neighborhood of Gaza. Without hesitation he obeyed the command and found himself being used to witness to a man from another country.

The Ethiopian was a man of prominence, who had evidently become a convert to Judaism, on his way home from attending the Feast of Tabernacles in the temple at Jerusalem. He was in his chariot engrossed in trying to understand a passage he had doubtless heard read during the several days he had been in Jerusalem. This passage was Isaiah 53, which the early church was already interpreting as one of the Old Testament passages descriptive of the life and work of Jesus. When Philip offered to explain the passage he received a warm welcome from the Ethiopian. The explanation was convincing and the man was ready for baptism at once. As soon as water was available, Philip baptized the new convert.

As we look at this story we are no doubt impressed with the success of this early layman-evangelist. Certainly this sort of favorable response cannot always be expected. For one thing, the Ethiopian was already searching very hard for the answer to his questions. Philip appeared at precisely the right time. But many times the person who makes an effort to witness for his faith will be met with indifference or outright hostility. However, there is a sense in which everyone is looking for the answer (both personal and social) to such questions as these: (1) what is ahead for the human race? (2) how can we, as a nation, prepare ourselves to live in these times? (3) what is our part as individuals in preventing world catastrophe? (4) how can we find the sources of strength we need to go on living helpfully and effectively from day to day? (5) how can we succeed in being part of the cure rather than part of the disease?

Everyone who has found even partial answers to these questions owes it to others to share his confidence with them. This is especially true of our personal religious experience. Some of us have been in the habit of saying "My life is my witness—it's what we do that counts, not what we say." While recognizing the truth of the well-worn proverb, "What you do speaks so loud I can't hear what you say," there is yet something to be said for the need of expressing ourselves in words. A strong statement about this has been made by Theodore F. Ferris in the *Interpreter's Bible*. Dr. Ferris writes: "We have gone on living quietly, being the thing we believe in, and yet there seems to be no irresistible magnetic force about us. Our children are not attracted by it many times. Our friends are not interested and the world passes it by. *We have never*

## Announcement

Those desiring guest tickets for the 1960 General Conference, to be held in Denver April 27-May 11, should send requests to: The Rev. J. Otis Young, 740 Rush Street, Chicago 11, Illinois.

*opened our mouths about it.* There is a strange kind of reticence . . .". Our question is this: If our faith means as much to us as we would like to think (or have other people think!) why then do we not speak about it more?

The truth of the matter is that many of us have been poor evangelists. We not only have failed to share with others whatever positive faith we have, but we have deprived ourselves of the joy that might have been ours in sharing. May God forgive us our neglect, and help us to make a new beginning!

♦ ♦ ♦

## R. Z. Newton Dies in Burlington

The Rev. R. Z. Newton, 66, of Burlington died last Wednesday (Nov. 11) at his home, following an illness of four months. He was a native of Alabama.

Mr. Newton served four years as a missionary to Alaska, before coming to North Carolina, where he served 23 years, 16 of them in the Burlington area. At the time of his death he was associate pastor of Front Street Church. He retired last June at the session of the N. C. Conference, but accepted the post at Burlington.

Surviving are his wife, Mrs. Maude Pike Newton; two sons, the Rev. Carl R. Newton of Robbins and David S. Newton of Route 8, Charlotte; three sisters, Mrs. A. M. Brannan of Midland City, Ala., Mrs. Carson Foreman of Midland City and Mrs. J. R. Brown ofouston, Texas; three brothers, the Rev. C. B. Newton of Mocksville, the Rev. O. B. Newton of Danville and the Rev. P. F. Newton of Weldon; and two grandchildren.

♦ ♦ ♦

## Book Review

*The Gifts, A Story of the Boyhood of Jesus*, by Dorothy Clarke Wilson. (McGraw-Hill Book Company, New York. Price \$3.95)

For those whose thoughts reach beyond the brief mention of the childhood of Jesus in the Gospels, and who long for some insight as to how he "grew in wisdom and in stature, and in favor with God and man," the author of this book recreates dramatically and reverently the life of the Boy through his formative years. The story highlights particularly the momentous events of his twelfth year.

And for those who ponder what became of the Gifts—the Gold, the Frankincense, and Myrrh—presented at his birth by the Wise Men, the author reveals, through drama, excitement and heart-throbs, the growing compassion of the Boy as he shares his precious gifts with those in need. The Gold, with the poor farmer, the desti-

tute widow, and others in poverty; the Frankincense, with the outcast from the temple, whose soul cried out in its loneliness for the scent of the temple incense; and the Myrrh, with the liberated slave. Through these experiences comes the Boy's increasing awareness that he must give himself, beyond all else.

In preparation for this book, Mrs. Wilson spent considerable time in Palestine, following the same roads and visiting the same spots that Jesus knew as a youth. The story makes the ancient scenes and characters surrounding the youthful Jesus come alive, and makes clear the truth that the Master's life of compassion and service began, not with the opening of his public ministry at the age of thirty, but during the years of his childhood.

*The Gifts* is recommended not only as an unusually appropriate gift at Christmas, but as a book of inspiration for any time of the year.—Elizabeth Whisner.

♦ ♦ ♦

## APPOINTMENT

Bishop Paul N. Garber authorizes the appointment of Rev. B. G. Petty as pastor of Turkey-Friendship Charge in the Goldsboro District.

H. M. Lamb  
District Superintendent

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

**WANTED** 20 pews 9 ft. long in good condition, also altar furniture for Piney Grove Methodist Church. Write to: Mrs. T. H. Wynne, Route 3, Louisville, N. C.

**Make the money your church group, lodge, or civic club needs.**

*Sell Delicious, Quality*

**BENSON'S  
OLD HOME  
FRUIT CAKE**

**75% fruits and nuts**

**Sliced & Holiday Packaged**

**\$1 PROFIT PER SALE**

Free Sales Kit tells you how, furnishes publicity materials. Choose the money-maker your customers will appreciate.

**SEND FOR DETAILS NOW!**

-----  
Please send details on your cake, plan, prices, terms, BONUS and \$1,000 SCHOLARSHIP OFFER to:

Name \_\_\_\_\_

Organization \_\_\_\_\_

Address \_\_\_\_\_

**BENSON'S  
Box 71 — Athens, Ga.**



## IN PASSING

### A Doleful Journey

The motherly looking woman at the only open window of the huge ticket office of the Louisville & Nashville Railway peered at me through the opening and gave a tired smile, as she asked my destination.

"No, there's no Pullman on the next train to Atlanta," she said, in response to my question. "You have to sit up all night in the coach." Riffing through the huge book in the dim light, she continued talking, as she consulted the various time-tables, with which she did not seem to be very familiar. "I can't understand it," she said, as she turned the pages aimlessly. "I've got the worst twitching in my left eyelid. Just keeps jumping around. Afraid I've got something wrong with my eyes . . . Everybody around here is either sick or expecting to be . . . Seven people from the staff have died this year . . . four others are in the hospital . . ."

I listened sympathetically and murmured appropriate sentiments, but she went on and on, and I wondered if she would ever find the information I sought. I wasn't in a hurry, for there was plenty of time and I was the only customer in the vast waiting room which could have seated at least 500 people. I remembered the first time I had seen it, a long time ago, and how grand it had looked, with its marble floor and its gilded decorations, its up-to-date water fountain. How I had thrilled to be a part of the hurrying throng of travelers which filled every seat in the waiting room and stood in line before the lunch counter or hurried into the beautiful dining room.

Thanking of that, I was reminded that I had not eaten since lunch and decided to get my supper while the lady was ferreting out the mysteries of the time tables.

There was no dining room; only a small lunch counter in the corner of the news-stand. Walking with echoing footsteps across the empty room, I stood before the bar and looked in vain for a menu. A dispirited lady took my order and listlessly dropped a slab of frozen hamburger into a contraption which was supposed to cook it by infra-red rays. It came out warm, but still bleeding, and was slapped onto a dried-out bun.

My request for sliced onion was complied with somewhat reluctantly and as the unsmiling attendant sliced off angular hunks of onion and dropped them on the plate, the tears that seemed to be so near the surface began to drip. Without a word, she slapped the sandwich down before me and then uttered a sentence consisting of four words. "That'll be fifty cents," she moaned.

Honestly, it was no laughing matter, and I soon began to feel that I was attending a funeral. Slowly creeping by, a gaunt and slack-jawed porter made his way from one resting place to another. Gone were the smiling, hustling colored men of my memories. In their place, was this dispirited mortuary attendant who spoke only in whispers, as if afraid to raise the dead.



Bishop Nolan B. Harmon (center) congratulates the Rev. Lee R. Spencer (left) and Dr. Walter Miller, pastor and district superintendent, on the new parsonage for Central Church, Monroe, as they stand outside the doorway of the large and well-equipped building, which is seen above.



I could not blame him, for I understood. They all had succumbed to the feeling of paralysis which has come over the entire railway industry.

"Why don't the railroads put on new, economical trains and go after business in competition with the planes and busses?" I asked a dining car steward once. "I don't know," he said. "It looks like they want to commit suicide."

After spending the night on the train without a Pullman, I decided that they not only wanted to—they had! Wondering at the discomfort of the seats, the air of desolation, and the creaking of the joints, I found the answer in the washroom where a stencilled board carried the information that the car in which I rode had been in service since 1928.

Arriving in Atlanta, I learned that passengers for Greensboro and points north

would have to transfer to another station—and also that the transfer ticket which used to give free transportation, although still sold and paid for, was no longer honored. I had to take a taxi and pay for it myself, for the second time.

But there were compensations in the midst of trouble, for the sight of a cheerful, fat colored woman porter in pants "toting" my baggage and waiting patiently while I ate my breakfast made up for some other discomforts. She got an outsize tip as a reward, but I'm sure it didn't make up for the lack of business, as I was her only customer.

Ensnconced at last in a Pullman bedroom, I sat down in a comfortable chair and didn't come out until lunch time. This meal I shared with three officers of the Iranian Army on their way back home. But at least they were happy.



Picture above are charter members (39) of Bethany Methodist Church organized Sunday, May 31, with 16 members. The charter period closed on Sunday, October 4, 1959: Lloyd Baucom, Mrs. Lloyd Baucom, Mrs. Willie Beamon, Mrs. F. E. Brown, Ray Calloway, Mrs. Ray Calloway, J. Ivey Cline, Mrs. J. Ivey Cline, Mrs. Earl A. Cook, J. H. Dabbs, Mrs. J. H. Dabbs, R. L. Dabbs, Mrs. R. L. Dabbs, Robt. L. Dabbs, Jr., David Fudge, Mrs. Betty Fudge, Patricia Kirk, Michael Kirk, David Kirk, Lewis Kirk, Mrs. Lewis Kirk, George Long, Mrs. Bob Long, W. B. Marlow, Mrs. W. B. Marlow, J. E. McIntyre, Mrs. J. E. McIntyre, Joe Plott, Mrs. Joe Plott, Joe S. Plott, Jr., Willie Ray Plott, J. B. Thompson, Mrs. J. B. Thompson, Terry Thompson, James Wiles, Mrs. James Wiles, Steven Wiles, Richard Wiles, James F. Wiles.

Presiding at the organizational meeting was the Rev. Paul Townsend, district superintendent, and the Rev. F. E. Brown, pastor.



DS

NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

DUKE UNIVERSITY  
LIBRARY  
DURHAM N. C.  
DEC 1 1959

DUKE UNIVERSITY LIBRARY  
DURHAM N. C.

November 26, 1959

Volume 104

Number 47

—Harold M. Lambert Photo

CSA

## Our Thanks to Thee, O God

Our thanks to Thee, O God of earth,  
For bounties of the soil—  
The crowning blessings of the land  
Bestowed for honest toil;  
For truly Thou hast blessed the fields  
From whence we're clothed and fed,  
A gift in answer to our prayer,  
"Give us our daily bread."

Our thanks to Thee, O God of earth,  
For homes and loved ones dear;  
And for their many earnest prayers  
That bring us peace and cheer;  
For ministers who love Thy cause  
And serve Thee at their best;  
And for salvation through Thy Word  
That brings our souls sweet rest.

Our thanks to Thee, O God of earth,  
For teachers of the truth,  
Who give themselves, through honest zeal,  
To educate our youth;  
Likewise we thank Thee from our hearts  
For work of noble men,  
Who've blessed us in the business world  
By word and deed and pen.

—REV. WALTER E. ISENHOUR  
Taylorsville, N. C.

CSA





## Letters to the Editor . . .

### Gift Subscription

I would like to give a subscription to the *ADVOCATE* to two of my friends as a Christmas present. Do you have any special way to do this.

I like the *ADVOCATE* so much and find so much inspiration from the devotionals and other articles in our church paper. I wish every member took it and read it every week. It is by far the best and cheapest paper one could take.

Sincerely,

Mrs. Lolla W. Fleming

**Editor's Note:** We are taking this method of answering the above letter because, unfortunately, the address is missing and we don't know where to send our reply. Yes, we will be glad to handle gift subscriptions at the rate of \$3 each. See the advertisement on another page . . . And thanks for the good words of encouragement.

### Let's Talk Advocate!

I should say I do not want to say goodbye to the *ADVOCATE*!

I have been taking the paper for 28 years, and if more Methodists would take it they would know more about their Church and Conference. I think *Together* is a fine magazine, but (it has) too many pictures.

If our preachers would stress the *CHRISTIAN ADVOCATE* as they did when *Together* came out, our people might get more interested in it. You can't sell anything if you don't talk about it.

Sincerely,

Mrs. S. D. Bost

Landis, N. C.

### More About Worship

Dear Editor:

I read with much interest the letters which the readers of your fine paper send to you. I was very much impressed with the letter from Mr. Tyson regarding "Good Worship."

I feel that I know from personal experience just what Mr. Tyson is talking about, for I came into the Methodist church after years of service in one of the Pentecostal faith.

If I did not like the Methodist way of worship, I would not be a part of this great church. Certainly, I have found here something that was lacking in the Pentecostal form of worship. I appreciate the reverent manner, the beautiful liturgy, the quiet solemnity of the Methodist service. But I must agree with Mr. Tyson that the program of worship—no matter how well arranged—is, in itself, insufficient to meet the needs of man.

I believe that the sanctuary should be beautiful and well kept, that God's house should receive the best attention. But I do feel that many of our preachers place too much emphasis on the display of physical things—such as the brass cross, the pulpit furniture, the flowers. They want their church to be attractive; and everything has to be in its place.

We cannot worship the tangible things of earth, even though they be in God's house. These things must lift us up to one higher—even Jesus Christ. Our eyes must not stay fixed to our physical surroundings. Our pride must not be in the building in which we gather to worship. We are to look to the Light of the world rather than the light of the candle. We are to see the beauty of the Fairest one of all creation rather than the beauty of the flower. We are to see Him hanging on the cross, rather than be captivated by the lustre of a brass cross. Nothing must detract from the preaching of the Cross, not even the cross itself. There cannot be power in our services unless we look beyond all these aids to worship to the One who will aid us in all areas of life.

The Pentecostals may be considered emotionalists.

They are indeed very free in their worship. But can we doubt that they are getting the job done? Their churches are open when ours are closed. They are not ashamed of the gospel, and they go to the prisons and to the street corners telling the good news. Looking at the fruits of their ministry, can we doubt their sincerity? People are flocking to their churches because they hear the preaching of the Gospel.

We may study and plan, ever revising our rituals and designing new ways of worship, in an effort to keep the people in the churches. Unless we give Jesus Christ pre-eminence and exalt the Son of God, our programs will be lifeless. The mission of the church is not to provide entertainment, or a quiet place of stupor and sleep. Our churches must be full of the power of God. We will not have that power so long as we indulge in politics, science, philosophy. What will hold the people together and bring others into our churches is the dynamic truth of the Scriptures. The preacher may be well versed in many fields, but he must specialize in one certain category—that of announcing hope and deliverance through Jesus Christ our Lord. If he fails in this holy task, then the beauty of the sanctuary or the planned program cannot succeed in building the kingdom.

The church is not a mausoleum or a museum. If it is to succeed, it must be a living, sustaining force for all who enter its doors. They must be filled with the warmth of the love of God, and encouraged to go out and challenge for Christ a needy people.

Sincerely,

ERVIN S. COOK

**Editor's Note:** Amen!

### The Man the Church Needs

1. The man who puts God's business above any other business.
2. The man who brings his children to church rather than sends them.
3. The man who is willing to be the right example to every boy he meets.
4. The man who thinks more of his Sunday School Class than he does of his Sunday sleep.
5. The man who measures his giving by what he has left rather than by the amount he gives.
6. The man who goes to church for Christ's sake rather than for himself or someone else.
7. The man who has a passion to help rather than be helped.
8. The man who can see his own faults before he sees the faults of others.
9. The man who is more concerned about winning souls for Christ than he is about winning worldly honor.

(Copied)

### OPPORTUNITIES

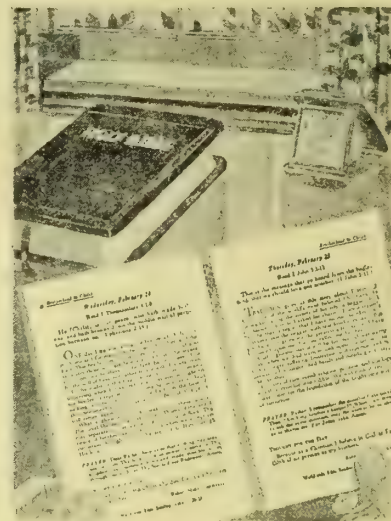
Five cents a word. Please count your words and send remittance when sending your copy.

**FOR SALE:** 40 used church pews. Thirty-four are 18 ft. long and six are 14 ft. Contact Rev. Gayle Alexander, R. D. 2, Mebane, N. C.

**Church Furniture**  **Southern Desk Company**

Write for information

Hickory, North Carolina



## FIVE MINUTES that make the day

Five minutes spent in daily devotions can be the most rewarding part of your day.

In this short time, you and your family can find spiritual refreshment, guidance, and strength, and experience a closeness with God and with each other.

The Upper Room provides material for your daily devotions. Each day it brings a fresh, inspiring message in Scripture, meditation, prayer and thought-for-the-day.

Start the New Year right by planning to practice daily devotions. Join the world-wide host of Christian worshipers who lift their hearts each day through the use of The Upper Room.

Order the January-February number now. Ten or more copies to one address, 7c per copy. Individual subscriptions (by mail) \$1 a year, 5 years for \$2. Air mail edition for service men and youth, same price.

**The Upper Room**

The world's most widely used devotional guide

37 Editions — 31 Languages

1908 GRAND AVE. NASHVILLE 5, TENN.



# Carolina Briefs

Scouts Gene Essey and Jerry Dean Hobbs received the God and Country Award at a recent service in Roseboro Church. The pastor, the Rev. R. H. Jordan, presented the award to the boys, who are members of the church, following a talk by Bruce Boyd, Tuscarora Council Scout Executive.

Dr. Paul Worley was the featured speaker at the Family Life Conference held in First Church, Asheboro, recently. Dr. Worley is professor of Practical Theology in Emory University.

Myers Park Church, Charlotte, is completing plans for a campaign to raise \$600,000 for the construction of new facilities which are urgently needed. W. Lester Brooks is the general chairman of the campaign. The new structure will be connected to the present children's building by an enclosed passage-way, or bridge, and that bridge is to be the symbol of the campaign, "The Eternal Bridge of God."

The Rev. Sidney Stafford, ministerial student at Duke and pastor of a church near Hillsboro, was the speaker for the revival services conducted in Tabernacle Church, Townsville, last week. He assisted the pastor, the Rev. M. T. Mann.

The cornerstone of the new Yaupon Church, Yaupon Beach, was laid on Nov. 8 by the pastor, the Rev. L. D. Hayman, and the congregation worshipped in the new building on the following Sunday. The bulletin for the day carried the following announcement: "The field (of the church) is the entire length of ocean strand which includes Caswell, Yaupon, Tranquil Harbor, Long Beach, and the area including Highway 40 to intersection with 211."

The congregation of Maylo Church, whose building recently was destroyed by fire, has decided to rebuild and has engaged an architect. Several of the other churches in the Gastonia District are planning to assist them.

The Rev. C. C. Washam was guest preacher at the evening service of Trinity Church, Kanapolis, on Nov. 15.

Open house will be held at Hinshaw Memorial Church, Greensboro, on December 6, celebrating the completion of the new educational building.

Mr. John P. McCall has been appointed Advocate agent for Cokesbury Church, Stedman, according to an announcement by the Rev. Morris L. Husted, pastor.

First Church, Zebulon, will have a new parsonage soon. The Quarterly Conference has voted to build, and plans are being made, according to the bulletin. The Rev. William Quick is the pastor.

Dr. Ernest E. Sells, a missionary to Southern Rhodesia for 30 years, was guest preacher at First Church, Mount Holly, on Nov. 15.

Another missionary, the Rev. William Garrison, from Brazil, spoke at Rosemary Church, Roanoke Rapids, last Sunday. Rosemary has been sharing in Mr. Garrison's support for the past six years.

Ministers of Troy have started a movement to provide wholesome recreation for the young people of the town. The first objective is a basketball league. Trinity Church there, and its pastor, the Rev. J. Paul Edwards, are assisting in the movement.

The Rev. Harlan L. Creech, Jr., returned to his home church, First Church, Hickory, to preach on a recent Sunday. Dr. Creech is pastor of Dilworth Church, Charlotte.

A Convocation on Evangelism was held in Calvary Memorial Church, Snow Hill, on Nov. 15. Addresses were given by the pastor, the Rev. James Miller, Jr., and Gerald D. James, County Superintendent of Schools.

The Rev. Grady N. Dulin of Asbury Church, Lincolnton, was guest preacher in a revival at Triplett Church last week.

Dr. Charles L. Allen, pastor of Grace Methodist Church, Atlanta, well-known author and radio preacher, will conduct a series of services at First Methodist Church, Rockingham, Nov. 30-Dec. 4. Services will be held at 10:00 o'clock each morning and at 7:30 each night. Visitors are welcomed.

Elizabeth City District Conference will be held on Jan. 19 at Plymouth, advises Superintendent Robert L. Jerome.

Sunday Evening Fellowship at Wharton Trinity Church, Washington Circuit, includes an additional session for Bible and Mission Study for all children of Primary and Junior age, a singing class for the group, MYF choir practice, as well as the regular MYF program and a supper for all who will participate. The program closes with a sermon by the pastor, the Rev. W. Everett Eason . . . The Rev. W. R. Crowder of Hookerton was guest preacher during the revival here, Nov. 1 to 6, reports Mrs. D. Lester Layman, Advocate correspondent.

North River Church, on the Beaufort Circuit, concluded its Lord's Acre project on Nov. 24 with a supper and an evaluation of the success of the year's work. Those who did not join in the project were given an opportunity to contribute cash to the building fund, according to the bulletin. The Rev. James E. Smith is the pastor.

The Editor spoke to the Methodist Men and their ladies at Centenary Church, Greensboro, last Friday night on the occasion of the presentation of the charter for the organization.

Methodist Men of Riverside Church, Elizabeth City, will receive their charter on Dec. 10. The club now has 16 members.

Scotland Neck Church will observe its one hundredth anniversary on Nov. 29, when the Rev. Thomas A. Collins, president of N. C. Wesleyan College will speak. Open house will be held in the afternoon when visitors may inspect the new educational building. The celebration will continue through the week as the congregation observes a week of Evangelism led by the Rev. William Garrison, missionary to Brazil.

The Ambassador's Quartette from Southern Rhodesia presented a program of African music at the Gastonia District Methodist Mission rally recently. The rally was under the direction of Dr. E. C. Few, district superintendent, and was held at Aldersgate Church.

The Men's Fellowship of Faith Church, Gastonia, has installed new lighting fixtures in the dining room at a cost of \$60.

Members of Southern Pines Church collected \$226 for the United Nations Children's Fund, through the efforts of the Commission on Missions and the young people.

The Rev. Karl Koestline, retired member of the WNC Conference, is now living in Clear-Water, Fla., where he is active in the work of First Methodist Church. Currently, he is conducting a Wednesday evening "Bible-time" each week, and writing a column for the church newspaper.

## Fiftieth Anniversary at Albemarle Church

Main Street Church, Albemarle, observed its Golden Anniversary on Nov. 15, when the Rev. J. E. Yountz, district superintendent, was the preacher. During this service the two surviving charter members, Mrs. Autie B. Gaddy and Wade M. Lowder, were honored.

Main Street Church was organized as the First Methodist Protestant Church in 1909, at the close of a revival held by the Rev. E. G. Lowdermilk, pastor of the Stanly charge. By October 1910 the congregation was worshipping in a neat little brick church. This building was destroyed by fire in 1927 and a new one built soon afterwards.

After Unification of Methodism, the congregation changed the name to Main Street Methodist Church. The Rev. Yountz was pastor of this church when the building was dedicated in 1942, after years of struggle with a large debt. A parsonage was purchased in 1945 and the Yountz family occupied it.

By 1950 there was need for more room for a growing church and Sunday School and a building program was launched with the erection of a frame "hut" to house a fellowship hall and kitchen. The sanctuary was air-conditioned in 1958, and in that year the parsonage was renovated.

The present pastor is the Rev. C. Harley Dickson.

**NORTH CAROLINA**  
**CHRISTIAN ADVOCATE**  
Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	Children's Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1102, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.50 a year. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION  
C. E. Jordan, President; Wilson O. Weldon, Vice-President;  
O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# N. C. Conference Evangelism Program Getting Under Way

BY DALLAS MALLISON

Still feeling the thrilling impact of the tremendous Conference-wide Evangelistic Rally held October 5 at the Reynolds Coliseum in Raleigh, hundreds of local pastors are leading out in Evangelism in their own pastoral charges across the broad 56-county expanse of the N. C. Annual Conference.

Many encouraging initial reports are coming in daily to Dr. Hiram K. King, Conference Director of Evangelism. Dr. King has been spending some time in the Burlington District helping pastors in that section, and expects to get around in the other districts in the coming weeks and months.

November and December are being highlighted by the holding of local church Evangelistic Rallies and the completion of detailed plans on the part of local churches for their participation in the tri-district Evangelistic Missions set for next March and April.

It makes little difference whether the rallies are called "Local Church Evangelistic Rallies" or "Local Church Convocations on Evangelism," Dr. King points out. The name, he said, is not important. What are important and vital are the idea, the purpose, the plan, and concerted and intelligent action supporting the whole program, he declared.

"The idea is to call our people to the work of Evangelism," the Director has just written the local pastors. He said the purpose is for the local pastor to carry over into the hearts and lives of his people as fully as he can the spirit and the ideals of the Evangelistic Rally in Raleigh, and to lead them to do regularly, "in season and out," the work of Evangelism which is winning souls to Christ and His Kingdom.

"Now is the time to warm our people's hearts and to lead them in the ways of Evangelism that will bring others to Christ steadily through the weeks and months and years head—especially to build to a great harvest during the Evangelistic Missions next spring," he said.

The plan is for each local pastor and commission to select a definite Sunday and on that day present to their people their privilege and responsibility for

winning others to Christ. Dr. King said some of the main features of the plan include such activities as these:

1. Pray earnestly about it and give clear thought to it.

2. Call together the local people who attended the Raleigh Rally for a meeting with the pastor and local commission to lay plans for the local rally which

## The Harvest Is Great

After these things the Lord . . . sent them out . . . into every city and place whither he himself would come . . . Therefore, said he unto them, "The harvest is great, but the laborers are few; pray ye therefore unto the Lord of the harvest, that he would send forth laborers into his harvest."

And the seventy returned with joy, saying, "Lord, even the evil spirits are subject to us through thy name."—Luke 10:1, 2, 17.

Again, Jesus said unto them, "Lift up your eyes and look on the fields; for they are white already unto harvest." — John 5:35.

should be observed on as early a Sunday as possible.

3. Give wide publicity to the date and nature of the event. Work for a full attendance of the local membership and as many visitors as possible.

4. On the date set, let the 11:00 a.m. service be the high hour. Have someone give a cheerful reminder in each Sunday School class concerning this service. The pastor will bring a message to his people on the privilege and responsibility for working together to bring others to Christ.

Perhaps the pastor could have two or three of his people who went to Raleigh give a brief report of the Rally at the Coliseum, and present a brief word of encouragement and a challenge to the people. Many churches will find it well to serve dinner on the grounds or in the dining room or recreational hall with singing and informal short talks (such as personal witnessing) by laymen and laywomen and youth.

5. Have ready some definite program

of Visitation Evangelism to begin. This can include building a list of people to be won, with names and addresses and information about each that will be helpful in winning them; forming teams for winning these unchurched folks, selecting these teams with care and enlisting them specifically for this work, and securing their commitment to this end; and holding training sessions for these teams and then sending them out into the local field "two by two," as our Lord did.

## The Evangelistic Missions

Definite and detailed plans for these Missions should be made by each local congregation, an important and vital part of which is the securing of the visiting preacher. Many pastors have already sent in the names and addresses of their visiting preachers. This should be done not later than December 1. In instances where the local church and pastor prefer it, the bishop and his cabinet upon request will assign a visiting preacher.

## Christmas Evangelism

Dr. King also urges local pastors and congregations to make careful preparations, working with and through their Commissions on Membership and Evangelism, for winning others to Christ and receiving them into His Church at Christmastime. Each local church should make definite provision for a training period for church membership at this time, he said.

## 100,000 Goal Discussed

While there will be no lessening in obtaining as many of the 100,000 new recruits as possible during the present conference year, it is expected that the program will continue into the next few years and possibly the entire next Quadrennium, Dr. King said. However, he stressed the importance of securing a maximum number of new members this year which could be as much as 40-50,000 if the full resources and potentialities of the N. C. Conference are utilized, he said.

The Evangelism Director suggested that each local church figure out its own quota of the 100,000 new members on the basis of its own total membership, setting up a definite liberal or maximum attainable goal for this year.

## Heartening Reports Received

At Warsaw the Rev. L. T. Wilson recently held a weeklong Layman's Revival with six of his laymen doing the



## "A Most Daring Movement"

"The N. C. Annual Conference is engaged in a tremendous movement. It is the most daring movement I have ever seen in our entire church. For inspiration and guidance, you have the greatest leadership in your good Bishop Garber for whom I have the warmest personal regard." — Bishop James H. Straughn (ret.) of Baltimore in a letter to this writer dated Oct. 20. Bishop Straughn, in his eighties, was a familiar and beloved figure at the 1959 annual session at Wilmington where he was a chief speaker on Evangelism. He attended three of the four days' deliberations.

now and in the days ahead through our Conference-wide Evangelism program," Dr. King urges all pastors and lay people in the N. C. Conference.

## Christian Workers School Held At Fremont

Eleven churches in the Snow Hill sub-district of the Methodist Church sent teachers and interested members to a Christian Workers Training School at Fremont Methodist Church on Monday, Tuesday, and Wednesday evenings, November 9, 10, and 11. The total enrollment was 159, the average attendance was 106, and perfect attendance certificates were given to 59 persons.

The Rev. Wallace Kirby of Fremont served as dean of the school, and faculty members were: the Rev. and Mrs. Wesley Brogan and the Rev. Robert McKenzie of Durham, and the Rev. Thomas Collins of Rocky Mount. The Rev. James Miller of Snow Hill served as president of the board of managers and was responsible for planning the school. The Rev. Robert A. McLean of Eureka attended to the publicity and enrollment campaign. Mrs. J. K. Richardson of Fremont was secretary, John B. Mayo of Fremont was treasurer, and Mrs.

Russell Kirby of Fremont was chairman of the arrangements committee.

Mr. Kirby reports that he is highly pleased with the great success of the school, which will serve as a source of inspiration and guidance to the teachers and workers who will return to their home churches to practice many of the principles learned.—R. A. McLEAN, reporter

## Church Holds 36 Group Meetings in West Jefferson

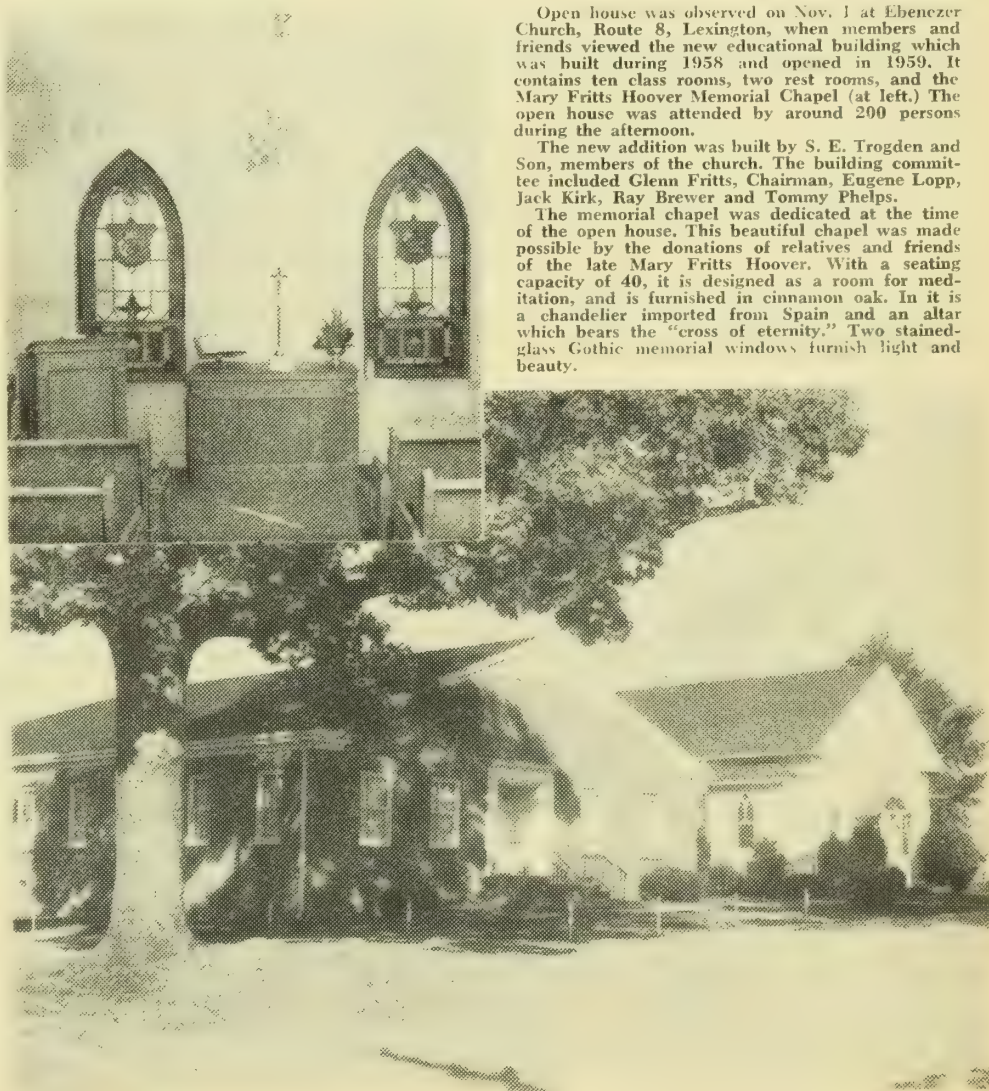
During the month of October the West Jefferson Church held 36 "family group meetings" in the homes of various members of the congregation. All of the meetings were conducted by lay men and women. So great was the response to these services that several groups have expressed a desire to continue to meet on a monthly basis, says the pastor, the Rev. C. A. Rhinehart, who adds, "The quality of leadership and the keen interest of those participating were a source of deep joy and encouragement to the minister."

November was set aside in this church as "Missions" month, when a church-wide school of missions is being conducted for all age groups. This program will conclude on Sunday, Dec. 6, when the missionary film, "Monganga," will be shown.

Open house was observed on Nov. 1 at Ebenezer Church, Route 8, Lexington, when members and friends viewed the new educational building which was built during 1958 and opened in 1959. It contains ten class rooms, two rest rooms, and the Mary Fritts Hoover Memorial Chapel (at left.) The open house was attended by around 200 persons during the afternoon.

The new addition was built by S. E. Trogden and Son, members of the church. The building committee included Glenn Fritts, Chairman, Eugene Lopp, Jack Kirk, Ray Brewer and Tommy Phelps.

The memorial chapel was dedicated at the time of the open house. This beautiful chapel was made possible by the donations of relatives and friends of the late Mary Fritts Hoover. With a seating capacity of 40, it is designed as a room for meditation, and is furnished in cinnamon oak. In it is a chandelier imported from Spain and an altar which bears the "cross of eternity." Two stained-glass Gothic memorial windows furnish light and beauty.



preaching. In Raleigh at Ebenezer the Rev. H. B. Baum secured the filmstrip, "Laymen Visit for Christ," for leading his people in Evangelism.

Also in Raleigh at Edenton Street the Rev. Vernon C. Tyson has led in the formation of a new Fisherman's Club. On the Grace Longhurst Charge the Rev. W. A. Seawell also has a new Fisherman's Club in operation. In Burlington at Davis Street the Rev. D. J. Reid will soon have with him in revival services Dr. George A. Fallon, president of the National Council of Evangelism. In Snow Hill the Rev. J. H. Miller held his Evangelistic Rally on Nov. 15.

At the Horne Church in Clayton, the Rev. J. M. Owen III had to say in a recent bulletin:

"God answered the prayers of his people with a sweeping, soul-stirring victory at Reynolds Coliseum in Raleigh. More than 12,000 of us heard His message in a day we shall never forget. Our hearts are made ready to thank Him. What next?"

"NOW IT IS UP TO US! How do we put into action the ideas we have been given? For 186,000 Methodist in our 56 counties to win 100,000 people to Christ, we 350 Clayton Methodists must win 189 people to Christ!"

"We are organizing a Fellowship of The Concerned to do evangelistic visitation," writes Brother Reid at the Davis Street Church in Burlington. "I am positive that this is the prayerful answer to our evangelistic needs in this church."

"We will have reception of new members on Christmas Sunday," writes the Rev. L. A. Watts at the Hope Mills Church.

Let us make full use of the opportunities for evangelism offered us right



## Old Church in New Quarters



Lebanon Church, High Point, organized in 1865, has come back home to the original site, after many years. The first church building was located in what is now Wendover Hills, but was moved to a site on North Main street in 1908. The new church is only a short distance from the original site.

The first phase of the three-part program of moving and building was completed in 1955 when the educational building was completed. A new parsonage was completed last summer, and on Nov. 15, ground was broken for the sanctuary, which will be built at a cost of \$100,000.

Dr. J. C. Madison, Greensboro district superintendent, was in charge of the groundbreaking, assisted by the pastor, the Rev. Kenneth D. Crouse, pastor. A granddaughter of the founder of the church, Mrs. S. E. Montgomery, turned a shovelful of earth.

Seen above is the drawing prepared by Architect Robert W. Connor of High Point. His plans include offices for the minister and church secretary, a large room for the choir and a dressing room for wedding

groups, in addition to the sanctuary, which will seat 400. The building is of contemporary design and will match the present educational building..

As a part of the day's activities, Open House was held at the parsonage during the afternoon. It is an eight-room house of brick construction, containing three bedrooms, paneled den and study, a large living room and dining room. The kitchen has all appliances built in, and there is a large basement with open fireplace. Selection of the all-new furniture in the parsonage was done by a committee composed of Mrs. Roger Passis, chairman, and Mrs. J. S. Hedgecock, Mrs. J. E. Grissett, and the pastor's wife, Mrs. Crouse.

Membership of the Lebanon congregation is 470. The \$100,000 to be spent on the sanctuary, added to the cost of the educational building, and the \$25,000 raised for the new parsonage and its furnishings adds up to a total of \$225,000. Members of the church building committee are Donald Wehry, D. S. Hedgecock, Enos Blair, Robert Montgomery, J. S. Hedgecock and W. C. Huff.

## Garner Methodists Completing New Church Building

On Dec. 20 Methodists in Garner will see the realization of a cherished dream when a crowd of 600 are expected to attend the morning service in the new church building. A formal opening service will be conducted by Bishop Paul N. Garber and the Rev. Graham S. Eubank, district superintendent, on January 3, 1960.

For some months now, travelers on the highway have watched the construction of the new building, which is located on a four-acre lot overlooking the surrounding area.

The new building consists of a sanctuary, fellowship hall, kitchen, ladies' parlor (with kitchenette attached,) choir room, pastor's study, church office and a library, in addition to classroom space. The cost will approximate \$250,000.

Particularly interesting is the sanctuary, with its high vaulted ceiling and laminated arches, furnished with walnut pews and carpeted in subdued green. Altar furnishings consisting of cross, candlesticks and vases are of brass.

Gains in membership during recent years made the old church building obsolete in

1955, for the congregation had grown from 249 in 1949 to 498. It was at this time that the new building was planned by the Rev. E. L. Moser and his people. Now the membership is approximately 650 and it is believed that the number will grow to as much as 900 during the next few years.

The pastor, the Rev. J. L. Joyce, says,



Seen above are the participants in the recent dedication of the educational building of West End Church, Thomasville. Left to right: S. C. Clinard, the Rev. John Carper, Carlos A. Hill, the Rev. Bob Goldston, pastor, David L. Disher, Sr.

"while the people of Garner Church are busy making their dream of a new building come true they have not forgotten that they are a part of a great movement. The large program of the Church is their concern. Last year they left off their building program to join in the cause of Methodist Colleges, and in their budget they carry evidence of concern for all causes of Christ at home and abroad."

## Membership Superintendent Elected At Plymouth Church

Plymouth Church, Plymouth, has organized for the program of growth in Methodism's Year of Recruitment" by electing a membership cultivation chairman to look after this part of the program. Officers have been elected for each class and a meeting each month has been scheduled. Teams of two will visit one night each week and report to the membership superintendent (name not given. *Editor*) with recommendations for follow-up.

A recreational program for the school has been planned and W. R. Furlong has been appointed recreational superintendent.

This church, according to the pastor, the Rev. A. D. Byrd, during the past conference year, increased its giving to missions and world service and accepted Advance specials. It "exceeded by more than \$2,700 its goal for the quadrennium of as much for others as for self. With only 448 members, this church raised a total of \$537 a week and over-subscribed its quota of \$27,000 in the College Campaign," says Mr. Byrd.

## Waynesville Ministers and Wives Meet at Cherokee

Waynesville District ministers and wives met at Cherokee Methodist Church on Monday, November 9th. Both ministers and wives met in business sessions preceding a pot-luck lunch served at noon.

Miss Vera Falls, who came as deaconess to Cherokee Methodist Mission in September, was presented to the group by the Reverend T. G. Highfill, host pastor.

Tenative plans were made for the next meeting to be held the second week in February.





# Boys and Girls

ELIZABETH WHISNER, Editor



## Bluebird and the Caterpillar

Bluebird sat on a post of the old gray fence way down by the cow lane. He looked this way and that. Nothing seemed to be going on, so he began making his feathers look as tidy as possible. He was getting ready to take his yearly trip down South, and his pretty blue suit looked ragged and worn.

Just then a big green caterpillar crawled along the weather-beaten fence. He was so minding his own business that he never saw Bluebird, and he almost poked him with his head.

"Dear me! Dear me!" chattered Bluebird, getting a bit excited. "What are you doing on this old fence? I never saw anybody like you in this place before."

"Oh, excuse me," said the caterpillar. "I didn't see you," and he walked down the post a little way and crawled up on the other side of Bluebird.

"What a smart creature he is!" said Bluebird. Then he called very loud, "Here, come back! Come back! Where are you going?"

But the caterpillar never answered a word, and kept moving along the fence until he was quite a distance away.

"That's funny," said Bluebird to himself. "He must be on a very important errand. I think I'll follow him and see where he is going." So Bluebird flew over the next post and waited for the caterpillar to get there.

Soon the caterpillar reached the next post, but he was so busy about his business that he never saw Bluebird. This time he bumped right into him.

"How do you do?" said Bluebird very politely, just as if he had never seen him before. "Are you going far?"

"Oh, excuse me," said the caterpillar, and he walked down the post a little way and crawled up on the other side of Bluebird.

"Humph!" said Bluebird. "Is he going to travel all day long?"

Just then the caterpillar crawled under the fence rail and waited. "He must be resting," thought Bluebird. "Well, I'm glad he can rest. I began to think he would never stop."

Bluebird peeked down to see where his new friend was, expecting to see him fast asleep after his long fence

journey. But there was the caterpillar moving his head back and forth and back and forth.

"What are you up to now?" asked Bluebird.

"I'm tending to my business," came the reply.

"But what is your business?" asked Bluebird. That's what I'm trying to find out."

I'm getting my house ready for the winter," said the caterpillar.

"That's a queer idea," said Bluebird. "I fly down South for the winter where it's nice and warm. Why don't you go?"

"I can't fly," replied the caterpillar, "at least, not yet. Some day I shall fly."

Bluebird looked down at the big green caterpillar. "Some day you will fly?" he repeated. "Why, how can that be?"

The caterpillar never said a word, but kept on moving his head back and forth. He was really too busy to talk, and he wished the curious bird would not bother him.

But Bluebird liked to know about things that were interesting, and this was a very interesting thing. So he hopped right down on the rail under the caterpillar. Now he could see everything that went on.

"What are you making your house with?" he asked.

"With silk," came the reply.

"Silk?" repeated Bluebird. "But where do you get your silk?"

"In my mouth," came the answer.

"Humph!" said Bluebird. "That's too much to believe," and he flew back to his post and began to fix his feathers.

But all the while he was fixing his pretty feathers he was thinking of the caterpillar building his house for the winter of silk thread that came from his mouth. After a while he flew down again to watch the house building. All he could see was a beautiful case of silk threads finely put together. It was fastened tight to the old rail fence. He listened. Inside he could hear the caterpillar working back and forth.

But the next day, when he flew to the old fence and looked at the beautiful silk house of the green caterpillar, all was silent. His friend was fast asleep for the winter. So Bluebird flew off to-

ward the warm South, where he was to spend the winter months.

But come spring, if Bluebird happens on that old weather-beaten fence at a certain time, he will get a big surprise. For when that green caterpillar comes out of his cocoon, as his silken house is called, he will not be a caterpillar at all, but a beautiful moth, with wings of gorgeous colors.

Remember what the caterpillar said to Bluebird while he was building his house—"Some day I shall fly?"—*Sunday School Times*.

## Nutting Time

BY JENNIS S. CHARLES

Nutting time has come around again. But it seems not mean as much to youngsters nowadays as it did to us children in the North Carolina hills long ago. Other pastimes and good eats have crowded it out of the present-day schedule.

In grandma's yard were three kinds of nut—hickory, black walnut and chestnut. Almost every one brought forth an abundant crop of nuts each year.

On long winter nights we sat in front of the big fireplace enjoying a feast of nuts whose shells had been cracked on the wide, flat rock in the hearth, and the kernels picked out with horseshoe nails. When father bought nails for the horse-shoeing job, he would keep out a few for his three little girls to use in picking out nuts.

We didn't eat all of the nuts in front of the open fire, for some of them went into the candy and cookies and cake that I can still remember.

## Bible Quiz

(Concerning Prayer)

1. In which book of the Bible is the Lord's Prayer? .....
2. Can you quote Jesus' last prayer on the Cross? .....
3. Which New Testament martyr prayed thus, just before he died: "Lord, lay not this sin to their charge?" .....
4. Who said, "Teach us to Pray?" .....
5. Who said, "My house shall be called a house of prayer; but ye have made it a den of thieves?" .....

### Answers to Last Week's Quiz

1. Moses' Mother—Exodus 1:22 and 2:1-2
2. Adam and Eve—Genesis 3:8
3. Moses—Exodus 2:11-12
4. A city that is set on a hill—Matthew 5:14
5. Rahab—Joshua 2:1-4



# EDITORIALS

## Are Boys Getting Smarter?

A news item tells of a speech delivered by the president of the Public Relations Institute in which the speaker described the boys of today as being more intelligent than those of 30 years ago.

"Television, newspapers, and magazines are making today's 10-year-old youths as smart as a 20-year-old was 30 years ago," Jack Farnsworth told Gastonia Optimists recently.

We know what he means, but we question his use of terms.

There is no doubt that boys of today have picked up more odd information than was available to most of us when we were youngsters. By means of modern inventions and the widespread dissemination of news, the average boy has picked up a smattering of knowledge of many things. He knows something about space travel (often more than his father); he understands the workings of a radio and a television set; he is an authority on sports cars and hot rods.

But is he any more intelligent?

Let's look at the meaning of the word. One dictionary defines it as "able to learn and know; quick at learning" and gives its root word as *intelligens* (Latin) which is derived from *inter* "between" plus *legere* "to choose," and is itself translated "understanding." Now that puts a different face upon the matter.

Intelligence, by definition, has little to do with bare facts, except that an intelligent person knows how to make the best use of information. A boy may have a photographic memory and be able to rehearse at will any information given to him by means of books, or he may be able to remember whatever is told him. But such an ability is no guarantee of intelligence.

Although we would be the last to downgrade the fine boys of our acquaintance, we have seen plenty of indications that they are not a bit smarter than their fathers.

Intelligence is the product of a certain amount of maturity. It might be said to exist at all stages of life, and a five-year-old may possess intelligence to the degree in which he is able to assemble facts and reach conclusions. But the mere gathering and retaining of those facts does not indicate intelligence.

To come down to earth, we may simply remind our readers that all of the knowledge gained from television and

comic books will not guarantee that a boy will have enough real intelligence to decide upon the best course of action, after weighing the matter carefully in the light of physical and spiritual laws.

"Real intelligence," in the words of the managing editor, "is what the old-timers used to call 'horse sense.'"

And after the recent deflation of the quiz-show eggheads, it would seem that it is a very rare commodity.

## How to Stop Objectionable TV Practices

C. J. Strickland, president of the Strickland Electric Company of Columbus, Ohio, has furnished editors a copy of a letter which he sent to the Federal Communications Commission, National Broadcasting Co., and Procter and Gamble, the sponsors, regarding the Sept. 27 program of "Sunday Showcase," which he complains, was filled with senseless profanity.

"I am of the opinion," wrote Mr. Strickland, "that I am only one of millions of parents who do not feel that anyone has the right to invade our homes with a course on profanity . . . therefore I urge you to check into and forbid such programs in the future. We will do our part by refusing to allow Crest toothpaste to be used in our home again . . ."

Such a protest as this, if carried out by thousands of church people might do some good, but only if it is coupled with a sudden drop in the sales of Crest. At present the only criterion for a show is whether or not it sells the product; thus murder and mayhem, prostitution and profanity fill the airways, and the family living room becomes an extension of the saloon and honky-tonk.

Few adults seem able to understand that children (and many grown-ups) identify themselves with television characters to an alarming degree. Their imaginations allow themselves to participate in the screen fights until they are tense with anger. Is it possible to contend that they do not also participate in the other situations in which sex and sadism are portrayed? A glance at the crime record will show that this is true. Before the days when movies, comic books and TV shows began to wallow in the depths of depravity most

juvenile crimes were manifestations of simple tendencies to theft or straitforward mischief. Now the child of tender years commits rape, murder and horribly sadistic crimes as he is taught by the Monster in the living room.

Profanity on TV is but a minor indication of the way the wind is blowing. Unless something is done there will be no limit to the excesses of immorality and violence portrayed by the hucksters of Madison Avenue.

What can we do? Write letters, of course—but that is not the best way. The only way to control the advertising industry which has taken charge of our entertainment is to hit it where it hurts—in the pocketbook. If you are outraged by poor programs, don't buy the sponsor's product; if you object to tawdy and downright filthy jokes and innuendos, don't patronize the firms that pay the bill. If you are tired of crime stories and synthetic westerns, stop buying the things that are advertised.

And if in doubt as to what else to do, always remember that there's a little knob on the set which turns it off.

## School-Children Mothers

Unwed parenthood among school children is increasing. Reports from many places in our country show that authorities are embarrassed. In Washington D. C., alone, in seven months from September 1957 to April 1958 there were 185 reported pregnancies among school girls. We could fill this page with such statistics. The problem is not solved by dismissing the unfortunate girls. The male continues in school. Thus pregnant girls are sitting in the same classrooms with other girls and boys and sordid curiosity spreads as secrets are shared.

With all of this is the phenomenal increase of venereal disease. A Washington report showed: 630 cases among girls and 266 among boys. Who is to blame for these conditions? Without doubt it is due to lack of parental supervision, but that is only part of the story. Is it not largely due to this era's obsession with sex? Not clean, wholesome, intelligent sex but brutal lust and savage passion—exampled on screens and in story books. If adults were not so consumed with purient curiosity, would virtual children know anything about lasciviousness?

— Watchman-Examiner



# DEVOTIONAL

## "In Everything—Give Thanks"

By D. J. REID

Now when the Apostle Paul penned that line he was not simply indulging in pious platitudes or lifting up an unreachable ideal. Nor was his preaching leaping beyond his practice. This attitude came from the dictation of a Christ-mastered heart that had learned through yieldedness that "All things work for good to them that love God."

How very easy it is to be thankful when life is all song and no sadness! With turkey on the table, clothes in the closet, financial security health, goodwill and general happiness, we can easily lift a grateful heart to the Giver of all gifts—the loving benefactor of all life.

But it just so happens that it was not Paul's lucky lot to be walled in by security. He knew hunger, heartache, loneliness, rejection, imprisonment, shipwreck, the whipping lash, misunderstanding and an illness that threatened his usefulness—yet out of this dark and discouraging night he lifts an anthem to God that has marched its steady way through the centuries and sings—"In everything give thanks!"

Thankfulness is the absence of selfishness. The selfish soul can never be a truly thankful soul. He that "finds his life" in selfishness will "lose his life" in thanklessness. Thankfulness is "seeking first the kingdom." It is marching along through life with God at the helm. Thankfulness is taking life as it comes and making the best of it with the help of the Almighty.

If you happen to be struggling to find something to be thankful for, then consider these things we take so much for granted—

Ears with which to hear the melody of God's creation.

A voice with which to communicate with others.

Eyes with which to see all the wonders of this magnificent universe.

Home, love, freedom of worship, liberty of spirit, health, happiness and a host of other blessings too numerous to catalog.

But what about the undesirable things? Well, Paul learned that even the undesirable things present us, or should present us, with a peculiar kind of thankfulness. He learned that the hurtful things fling us helplessly into the rescuing arms of a merciful and for-

## SEEING LITTLE FAULTS

It's easy when you fix your eyes  
Upon the folks about  
To see a lot of little faults  
That fill your mind with doubt;  
But maybe if you'd change your view,  
Sometimes as Christians should,  
You'd see some traits you said were faults  
Had changed to something good.

Somehow we get along the best  
Down in our heart and mind  
When we begin to search about  
For something good to find  
Among our loved ones and our friends,  
Our neighbors and our foes,  
And pray for God to help us all  
Who ev'ry human knows.

REV. WALTER E. ISENHOUR

Taylorsville, N. C.

giving Father! "When I am weak then I am strong" he shouts! Weak because of human failure—strong because failure drives us into the sanctuary of His Presence! Just as the ill person is made strong by hospitalization—so the spiritually weak person is made stronger by finding the secret place of the Most High God.

"In Everything—Give Thanks."

## Are We Ungrateful?

By LON WOODRUM

It was Thanksgiving Day. I sat in a hundred thousand dollar home with the man who owned it. He had made a fortune in radio and television. He was known to millions of people in America. But he was not happy.

He had directed a choir in a church as a young man. He told me he had found joy in his work, had felt he was doing God's will. But opportunity in radio came, and he had thought to make a fortune, then return to work in God's Kingdom. He made the fortune and attained fame.

Now his hair was gray, his face seamed. He was fighting with wrong habits. And he had not returned to the Lord's vineyard. He was too old to return now.

"I have everything," he said, and he seemed on the verge of tears. "And I have nothing! It's been a long time since I felt any of the joy I knew when I was working in the church for a small

salary." He leaned toward me. "If you know the peace of serving God, don't ever lose it! I am a man who has found success. I've hit the top. But I'm not a happy man!"

He paused, then said, "This is Thanksgiving Day. And I believe of all my wrongs the worst is that I've never really been grateful to God for what He has given me!"

The picture of that desolate man, sitting in the midst of luxury, has stayed with me. There must be thousands like him in the world. One wonders why people can never understand that man's greatest need is not fame or success or honor or money, but inner peace through God's boundless grace.

I keep recalling what the man said about his thanklessness toward God. The words of Shakespeare burst upon me: "Ingratitude, thou marble-headed fiend!" We consume orchards and field, breathe air, drink water, enjoy birds and flowers, have the gift of sun and rain; and we sit down at a table and do not offer thanks!

I wonder if there has ever been a truly thankful man without God. Thanksgiving leaps out of the old poets of the Lord, those who knew Him best. Moffat has translated a verse in Colossians: "Maintain your zest for prayer." If that seems a large assignment just read the next two words: "By **thanksgiving!**" Grateful men feel the need of fellowship with the great Giver Himself.

People of prayer never wait for a special day on which to thank God for His benefits. To one surrendered to the Highest, every day is Thanksgiving Day.—From *The War Cry*.

## THOSE MAGIC WORDS

The most magic words in the world are "Thank you." They make friends out of strangers, admirers out of persons who otherwise would scarcely notice you. We heard a man thank his postman the other day, to the mild surprise of the person with him. "Why did you do that?" asked the friend. "He's paid to bring your mail, and he wasn't too pleasant about it at that."

"What difference can that possibly make?" the man answered. "I thanked him, not because of the kind of person he is but because of the kind of person I am."





## NORTH CAROLINA CONFERENCE

MISS MARY GARDNER, Editor  
227 W. Edenton St.  
RALEIGH, N. C.

### New Societies, Members Noted

Four new Woman's Societies of Christian Service organized during the first reporting period 1959-60 have been reported to Mrs. C. H. Boyd, conference secretary of promotion. The addition of these societies brings the total number in the conference to 749. Also encouraging are the 782 members plus four district members gained during the same reporting period.

Durham and Rocky Mount Districts were 100% in reporting. Burlington Durham, Fayetteville, and Rocky Mount Districts are 100% organized. In the other six districts 28 churches have no Woman's Society of Christian Service, a "field truly white unto harvest."

### District Members Can Be Active

During the current reporting period, October 1959-January 1960, emphasis is being placed upon a substantial gain in district members—those women in whose church there is no Woman's Society of Christian Service.

A district member has three major fields of service: her prayers, her service, and her gifts. In her prayer life a district member may join in the Fellowship of Intercession, praying for the suffering people of the world; she may use the prayer calendar, form a prayer group, and pray for the homes of the world, the church, the nation and its leaders, the United Nations, and a peaceful world.

A district member can attend district and conference meetings; become better informed by reading *The Methodist Woman*, *World Outlook*, and other literature. She can interest other women of her church and community in the work of the Women's Society of Christian Service, a great potentiality for new societies. She can spread missionary information in her church to adults, youth and children, and she can work for the things that belong unto peace."

A district member can give of her time, her talents and possessions wherever they can be used to help bring about a world Christian community. She can send annual gifts of money to her district treasurer for the support of missions around the world where the Women's Division of Christian Service is at work, remembering that these gifts of money go where she cannot go and do what she cannot do.

The 56 district members in the N. C. Conference have an extensive program upon which to bring to fruition "The Spirit of Christ for All of Life."

### Two New Societies Announced

Women of the West Nash Methodist Church in Wilson were organized last month into a Woman's Society of Christian Service.

The twenty charter members, comprising a majority of the thirty-five members of the new church, have elected officers for every line of work. They are president, Mrs. Fred Kessler; vice-president, Mrs. John Dunn; recording secretary, Mrs. Bill Johnson; treasurer, Mrs. John Dickerman. Secretaries of lines of work include: promotion, Mrs. Leon Taylor; missionary education and service, Miss Carolyn Snodgrass; Christian social relations, Mrs. Sadie Kemp; student works, Mrs. Bill Malpass; spiritual life, Mrs. Bob Frazier; literature and publication, Mrs. Kermit O'Connell; supply work, Mrs. J. G. Dildy; status of women, Mrs. Elwood Brown, and chairman of local church activities, Mrs. Edna B. Lovelace.

The church's pastor, the Rev. Lester P. Jackson, and Mrs. Jackson, and the secretary of promotion of the Rocky Mount district, Mrs. J. W. Benson, assisted in the organization meeting. "They are an enthusiastic group," Mrs. Benson reports.

### Glendale Heights Society

Glendale Heights Methodist Church in Durham was organized on September 13, 1959, with 112 members. On October 9, twenty women of the church attended an organization meeting of the Woman's Society of Christian Service.

Elected as officers were Mrs. Fletcher Woodall, president; Mrs. Wesley Brogan, vice-president; Mrs. Aubrey Eakes, recording secretary; Mrs. J. Elmus Pope, treasurer; Mrs. Sam Hodges, secretary of promotion; Mrs. Lonnie Hunter, missionary education and service; Mrs. Emile Werner, Christian social relations. Also, Mrs. J. W. Hilbert, student work; Mrs. Norman Crew, youth work; Mrs. G. E. Linthecum, children's work; Mrs. L. E. Braswell, spiritual life; Mrs. Frank Bahnson, literature and publication; Mrs. Selma D. Miller, supply work, and Mrs. J. E. Boykin, Sr., status of women. The Rev. S. Allison Simonton, Jr., is the church's pastor.

### Districts, Subdistricts Meet

A larger than ever attendance totaling 265 was noted at the two educational seminars of the Fayetteville District held in the First Methodist Church, Rockingham, and the Raeford Methodist Church.

The four current mission study courses were presented by Mrs. J. K. Melvin, Mrs. W. A. Ward, Miss Ethelynde Ballance, Mrs. C. H. Riley, and Mrs. F. J. Duplissey. Study materials for children and youth were presented by Mrs. George Ports and Mrs. W. O. Simpson, respectively.

### Goldsboro District

The fall educational seminar of the Goldsboro district Woman's Society of Christian Service was held at the Providence Methodist Church, with Mrs. Cecil Pate, presiding.

Following a preview of plans for the 1959-60 study courses, by Mrs. W. D. Kornegay, the courses were presented by Mrs. E. H. Smotherman, Mrs. Cullen Hatch,

Mrs. Thel Overman, Mrs. H. S. Taylor, Mrs. Lionel Swink, and Mrs. Donald Edmon.

### Wilmington District

The Chadbourn Methodist Church was the scene of the educational seminar of the Wilmington District Woman's Society of Christian Service.

Presenting the study courses were Mrs. C. M. Foster, Mrs. Robert Turnell, Mrs. J. D. Longlen, and Mrs. A. L. Walters. Mrs. Sidney Meares, secretary of promotion of the Chadbourn woman's society, was presented an adult life membership pin and certificate. Mrs. Hilda Harley, district secretary of missionary education and service, presided.

### W-T Subdistrict

Mrs. R. L. Jerome, of Elizabeth City, was the speaker for the meeting of the W-T subdistrict, held at the Columbia Methodist Church. Mrs. Jerome used as her topic "Let Your Light So Shine That You May Kindle a Growing Light." Mrs. Worth Pearce gave the meditation.

### Outer Banks Subdistrict

An address on the topic, "To Kindle a Growing Light," by Mrs. Joseph Bryant, district president, highlighted the meeting of the Outer Banks subdistrict. Among other features of the meeting were a meditation by Mrs. R. L. Jerome; a promotion period, directed by Mrs. Richard Peede, with the secretaries of the various lines of work, and announcement of two new societies, Frisco, and Ocracoke.

### Pasquotank Subdistrict

The Woman's Society of Christian Service of the First Methodist Church, Elizabeth City, was hostess for the meeting of the Pasquotank subdistrict. The principal speaker, Mrs. Joseph Bryant, used as her topic "To Kindle A Growing Light." Mrs. Charles Miller, subdistrict leader, presided.

### Four Raleigh Subdistricts

Mrs. John R. Poe, Fuquay Springs, district secretary of missionary education and service, addressed the meetings of the four subdistricts of the Raleigh District on the work of the Woman's Society of Christian Service. Clinics for officers' training were held at each meeting.

The four subdistricts, their leaders, and places of meeting include Louisburg, Mrs. Robert Wood, Zebulon Methodist Church; Cape Fear, Mrs. Hoke Smith, Elevation Methodist Church; Raleigh, Mrs. Bert Pollett, Hayes Barton Methodist Church, Raleigh; Vance-Warren, Mrs. W. H. Moss, Jr., Cokesbury Methodist Church.

◆ ◆ ◆

### THE VISITOR

I was absent and ye visited me—and found me in need.  
I was a prospect and ye visited me—and kept me from backsliding.  
I was sick and you came—and gave me hope and courage.  
Ye visited me again and again—until you won.



# METHODIST HOME FOR CHILDREN

RALEIGH, N. C.



Owned and maintained by the North Carolina Conference

REV. ROBERT L. NICKS, Superintendent  
MRS. EDWARD RUSSELL, Editor

## Thanksgiving Blessings

As we gather around our Thanksgiving table at the Methodist Home today, our hearts are once again filled with gratitude for the many blessings bestowed on us by our many friends. We give THANKS to all of you who have remembered us, not only at this time but throughout the year, and together may we be thankful to our Father, giver of all good and perfect gifts.

Your special gifts at this season are of great assistance in the carrying on of our work with the boys and girls, and we give THANKS from our hearts for your thoughtfulness and generosity. We hope that you and yours have a Thanksgiving Day full of joy and gladness, and hearts full of gratitude and praise.

## Christmas Forecasts

While we are still counting Thanksgiving blessings, Christmas ones are already beginning to pour in on us. Our Calendar of Events is filling rapidly to the day of December 23 when the children will leave for the Holiday vacation, and main topics of interest are three: parties, packages and plans. Most of the boys and girls have their vacation arrangements settled. But if you wish to share your home and family during the Christmas season, your invitation to some boy or girl who has no place to go may be the answer to the child's Christmas prayer. Sometimes illness or some other unexpected circumstance in a home may make it necessary for a friend or relative to notify us at the last minute that he cannot take his child. We have not yet had to disappoint one of our youngsters, for God in His miraculous was has seen fit to care for every one of our Home family through the willing hands of His people, who support us both materially and spiritually. This is the true Christian and Christmas spirit!

## How May I Help My Children's Home?

Perhaps you are asking yourself this question, or have done so many times in the past. The many material things that you have done for your Children's Home have been deeply appreciated through the years, and are being appreciated today. Without the material things, the Children's Home

could not have developed and made the progress that has been witnessed. As we labor today and plan for tomorrow, material things are still greatly needed for expansion and planning for the future.

However, material things are not all that are needed. As we attempt to work with children we find that we need something that cannot be bought, or something that cannot be given materially. In working with the children individually we find that some of our children are needing Foster Family Care rather than Foster Group Care as is offered through group living on our campus. Not only do some of the children on our campus need Foster Family Care, but we are getting more referrals for this type of care. As the need is developing, we are attempting to evaluate the program of our Children's Home and are thinking in terms of modifying our services so that this need might be met in the lives of those where there are no family resources.

May I think with you for a moment as you survey the possible solution to the question that we ask, "How may I help my Children's Home?" We would like to hear from those who have thought in terms of offering their homes as foster homes for some of our children. This is one of the first steps in developing this type of program. As we hear from you and learn of your willingness to co-operate in this matter, then possibly we will be able to serve more children realistically.

At the present we are asking for a letter and would like to learn those who would be willing to confer with us regarding their individual situation. The second step would be taken after receiving your letter, which would include a questionnaire to you which would give us more information about yourself so that when a conference is held with you, the third step, we can have a mutual understanding with which to begin.

We will be looking forward to hearing from you as you attempt to answer the above mentioned question realizing that we are laborers together with God in the behalf of the children who come under our care. You may expect to hear from us after we receive your initial letter.

Please send the correspondence relative to this matter to: Robere L. Nicks, Supt., Methodist Home for Children, Raleigh, N. C., to the Attention: Ben B. Holeman, Caseworker.—BEN B. HOLEMAN

## Report of Superintendent to the Trustees

"Mr. Dillon, members of the Board of Trustees of the Methodist Home for Children, we welcome you again to our Home. We have had a good summer and the boys and girls have settled down for another school year.

"Our social service now being carried on by one case worker is doing much for our Home. He is rendering a larger service to the child and to the family. Also, we have added the services of a clinical psychologist for one half a day a week. He has concentrated his work on psychological evaluations of twenty-four children this last six months.

"We feel that our medical services continue to improve. Mrs. Burgess, our nurse, looks after our children with much care. In

addition to Dr. Verne S. Caviness and Dr. L. H. Sanders, the Executive Committee has added Dr. Howard H. Wilson to our medical staff. He will be working with Dr. Verne S. Caviness with our twelve-year-old boys and girls and up.

"This last summer we had the full time services of one of our high school coaches to carry on our recreation program. Mr. William A. Will, a Duke Divinity student, spent his time in Christian Education and recreation. He led our older boys and girls in a very fine Youth Week that seemed to be a real and meaningful Christian experience for the Home.

"We have made many new physical improvements. McGee Cottage has been freshly painted; Page Cottage is now in the process of being painted; a new furnace has been installed at Jackson Cottage, and the central furnaces are being converted to oil and gas. Much work has been done on the grounds, and we need to do much more.

"We are in the midst of a new program of publicity and public relations. We plan to go into every district to tell the story of our Methodist Home for Children. We had an excellent meeting in Durham. On a bad rainy night, 266 came out to a good dinner and to hear three of our Trustees, our girls' chorus, our case worker, new slides and film script just for this occasion, and the superintendent speak on child care in our Home. Those present seemed very appreciative of the present work now being carried on at the Home.

"May I take this opportunity of thanking each of our Trustees for your interest in our Home. Mr. Biggs has taken much time to study some of the work of the Home, and I'm sure will give a fine report and recommendations today. When children come from Mrs. Speed's area, she will either write or come with the family to the Home. Mr. Young, just yesterday, took a group of the Methodist Foundation, Inc., on a tour through one of our cottages. Mr. Dillon, just a few Sundays ago, came out and presented Bibles to some of our children. We thank each of you.

"We have much to be thankful for. There is so much to be done, we need your guidance, the help of our church, and the inspiration of God, our Father."

—REV. ROBERT L. NICKS, Superintendent

## Jottings

On our desk calendar for the past month are notes regarding outstanding events which our children have enjoyed. The North Carolina Horse Show at the State Fair Arena was on the agenda early in the month, and our buses took their loads of the older children to watch the riders and horses go through their paces. Our Boy Scouts have camped out at Kerr Lake, twenty-seven strong, accompanied by Mr. Phillips, scout master. This stalwart fellow was also responsible for taking twenty of the Scouts to the State-Duke football game at Durham on October 24. The Grass Roots Opera Assn. presented "Cinderella" in our auditorium on October 17, in its dress rehearsal before taking the production on the road. The State Fair with all its color and activity filled one tiring but fun-filled day for the children and staff. And Halloween parties on the campus rounded out the very busy month.



# New Marriage Manuals to Be Introduced at Five Counseling Seminars

By HAROLD D. MINOR, *Director of Adult Work*  
*North Carolina Conference*

Dr. John T. Greene of Florida State University will be guest resource leader for five premarital counseling seminars for pastors and wives of the North Carolina Conference of The Methodist Church, sponsored by the conference Board of Education.

The seminars will be held at 10:00-5:00 each of the following days and places: November 30, Trinity Church, Durham; December 1, Haymount Church, Fayetteville; December 2, Trinity Church, Jacksonville; December 3, First Church, Plymouth; December 4, First Church, Wilson. Both lunch and dinner will be served to those requesting reservations.

Each seminar will be opened with a devotional by the host district superintendent: Durham, Dr. C. D. Barclift; Fayetteville, the Rev. M. C. Dunn; Jacksonville, Dr. A. J. Hobbs; Plymouth, the Rev. R. L. Jerome; Wilson, Dr. W. C. Ball. Dr. Greene will speak on "What's Education for Christian Marriage?" A panel discussion on "Goals and Methods of Premarital Instruction" by local area pastors will help to introduce *The Pastor's Manual for Premarital Counseling* and *In Holy Matrimony*, the manual for engaged couples. Duke Hospital Chaplain, Paul Wesley Aitken, will be the moderator for this panel each day.

Members of the panels will include, at Durham, Kelly J. Wilson, Jr., Christian White and John Pearsall; at Fayetteville, Henry Ruark, Harry Jordan and Fred J. Duplissey; at Jacksonville, Ralph Fleming, Joyce V. Early, and Neil Thompson; at Plymouth, J. Earl Richardson and C. H. Mewborn; at Wilson, Lester P. Jackson and W. J. Neese. The entire group attending each seminar will have opportunity for discussion.

Following lunch, a census of "Problems I Have Faced in Premarital Counseling" will be conducted by Harold Minor, Conference Director of Adult Work. This will include sharing concerns in face to face groups.

To begin finding answers, the seminars will then see the new color film, "One Love, Conflicting Faiths," based on the conflicting loyalties involved in Protestant-Roman Catholic marriages. Study guides for local church use of the film will be distributed.

Working with a local pastor and wife, Dr. Greene will demonstrate a premarital interview. It is thought that this will be a very practical and helpful feature.

After a brief intermission, work groups to discuss counseling procedures will be formed, using the demonstration interview as a base of common experience to begin discussion.

Leaders for these work groups are as follows:

Durham—P. W. Aitken, W. L. Freeman, W. G. Wegwart

Fayetteville—P. W. Aitken, J. H. Wal-drop, J. H. Lanning

Jacksonville—P. W. Aitken, T. M. Vick, J. W. Lineberger

Plymouth—P. W. Aitken, T. M. Vick, J. W. Lineberger

Concluding devotional moments will be conducted by local area pastors in the various seminars. In Durham by E. C. Shoaf; in Fayetteville by J. D. A. Autry; in Jacksonville by C. F. Heath; in Plymouth by J. A. Auman; and in Wilson by Leon Russell.

All Methodist pastors and their wives are urged to attend the seminar most convenient. Pastors and wives of other denominations are invited to participate also. Registration fee for the day's session is \$1.00 per person, plus \$1.25 per meal. Meal reservations cannot be accepted after November 23. Everyone attending the seminars is urged to remain for dinner and the Family Life Rally for lay men and women, same day, same church, 7:30-9:30 p.m.

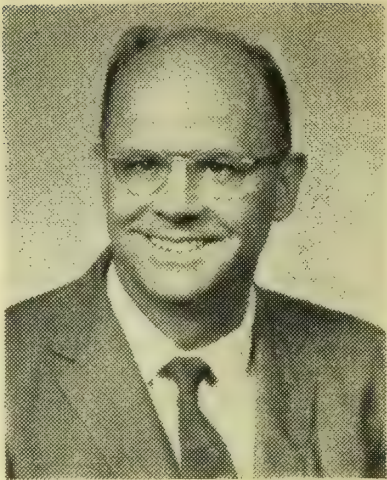
## Family Life Rally to Follow Each Seminar—7:30-9:30 p.m.

Lay men and women are invited to join pastors for an evening session following each seminar when the following program will be presented:

Presiding, the Host Pastor

7:30 Address: "How You Can Help Your Marriage"—Dr. John T. Greene, Florida State University

8:05: "Who's Boss?" Ginny and Mike are each successful in their separate business careers, but combining their careers with marriage has not been nearly as successful. After two years and in spite of a mutual love, the marriage is a series of conflicts on finances, friends and on their



DR. GREENE

whole way of living. Adjustments are not easy, for each is accustomed to think in terms of himself as an individual first and only secondarily as a member of a partnership.

8:30 Discussion Groups: (1) *First Steps in Religion*—Durham, Mrs. O. V. Elkins, Durham; Fayetteville, Mrs. George Ports, Rockingham; Jacksonville, Mrs. P. M. Camak, Wilmington; Plymouth, Mrs. V. E. Queen, Elizabeth City; Wilson, Mrs. Wallace Kirby, Fremont.

(2) *Understanding Child Behavior*—Each Rally—Rev. Wesley Brogan, Conference Director, Children's Work

(3) *Family Recreation*—Durham, Mrs. John Meares, Raleigh; Fayetteville, Jacksonville, Plymouth and Wilson, Miss Virginia Gregory, N. C. Recreation Commission.

(4) *Helping Youth Prepare for Marriage*—Durham, Rev. W. L. Freeman, Durham; Fayetteville, Rev. Jesse Lanning, Fayetteville, Rev. Marvin Vick, Kinston; Plymouth, Rev. James Auman, Hertford; Wilson, Rev. Marvin Vick, Kinston.

9:30 Adjournment

## Pastor's Premarital Counseling Seminars Registration

I wish to register for the Seminar in ..... date .....

Please reserve the following meals: Lunch ..... Dinner .....

My wife will attend and desires: Lunch ..... Dinner .....

I have, or will purchase the Marriage Manuals Yes ..... No .....

I will wish to purchase the Manuals at Seminar Yes ..... No .....

Registration Fee \$1.00 Enc. .... Meal Reservation @\$1.25 each Enclosed .....

District ..... Signed .....

Charge ..... Address .....

Mail today to Box 6667, College Station, Durham, N. C.



# Youth in Action



## NORTH CAROLINA CONFERENCE

President: Jack Edwards  
Route 3, Box 295, Goldsboro  
Publicity Superintendent: Glenda Pittman  
Halifax, N. C.  
Director of Youth Work: Robert McKenzie, Jr.  
Box 6667, College Sta., Durham

## UNICEF Reaps Big Results

Last Halloween night throughout the country in ten thousand or more cities, children and youth participated in the UNICEF Trick or Treat drive. The donations collected through this drive will be used by UNICEF, the United Nations International Children's Emergency Fund, to fight disease, malnutrition, and ignorance among children and mothers around the globe.

If other parts of the country did as well as our own North Carolina Conference, UNICEF will make tremendous strides this year in this battle. In Durham, the Methodists and other groups collected a total of \$1,053.21; out of this amount the Durham Subdistrict is responsible for \$530. This does not include the collection of the Durham UCYM. In Chapel Hill, the UCYM obtained donations amounting to \$1,150. In Roxboro, Methodist youth collected \$209, and in Roanoke Rapids \$330 was collected. Smaller towns and communities did well, too. For instance, the Halifax-Weldon UCYM got nearly \$100.

Durham has already begun making plans for a better campaign next year. Trick or Treat for UNICEF is one of the ways in which we can help alleviate need throughout the world. Put to work, this money raised by UNICEF Trick or Treaters can perform miracles. Why don't you start making plans for next year, too?

## Rocky Mount Holds Fall Rally

On Saturday, November 14, the Rocky Mount District held a Fall Rally at the First Methodist Church in Rocky Mount. At 4:00 that afternoon, the Rally was opened by fellowship singing led by Marie Dunn, Fellowship Chairman.

President Annette Lee opened the business meeting, which consisted primarily of emphases placed upon the MY Fund, *Power*, *Concern*, the Youth in Action page of the *ADVOCATE*, and other parts of the MYF program with which subdistrict and local leaders should be well acquainted.

Following, Phil Carlton, past president of the NCCMYF, spoke on the district's theme for the year, "The Courage To Be." After his challenging remarks, a picnic supper was shared.

The new officers were installed in an impressive ceremony. A display of talent from the various subdistricts replaced the usual recreation period. The Rally was adjourned with the MYF benediction.

## Recreation Conference Planned

Four members of the Conference Youth Council, Rev. Bob McKenzie, Jr., Conference Director of Youth Work, and Rev. Harold Minor, Conference Director of Adult Work met recently to plan a Recreation Conference.

Also among those who constituted the planning committee was John Meares, an expert in the field of recreation. The conference, jointly sponsored by the adult youth divisions of the Methodist Church, will be held on the weekend of March 11-13 at a centrally located place.

General plans for the conference were made. Its purpose is to train in recreation leadership skills and to explain the philosophy of recreation. Areas of recreation which the conference will include are folk games, song leading, party games, and informal drama. Adult and youth leaders for the conference were selected.

From those present an executive committee was appointed to further pursue the planning and to work out various details and arrangements. The entire planning committee was appointed to further pursue the convenes.

## International Students Speak at Mt. Bethel

Mt. Bethel Church, in Bahama, was host to the regular monthly subdistrict meeting on Monday, November 16, at 7:30 p.m. Three students from foreign lands who are students at Duke University spoke. Ghazi Quebein, of Jordan, Gilberto F. Pancheco, of Venezuela, and the Rev. Takemi Sasamori, of Japan, discussed the topic, "What the Church Is Doing in My Country." The program was arranged by Lee Overton, Outreach Chairman, and Miss Betty Kaye Johnson, "Y" Teens Director and counselor of Trinity MYF. Joan Herndon, Fellowship Chairman, led recreation.

## Durham District Workshop

Headed by Bill Graham, president, the entire Durham District Council will hold an MYF Workshop on Sunday, December 6, at 2:30 p.m. at Asbury Church. The Workshop will be of special interest to each local and subdistrict officer, as well as for each MYF member. There will also be a group for adult workers.

## Power For Christmas

Can you think of a better gift for your friends than a subscription to *Power*? *Power* is a gift that your friends can use every day, and at the same time share the enriching experience and thoughts of other youths in our country and around the globe. Why don't you give *Power* to those on your Christmas list?

## Plan Now For Watch Night Service

Have you made plans for conducting a Watch Night Service on New Year's Eve? In order for your service to be meaningful, plans should be made well in advance. If you're not familiar with Watch Night Services, perhaps the below information will help you.

A Watch Night Service is an inspirational service held on New Year's Eve to watch the old year go out and the new come in. The service may consist of an appropriate

scripture lesson, a few timely remarks, and silent meditations. The December issue of Roundtable carries a special Watch Night service. Old copies as well may be used in the planning.

A Watch Night fellowship party may be held in conjunction with the worship service to provide both a time of levity and of sacred meditation. The challenge is so much stronger when the New Year is brought in in reverence. Well planned, your Watch Night service will be memorable experience.

## How is your MYF Celebrating Christmas?

Christmas is the special holiday of the year. More money is spent, more preparations are made, more customs are observed. It is especially important that your MYF plan a meaningful Christmas celebration, because it is the birthday of Christ.

From the Methodist Publishing House can be obtained a sheet of "Christmas Program Materials and Supplies" which can aid in planning ways for your MYF to celebrate Christmas. This sheet gives a list of Christmas plays and pageants with information on each and a list of materials such as program folders, invitation post cards, candles, and collection boxes. There is also a list of music for choir and organ that is available.

Worship services, dramas, caroling to shut-ins, relief projects, parties, and repairing or making toys are a few suggestions. Choose the one—or ones—that best could be done by your MYF, and then start making plans for doing it!

## December Observances

Don't let the excitement of Christmas overshadow Human Rights Day, December 10; Universal Bible Sunday, December 13; and Student Recognition Day, December 27. These are very important days, and should be observed in some way. You might like to plan a program for a regular MYF meeting on one of the days. At least, tell your MYF group about them!

## If You're Forgetting . . .

1. About your MY Fund pledges, don't! Encourage pledges, and send them to Mr. Marvin Cowell, Conference Treasurer, Box 10344, Raleigh.

2. About sending your news to me, don't! How can I publicize what you're doing if I don't know about it? Let the rest of the Conference know about your MYF. Send your news to Glenda Pittman, Halifax.

♦ ♦ ♦

## NOVEMBER

November coming down the hill

Is gray and old and thin;  
His knees are trembling, and he has  
White whiskers on his chin.

I knew him years ago, and he  
Looks just the same today;  
He wears the same old worn-out clothes  
The same old dreary way.

But always on Thanksgiving Day

He dons his Sunday best,  
And each of us is asked to be  
His special dinner guest.

—BY INEZ CLARK THORSON  
in *Story World*



# What is a District Conference?

A District Conference shall be held annually in each district.

Most Methodists have a vague notion that District Conferences are important. But what exactly is District Conference? Who composes it? And what are the duties of a District Conference? These are questions that every thinking Methodist should be able to answer.

## Who Belongs?

First of all, a District Conference (as prescribed by the Methodist Discipline) is composed of all the preachers—traveling, including retired and supernumerary, and local—the deaconesses, the church lay leader, church school superintendent, and president of the Woman's Society of Christian Service from each local church in the district, the district stewards, the district trustees, the district lay leader and associate district lay leaders, the lay member of the Annual Conference from each charge, the president of the District W.S.C.S., the district directors of children's, youth, adult and general church school work, and such other persons as the Annual Conference may determine.

When these persons are assembled, what happens?

The District Conference shall inquire

## An Explanation

Some confusion has arisen regarding the announcement made by the General Board of Education that the Caravan Program will be discontinued in 1960.

The Rev. W. R. Stevens calls attention to the fact that this announcement has nothing to do with the European Caravan Program sponsored by the North Carolina Conference. This program will continue and applications for places on the 1960 Youth Caravan to Europe are being received now.

Full information concerning the N. C. Methodist Youth Caravan will be published in next week's paper, and those interested should write the Rev. W. R. Stevens, First Methodist Church, Rockingham.

## Pfeiffer to Honor Ministers and Judge Next Year

A pastor, a church executive and a Superior Court judge will be honored by Pfeiffer College at the graduating exercises on May 30, when the Rev. Wiley Jackson Hunnecutt, pastor of Hawthorne Lane Church; the Rev. James Wiley Fowler, superintendent of the Lake Janaluska Assembly; and Judge Susie Sharp of Reidsville will be given honorary degrees.

(once again, from the Discipline) particularly into the condition of the several charges concerning (1) their spiritual state; (2) the missionary work of and in the district; (3) the Christian education work through the church schools, including vacation schools and Methodist Youth Fellowship; (4) the women's work; (5) the support of the church colleges and the attendance upon them; (6) the work done in and for the American Bible Society; (7) the lay activities, especially in behalf of benevolences and Christian stewardship, and in promoting worship in unserved sections and communities; (8) the work of and for our hospitals and homes; (9) the patronage

of the church papers and our Publishing House; (10) the candidates for the ministry from the district and aid in their preparation; (11) the candidates for other forms of Christian service; (12) the support of the church, its ministry, and its benevolences, and the financial system that are being used.

The District Conference receives a report from the Committee on Records and History of each Quarterly Conference. Each pastor submits a report to his District Superintendent. These reports serve as material for a Composite Report to determine whether or not all local church matters are up-to-date for the first half of the conference year. (Reprint from the Texas Conference Edition of the Texas Christian Advocate.)

## With Other Editors

# An Ode to a Baptist Editor

*Editor's Note:* Some months ago, Sam Novak, editor of the *Baptist Digest*, wrote an editorial which he did not print in his paper. Instead he sent it to a brother editor and it appeared last week in *Charity and Children*. We reprint it as an illustration of what can happen to a church paper when you try to please everybody. We suspect that Mr. Novak was exaggerating a bit, but subsequent events proved that he knew what he was talking about. He is no longer an editor.

An editor of a Baptist state paper wrote an editorial condemning liquor. Because of the compliments received, he wrote one concerning the lack of religious fervor of Southern Baptists, really tromping on the brethren's toes. Due to criticism received, it was decided by the powers that be he would write no more editorials.

The same editor presented a news story about a new church building being erected. Because he was criticized by other pastors about favoring one church over another, he began writing news stories about funerals, weddings, birth, and *tete-a-tetes*. Because of the controversy which was raised by a few of the minority who spoke very loudly, it was decided at a later date that he would print no further news stories.

So this same editor began printing great amounts of promotional materials. One day a "very prominent pastor" saw someone throw a paper in the waste basket, exclaiming that it wasn't worth reading. Since this very prominent pastor began to put pressure on the editor, it was decided there would be no more promotional materials printed.

Then the harrassed editor began to use advertising at great length in order to meet the many bills, since churches were dropping the paper. Because people were tired of bookstore ads, he began to run ads exclaiming the great qualities of royal bee honey. After the Ladies' Aid Society sent mimeographed letters to various board members, the editor notified his advertisers that their contracts were cancelled.

So, after great deliberations by the various boards, agencies, and staffs, it was proclaimed that the state paper would contain nothing but high quality sermons and poems. But, when the sermons emphasized tithing and sacrifices, and when the poems extolled the value of keeping the Lord's Day holy by church members, the editor was instructed to present nothing but mild sermonettes and poems of a non-controversial nature.

A few of the brethren became so sick of the sweet nothings presented in their state paper that they threatened to ask all churches to drop it from their budgets unless a change was made. Whereupon, it was decided as a last resort the pages would go out blank each week.

Alas and alack! The poor editor is no longer an editor because he was trying to please everyone.—Former Editor Joe Novak, *Baptist Digest* (Kansas).



Confronted by Christ

By RAYMOND A. SMITH  
Head, Department of Religious Education, Greensboro College

Scripture: Acts 9:1-9

This lesson deals with the life-changing experience of Saul of Tarsus on the road to Damascus. This incident is so well-known that "The Damascus Road" has become an accepted term in our language to describe some great dividing line in a man's life by which he changes for the better. So important was this event that there are two other accounts of it in Acts, and Paul himself refers to it at least three times (note Galatians 1:11-17; I Corinthians 9:1; 15:8).

According to the record Saul himself took the initiative in the drive against the new sect of Christians. Believing this group was a menace to the inherited faith, he asked permission to proceed against them. He decided to make his first attack upon the group at Damascus. He was on his way to carry out this mission when he was subjected to the now famous experience which changed him from the worst persecutor to the best propagator of the Christian gospel.

If the reader has access to the Interpreters Bible he will find a most inspiring discussion of our lesson subject in Volume 9, pages 118-21. Here Dr. Theodore P. Ferris suggests that modern man, with his tendency to think in terms of growth, development and process, sometimes finds it difficult to think patiently and constructively about an event so charged with the sudden and the miraculous as is the conversion of St. Paul. He then goes on to show that it is possible that this experience was not so sudden as it appears upon reading the account. Pointing out that, beginning with Paul's early life there were elements that, though hidden, were leading to some great event such as this. For one thing, he was seriously seeking the way of true religious peace and satisfaction. Then, too, he had witnessed the stoning of Stephen and had seen how a Christian could die. This memory may have haunted him many times. So, writes Ferris, "While the change that took place in Paul was a radical one, it reached for back into the recesses of his inner life. The actual explosion was sudden but there was a long fuse burning under the surface which had been lighted years before."

Then, too, the modern man is not accustomed to accounts of people hearing voices from the supernatural realms. Even the authorities of the Roman Church were suspicious when Joan of Arc declared "the voices" had spoken to her. She was burned as a heretic but the church recognized her as a saint several centuries later, thus admitting they were wrong in killing her. But whatever the nature of Paul's experience, it was validated abundantly in the magnificent life he lived following this incident.

Whoever denies the possibility of conversion has failed to read the records. Books like Begbie's "Twice Born Men," John Masefield's "The Everlasting Mercy," William James' "Varieties of Religious Experience," and scores of others, are replete with evidence of lives changed by an overpowering experience of religion. William James himself has given us one of the best definitions of the conversion experience in the book mentioned above when he writes as follows: "Conversion is the process, gradual or sudden, by which a self, hitherto divided and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy in consequence of its firmer hold upon religious realities."

The devices by which we moderns try to avoid this confrontation with Christ are legion. We take refuge in the Pharasaic attitude that we are already

good, or we crowd our lives with so many activities that we don't allow ourselves to think of our spiritual condition, or we blame our unhappiness and frustration on those with whom we live. None of these will suffice in the end. There must be not one but many times when we confront the living Christ in adoration, and in confession, in repentance, and in commitment, in faith and in trust. This is why we never outgrow the need of attendance upon divine worship. If we go there in the spirit of seeking we shall no doubt be confronted with Christ. More than that, we shall have the opportunity of re-dedicating ourselves, and all we have and are, to the Kingdom for which he lived and died.

In Memoriam

McNEILL.—We, the members of the Woman's Society of Christian Service of the Green Lake Methodist Church, wish to express our deep sorrow at the passing of our beloved president, Mrs. Beulah W. McNeill, who died at her home on Thursday, August 20, 1959.

She will be remembered for her loyalty to the Church and for her devotion to her family and friends. Her life is, for us, a shining example of Christian living. She was active in all phases of Church work, being a counselor for the M.Y.F., Sunday School teacher for the youth, and president of the Woman's Society of Christian Service. Her love and service will be greatly missed.

Therefore, be it resolved that a copy of these resolutions be sent to the *Christian Advocate*, a copy to members of the family, nad a copy recorded in the minutes of the

Woman's Society of Christian Service.—Mrs. Guy Midgette, Mrs. David Connell, Miss Willa Dawkins, Mrs. Arlie S. Baldwin, Jr.

◆ ◆ ◆

ANNOUNCEMENTS

Bishop Paul N. Garber authorizes the the appointment of John R. Blue as pastor of Princeton Church in the Goldsboro District, succeeding Rev. S. L. Landers, who has transferred to the New England Conference.

H. M. McLAMB  
District Superintendent

The Charlotte District Conference will be held in Bethlehem Church in Union County, instead of at Central Church, Monroe, according to word from Dr. Walter J. Miller, district superintendent.

◆ ◆ ◆

Drop a word of cheer and kindness;  
Just a flash—and it is gone;  
But there's half-a-hundred ripples  
Circling on and on and on.

—James W. Foley

**Brevard College**  
Owned by Western North Carolina Conference

Business	offers	Pre-professional
Music		Pre-engineering
Liberal Arts		Co-educational
Fully accredited		

**EMMETT K. McLARTY, President**  
Brevard, N. C.

**How To Solve Your Christmas Problem**

Are you wondering what to give a friend or relative—something which doesn't cost too much, yet which will be received with pleasure and which will give lasting satisfaction long afterwards?

Why not solve that problem easily and quickly by sending a gift subscription to

**The North Carolina Christian Advocate?**

**50 issues for \$3**

Send your name and address to

**Circulation Manager**  
**N. C. Christian Advocate**  
**Box 508**  
**Greensboro, N. C.**

---

Use this coupon:

Name .....

Address .....

City .....

Your Name .....

Address .....

City .....

*Additional names and addresses may be listed on a separate sheet of paper. And why not renew your subscription at the same time?*



# Commitment Day for Temperance

Sunday, December 6, 1959

**Christmas For Christ Can Be Joyous And The New Year Can Be Happy For Those  
Experiencing The Alcohol-Free Way Of Life**

COMMITMENT DAY has been authorized by the General Conference "To enlist Methodists and encourage others to commit themselves to personal abstinence from alcoholic beverages, and to challenge church members to creative action for a sober home and social life, the first Sunday in December shall be observed each year as Commitment Day." . . . (Dis., 1956, ¶1528)

EACH YEAR members and friends of The Methodist Church have an opportunity to come face to face with the beverage alcohol problem and to examine it in the light of Christian conscience.

TOTAL ABSTINENCE is a personal policy of not drinking beer, wine, liquor or any other kind of beverage alcohol at any time or in any amount.

## The Commitment Day Program Calls Upon Methodists Everywhere

### To Make A Personal Commitment:

"The Lord Jesus Christ being my helper I commit myself to the principle and practice of total abstinence from alcoholic beverages. For me this is another step in my Christian growth. Thus I become a more effective witness for Christ and the Church."

### To Renew Previous Commitments:

"I recognize Commitment Day as an anniversary which gives me an opportunity to strengthen the decision for total abstinence which I have previously made. I, therefore, renew this Commitment as a part of my witness on this day."

### To Make A Family Commitment:

Since drinking makes no contribution to the warmth and love of the Christian home, but tends to destroy both the family and friends, the family makes this commitment: "As an expression of our love for each other and our concern for others, we, the members of this Family Circle, God helping us, hereby commit ourselves to abstinence, and dedicate our home to creative fellowship and Christian service."

### To Use The Commitment Check List:

This list helps each individual to evaluate his own concern in terms of specific decisions before, including and beyond the commitment to abstinence. So the individual declares: "As a witness of my concern for all persons and my desire to lead a free and abundant Christian life:

1. I will refrain from gambling in all forms, including lotteries and bingo,
2. I will work for better laws and law enforcement to control gambling in my community and state,
3. I will study drinking problems and the sickness of alcoholism,
4. I will make a personal decision not to drink,
5. I will study the problem of narcotic addiction and find out what is being done locally to help addicts,
6. I will support state and local authorities in their efforts to control the distribution of narcotics and other 'escape' drugs,
7. I will keep my life free from sex-centered literature and films, and
8. I will help carry out a campaign to remove salacious literature from local newstands."

Sponsored By

North Carolina Conference Board of Temperance, The Methodist Church  
Conference Board President: Reverend David W. Charlton, Sr., Enfield, N. C.

and

Western North Carolina Conference Board of Temperance, The Methodist Church  
Conference Board President: Dr. James C. Stokes, Shelby, N. C.

Conference Commitment Director: Reverend Fletcher E. Howard, High Point, N. C.

In the W. N. C. Conference an offering in every church for the Board of Temperance was approved by the Annual Conference of June, 1959.



SS  
LIBRARY  
DUKE UNIVERSITY  
DEC 3 1959

NORTH CAROLINA

# Christian Advocate

December 3, 1959

Volume 104

Number 48



## *Chapel Chimes*

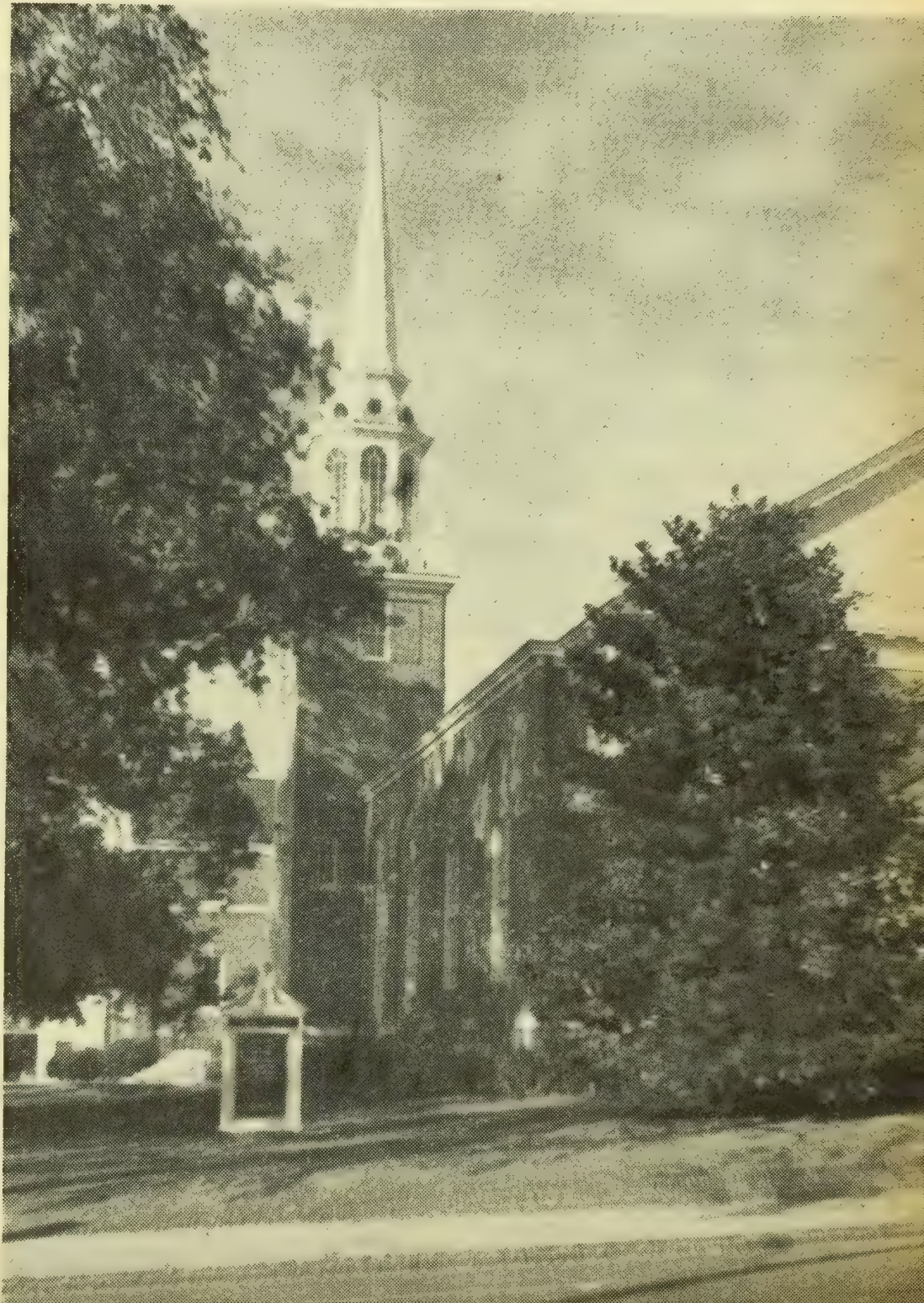
*As the sky at sundown slowly dims,  
Sweetly the music of vesper hymns  
Comes to my ears in the twilight hour,  
From chimes in a nearby chapel tower.  
They play the songs we sang long ago  
In the little church I used to know.  
I slip outside to listen, enthralled,  
While crystal cadences rise and fall  
Like a benediction all around,  
Each tone a flawless gem of sound.*

*Now descends upon the evening calm,  
The lovely strains of that blessed psalm,  
"The Lord is my shepherd" fills the air,  
Lifting my thoughts to God in prayer.  
I linger until the melody dies  
And the last echo fades into the skies.  
The glorious music of the chimes  
Has lifted my heart so many times,  
With songs of comfort and hope and  
cheer,  
Moments of worship and memories dear.*

—VIOLA VICK BRASWELL



→  
Grace Church, Greensboro





# LETTERS

## About Barnabas

Dear Editor:

I have been young, but now in my mature years; yet I see the need of true commendation. Writers on this phase of the Christian church unanimously speak well of Barnabas. Describing him as "generous-hearted, liberal-minded, good-natured, sympathetic, confident, full of faith! A British scholar has said of him. "Barnabas indeed is one of the most attractive characters in the New Testament. He possessed the rare gift of discerning merit in others."

While I have never had the pleasure of meeting you personally, I seem to know you quite well. And I thank you for your confidence in one of the old "wornouts." Even when we are surrounded by the love and care of our families, there is still this need for being counted vital to the life of the Christian fellowship. For our brethren to assume that we are necessary to make the fellowship complete, heals and gives strength. As James would say, "heals, and hides a multitude of sins." In a profound sense we are happy in the fact that the family of God is a reality.

Back in the Twenties, Dr. Garber, now Bishop Garber, was with me at Nashville, from where I was moved to the Laurel Hill Circuit, (God knows how to care for His own)—In that year, the Laurel Hill Charge was the only charge in the North Carolina Conference that reported additions on profession of faith. Besides, the principal of the school gave up his school work and is now a member of the Western North Carolina Conference, and has a son who is a preacher in the N. C. Conference; and from whom I have just received a letter—after 33 years—thanking me for "the help and what you meant to us" at Laurel Hill, and for that article in last week's Advocate.

This reminds me of a young man who came out of my first charge back in 1905, and after 41 long years (Oct. 12, 1946—he writes, "How wonderful to have such a good letter from you, well do I remember those days of long ago—You were such a blessing to me . . . "I still remember many of your sermons" . . . "Give my love to your dear wife—pray for me and visit us when you can—I do thank you, and thank God for you"—Dr. Silas Johnson, president of Wesleyan College, Macon, Georgia.

Fraternally yours,  
H. C. EWING

## A Good Word For the Advocate

Dear Editor:

Congratulations on your (recent) editorial "We Showed Him!" It was certainly a "thought-full" article.

I enjoy the Advocate very much—most especially your editorials, the devotional page, and "In Passing."

Sincerely,  
EMMA GATHINGS

Wadesboro, N. C.

## The Meaning in Worship

Dear Editor:

I wanted to thank you for explaining the symbols (Oct. 29). I wish everyone could read what you have had to say on the subject. I think often one criticizes for lack of understanding, whereas others do it because they seem to get a great joy from it.

I, too, agree that the cross upon the altar is not necessary, if the cross is in our heart. I hate to think that we have some that think of it as an ornament, for this is very wrong. I like to think that the cross adds to the atmosphere of worship, and serves as

## CONTRIBUTING EDITORS

N. C. Conference W.S.C.S.—Miss Mary Gardner, 227 W. Edenton St., Raleigh

W.N.C. Conference W.S.C.S.—Mrs. John C. Wright, Weaverville

N.C. Conference Board of Education—Dr. C. P. Morris, Box 6667, College Station, Durham; Youth Work—Glenda Pittman, Halifax

W.N.C. Conference Board of Education—Dr. Carl H. King, Box 828, Salisbury; Youth Work—Alice Hobson, High Point College, High Point

Methodist Home for Children—Rev. Robert Nicks, Raleigh

The Children's Home—M. T. Lambeth, Winston-Salem

a reminder to all of us that we need to have a closer walk with God.

Our little rural church (Oak Grove, New Bern District) was made more worshipful some years ago when memorial windows were added. We had before these, the plain glass and many of the congregation glanced out of the windows to watch cars go by, when they should have been listening to the sermon. With our new windows they cannot see out so this within itself has added much to the worship of our services.

We then added a beautiful Sallman painting of Christ, over the pulpit. When our new pulpit arrangements were placed they seemed quite bare until we added a lovely altar set. Our sanctuary has taken on a new look and it is agreed that having these things we do have a more worshipful atmosphere, in fact I was so touched when placing the cross, candlesticks and vases (these of course not used unless flowers are placed in them) that I had a good cry. No, not that I was worshipping just a brass cross, but that it so reminded me of my unworthy self, I returned to the altar and prayed that I might be used of "Him" daily. Thank you again for the good you are doing in "His Service," and I am sure the Lord wishes he had more like you, dedicated to "Kingdom Building."

MRS. J. L. SMITH  
Rt. 1, Havelock, N. C.

## OPPORTUNITIES

Five cents a word. Please count your words and send remittance when sending your copy.

Religious libraries purchased. Baker Book House, Department NC, Grand Rapids 6, Michigan.

FOR SALE: 40 used church pews. Thirty-four are 18 ft. long and six are 14 ft. Contact Rev. Gayle Alexander, R. D. 2, Mebane, N. C.

**CARRIKER CHURCH FURNITURE CO.**  
Established 1898  
*Designers and*  
*Manufacturers of*  
*Fine*  
**Church Furniture**  
PROMPT DELIVERY  
Ph. Atlantic 36741 **MONROE, N. C.**





*Are you looking for a dependable investment that will yield a better-than-average income?*

Why not consider an Annuity from the General Board of Education? This is an investment which assures both safety and regular income, and at the same time enables you to share generously in the work of the Church through Christian education.

An Annuity Gift contract with our Board gives you:

- A safe and sure income . . . for yourself or for a person you may designate . . . at a better-than-average rate of return.
- Protection against market fluctuations or losses.
- Freedom from the burden of reinvesting or managing funds.
- Tax deductions, both on the principal and on the income.
- The option of continuing the semi-annual payments to a survivor.
- The inner satisfaction of investing in the vital work of the Church.

For full information about Annuity Gifts and the areas of Christian education which they help to support, write for a copy of our booklet, "The Joy of a Lasting Gift." Address

TREASURER,  
GENERAL BOARD OF EDUCATION  
THE METHODIST CHURCH  
P. O. Box 871, Nashville 2, Tenn.



# Deeds More Than Creeds

A letter from a reader takes us to task for our editorial on the Unitarian-Universalist merger. She asks that we reprint

4. "The Bible is the product of human experiences, a valuable record of a long search for the meaning of life . . . We do

ex-  
.."  
ven  
..  
u-  
! is  
! is  
sts.  
out  
dd  
ent  
ds  
sa-  
ni-  
  
ro-  
nal  
sts  
od  
  
ern  
to  
gue  
on-  
  
ich  
wn  
ion  
f a  
the  
ew  
list  
the  
ho-  
ap-  
ey.  
lal-  
vas  
pir-  
he  
hat  
the  
gat  
n a  
ter,  
use  
nd  
ray  
nd  
ian  
ays  
the  
in

five-fold statement of faith. This did not become the official statement, however, and the later document, adopted in 1803, shows how different was the theology of that time from the modern version:  
"Article 1. We believe that the Holy Scriptures of the Old and New Testament contain a revelation of the character of God, and the duty, interest and final destination of mankind.

Article 2. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Article 3. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men."

This was a faith which was still Trinitarian and which had more kinship with John Murray's early Methodism than with the later Unitarian statement of faith which was adopted in 1899. This statement discarded some of the orthodox theology of Murray and substituted the teachings of the second great leader of the church, Hosea Ballou. It proclaimed the famous Five Points which, until recent years, were accepted by the majority of Universalists.

These points were: *The Universal Fatherhood of God, the spiritual authority and leadership of his Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the*

(Continued on page 10)

## Your Subscription EXPIRES This Month

Renew Promptly and Miss No Issues

Send Check or Money Order for  
\$3.00

to

N. C. Christian Advocate  
Box 508  
Greensboro, N. C.

Name \_\_\_\_\_  
Street or R.F.D. \_\_\_\_\_  
Post Office \_\_\_\_\_  
State \_\_\_\_\_ Amt. Sent \$ \_\_\_\_\_  
Name of Church \_\_\_\_\_  
Name of Charge \_\_\_\_\_

tarian-Universalist statement of purpose, as reported, dropped all mention of Jesus, however.

It was in 1785 that the real organization of the denomination began. The first gathering of ministers adopted a

NORTH CAROLINA  
**CHRISTIAN ADVOCATE**  
Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall  
O. D. Park  
Elizabeth Whisner  
Betty Dean  
Henry E. Gibat

Editor  
Managing Editor  
Children's Editor  
Circulation  
Manager, Piedmont Press

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.50 a year. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION  
C. E. Jordan, President; Wilson O. Weldon, Vice-President;  
O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.  
Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# LETTERS

## About Barnabas

Dear Editor:

I have been young, but now in my mature years; yet I see the need of true commendation. Writers on this phase of the Christian church unanimously speak well of Barnabas. Describing him as "generous-hearted, liberal-minded, good-natured, sympathetic, confident, full of faith! A British scholar has said of him. "Barnabas indeed is one of the most attractive characters in the New Testament. He possessed the rare gift of discerning merit in others."

While I have never had the pleasure of meeting you personally, I seem to know you quite well. And I thank you for your confidence in one of the old "wornouts." Even when we are surrounded by the love and care of our families, there is still this need for being counted vital to the life of the Christian fellowship. For our brethren to assume that we are necessary to make the fellowship complete, heals and gives strength. As James would say, "heals, and hides a multitude of sins." In a profound sense we are happy in the fact that the family of God is a reality.

Back in the Twenties, Dr. Garber, now Bishop Garber, was with me at Nashville, from where I was moved to the Laurel Hill Circuit, (God knows how to care for His own)—In that year, the Laurel Hill Charge was the only charge in the North Carolina Conference that reported additions on profession of faith. Besides, the principal of the school gave up his school work and is now a member of the Western North Carolina Conference, and has a son who is a preacher in the N. C. Conference; and from whom I have just received a letter—after 33 years—thanking me for "the help and what you meant to us" at Laurel Hill, and for that article in last week's Advocate.

This reminds me of a young man who came out of my first charge back in 1905, and after 41 long years (Oct. 12, 1946—he writes, "How wonderful to have such a good letter from you, well do I remember those days of long ago—You were such a blessing to me . . . "I still remember many of your sermons" . . . "Give my love to your dear wife—pray for me and visit us when you can—I do thank you, and thank God for you"—Dr. Silas Johnson, president of Wesleyan College, Macon, Georgia.

Faternally yours,  
H. C. EWING

## A Good Word For the Advocate

Dear Editor:

Congratulations on your (recent) editorial "We Showed Him!" It was certainly a "thought-full" article.

I enjoy the Advocate very much—most especially your editorials, the devotional page, and "In Passing."

Sincerely,  
EMMA GATHINGS

Wadesboro, N. C.

## The Meaning in Worship

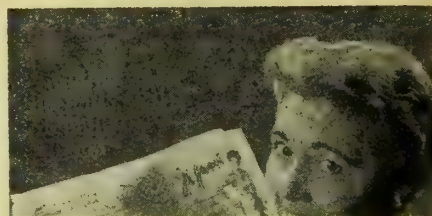
Dear Editor:

I wanted to thank you for explaining the symbols (Oct. 29). I wish everyone could read what you have had to say on the subject. I think often one criticizes for lack of understanding, whereas others do it because they seem to get a great joy from it.

I, too, agree that the cross upon the altar is not necessary, if the cross is in our heart. I hate to think that we have some that think of it as an ornament, for this is very wrong. I like to think that the cross adds to the atmosphere of worship, and serves as

## CONTRIBUTING EDITORS

N. C. Conference W.S.C.S.—Miss Mary Gardner, 227 W. Edenton St., Raleigh  
W.N.C. Conference W.S.C.S.—Mrs. John C. Wright, Weaverville  
N.C. Conference Board of Education—Dr. C. P. Morris, Box 6667, College Station, Durham; Youth Work—Glenda Pittman, Halifax  
W.N.C. Conference Board of Education—



PROMPT DELIVERY  
Ph. Atlantic 36741 MONROE, N. C.

THE METHODIST CHURCH  
P. O. Box 871, Nashville 2, Tenn.



# Deeds More Than Creeds

A letter from a reader takes us to task for our editorial on the Unitarian-Universalist merger. She asks that we reprint a statement of faith put out by the Universalists. It is too long to print in full, but we will give extracts from it. However, it should be explained that the sentiments expressed in this statement are not those which were adopted by the united association. Evidently something has changed in recent years.

The document sent us says:

1. "Universalists are united by a common purpose to do the will of God as Jesus revealed it and to cooperate in establishing the Kingdom of God for which He lived and died . . . Deeds are more than creeds."

But the new organization adopted as its purpose the following: "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in the Judeo-Christian heritage as love to God and Man." Note that there is no reference to Jesus in the statement and that this was done deliberately. Reports from the organizational meeting show that the majority of delegates did not want to be connected with Christian denominations, but desired to appeal to people of all religions and no religion. There was a minority who wanted to honor Jesus by mentioning his name, as in the statement sent us, but they were outvoted.

2. "We trust in Love as the living reality at the heart of this universe. The highest power we know, so far as human beings are concerned, is Love . . . We may think of God in many ways . . . This God can be seen and found and known by everyone. . ."

Here is a statement of modern Pantheism which is certainly not Christian in the historical sense of the term.

3. "The Jesus of history was a human being who ate, slept, walked, suffered, learned, as other men . . . We revere Jesus as a great teacher of profound insight. The truths that he taught are no truer because he taught them, but they are vastly more meaningful through his interpretation . . ."

While orthodox Christians cannot accept this as a statement of faith because it denies the divinity of Christ, yet they could appreciate its spirit. The new Unitarian-Universalist statement of purpose, as reported, dropped all mention of Jesus, however.

4. "The Bible is the product of human experiences, a valuable record of a long search for the meaning of life . . . We do not use it as a book of theology or expect it to answer scientific questions . . ."

5. "Universalists believe that all men are capable of spiritual improvement . . . A truly universal fellowship of the human family in which unescapable evil is mutually combatted, in which all good is shared—this is the goal of Universalists."

All Christians would go this far, but most would go further. Most would add that man is only capable of improvement through the help of God; that man needs to be saved from sin. This the Universalist denies. Man is at the center of Universalist religion.

6. "Salvation is not a supernatural process but is achieved through personal and social betterment . . . Universalists are confident of the triumph of good over evil. God will not fail. . ."

But God, in the minds of most modern Universalists and Unitarians, seems to be nothing more than a word for a vague sort of universal Love. God is not considered a Person but an Influence.

Universalism today has changed much since its beginning and the toning down of the beliefs shown in the recent union statement seems to have been part of a movement which began soon after the denomination was organized in New Jersey, one year after the first Methodist Conference in 1784. Its founder, the Rev. John Murray, was a former Methodist Class Leader who had been appointed to that office by John Wesley. Later he united with Whitefield's Calvinistic congregation in London. He was a man of undoubted goodness and spirituality. After the death of his wife, he was so unsettled in mind and soul that he left England to lose himself in the New World. Shipwrecked in Barnegat Bay, near New York, he went ashore in a small boat and there met Thomas Potter, who had built a church near his house and was hoping that God would send him a preacher. At his insistence, Murray began to preach there at Good Luck and later started an Independent Christian Church in Gloucester, Mass. This, says the *Encyclopedia Americana*, "was the first organized Universalist Church in America."

It was in 1785 that the real organization of the denomination began. The first gathering of ministers adopted a

five-fold statement of faith. This did not become the official statement, however, and the later document, adopted in 1803, shows how different was the theology of that time from the modern version:

"Article 1. We believe that the Holy Scriptures of the Old and New Testament contain a revelation of the character of God, and the duty, interest and final destination of mankind."

Article 2. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Article 3. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men."

This was a faith which was still Trinitarian and which had more kinship with John Murray's early Methodism than with the later Unitarian statement of faith which was adopted in 1899. This statement discarded some of the orthodox theology of Murray and substituted the teachings of the second great leader of the church, Hosea Ballou. It proclaimed the famous Five Points which, until recent years, were accepted by the majority of Universalists.

These points were: *The Universal Fatherhood of God, the spiritual authority and leadership of his Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the*

(Continued on page 10)

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	Children's Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.50 a year. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



## The Lord's Acre and the Lord's Hour

Sam Varnell, Methodist rural pastor in eastern Tennessee, served 695 members in five churches and did such a good job that he was the subject of a feature article in the "Saturday Evening Post" last year. Many North Carolina ministers know him and his work, which has attracted nation-wide attention.

One of the most successful of his ventures has been the promotion of the Lord's Acre plan whereby members of his parish set aside part of their crop to be auctioned off at harvest time for the benefit of the church budget. Many Tar Heel preachers are trying this same plan with good success.

These rural ministers may be interested in Varnell's latest project—"The Lord's Hour." Under this plan the worker "gives as an additional contribution to his church the wages received from one hour's work a week."

We presume that this is designed for the benefit of parishes which are composed of men and women who work both on the farm and at other jobs. This is the common pattern in this section of the South, where, in many cases, the farm is used as a supplementary source of income. Such a plan, as proposed by Varnell, would certainly improve the financial situation in many rural and small-town churches in this state.

Whatever plan is used, it must be one which catches the imagination of the people and which allows them the joy of personally dedicating a part of their work of production to the Lord. The trouble with most church budgets is that they don't budge. They are made up by earnest (and sometimes desperate) stewards and ministers who have to try to figure out how much the church can get along without. It is rare that much imagination is shown in the askings, and it is hard for members to visualize their gifts as a part of an offering to God.

Which reminds us of the reason given by one minister when asked by a disturbed official why he always put the offering on the communion table instead of letting the stewards take it out and count it during the service.

Said the minister, "I hope that I can convince the people that they are making an 'offering unto the Lord.' They know that God isn't on that table, but it is a symbol of His Presence, and

I think it is much better to put the offering on the table than hand it over to the ushers."

## Junaluska Improvements

A news report tells of the projected \$900,000 improvement program to be launched at Lake Junaluska Assembly this year. These improvements include a \$90,000 multi-purpose building named for Bishop Costen J. Harrell; extensive improvements to the Terrace Hotel; widening of Lakeshore Drive and additional parking facilities.

It is expected that the Methodist Publishing House will build a new store adjacent to the Bishop Harrell Center building.

All these improvements have been made necessary by the growing importance of Lake Junaluska Assembly in the life of The Methodist Church. It is no longer a regional, but a national, assembly ground, and, as such, must be made worthy of its growing reputation.

We congratulate Edwin Jones, president of the Assembly, and the Rev. J. W. Fowler, Jr., superintendent, on their farsighted enterprise and outlook.

## The Plight of Church Papers

Editor Marse Grant, soon to remove to Raleigh from his post at Thomasville, recently called attention to the sad plight of Baptist state papers, and told of the action of the Kansas Convention of Southern Baptists in abolishing the board of directors of the *Baptist Digest* and of the subsequent resignation of the editor of that paper.

Mr. Grant explained that the paper's direction is now left in the hands of the convention's executive board and executive secretary. The assistant executive secretary will edit the paper in addition to handling the duties in promotion and stewardship. "That briefly," he said, "is the story of how another state paper has lost its freedom."

As suggested by this happening in Baptist journalistic circles, the time has come when there seems to be little interest in religious magazines. Nearly all of the Methodist publications have experienced hard times in recent years.

There have been mergers and disolutions, editors have resigned in desperation, funds have run out. Perhaps, as some North Carolina pastors suggest, there is no place for a conference organ and there is need only for a monthly calendar which will remind the laity to bring a special offering for the latest "drive" or where to go for the next mass meeting.

Fortunately for the *ADVOCATE*, leaders of the two North Carolina conferences do not believe we should slacken our pace or lose heart. At recent meetings of the bishops and cabinets we heard emphatic statements which lead us to believe that these leader wil do all in their power to maintain the conference organ as a religious magazine and to promote it as an effective agency of the Church.

Plans are complete for the annual Subscription campaign, and pastors either have or will soon receive information and materials. The campaign starts when you start, and ends March 31.

We believe that Methodism needs a voice in North Carolina. If you agree with us, then back us up.

## Blessing the Fields

Methodist ministers have never, so far as we know, adopted the Roman Catholic practice of blessing the fields, but they frequently use a variation of that ceremony in the Order of Dedication for Seed, Soil and Sowers, as found in the Book of Worship (pp. 102-107). Perhaps Thanksgiving services and Harvest Homes might be even more significant if such a dedication had opened the growing season. Although the Catholic and Methodist ceremonies differ widely, they are similar in that both dramatize the fact that the earth is the Lord's and the crops are grown with His blessing.

This was brought to our attention by an item in another magazine which described the work of the Catholic Rural Life Conference and told how groups of Catholic 4-H Club boys had adopted as their project the task of making wooden crosses which were to be set up in each corner of their farms to remind them and all who pass by, that the land has been dedicated to God.

Not a bad idea. Why wouldn't it work for Methodists?



# DEVOTIONAL

## We Need a "Second Blessing"

By L. A. SCOTT

Scripture: II Corinthian 5:16-21

We need to keep in mind the distinction between sin and sins. Sin is estrangement from God: it is the effort and intention of the created being to be independent of the Creator. Sins, on the other hand, are particulars of that estrangement or rebellion; they are, of course, rooted in sin itself.

Sins may be trespasses against persons or things of value to God. The trespasses of a man may be against other human beings. They may also be against his own body and life, which are of infinite value to God.

Or sins may be debts, obligations we refuse to own. We are obligated to those in need and in distress; we may sin simply by refusing to do anything. We are obligated to give moral and substantial support to God's family, the body of Christ. If we refuse to acknowledge our debts, we sin. But it is helpful if we will remind ourselves that sins grow naturally from sin itself.

Too often we get so absorbed in opposing and fighting sins that we overlook or forget the sin which lies behind all sins. It is easy to do: the Church has often let itself become almost completely preoccupied with sins. We have become identified with prohibitions, and often deservedly. The preacher comes to be regarded as a "moralist." When the preacher comes around, there is always something you ought to hide or quit doing. On the majority of public issues we have let ourselves be identified with the restrictive side. We become the center of political taboos, a minority to be placated. This is indeed a strange role for those to whom Christ said, "I have come that they may have life . . ."

And over and over again we have been embarrassed. It turns out that there are more sins than we can count, much less effectively oppose. Styles and fash-



## The Coming King

*Advent Sunday, Nov. 29, ushered in the beginning of the Church Year, when, since the early centuries of the Christian era, the followers of Christ have celebrated His coming to earth as the Babe of Bethlehem and have looked forward to His coming again as the Judge of the world.*

*Christmas, in those days, was not a time for commercialism or of general gift-giving. It was only the Communion Service on Jesus' birthday.*

*The spirit of Christmas is the spirit of Advent and the Advent hymns and lessons bring home to us the meaning of the coming of our Lord.*



ions of sins change, often leaving the preacher out on a limb and looking ridiculous. For instance, the time to preach against Hollywood movies has apparently come and gone several times. Right now one would not have to see many movies to find plenty to preach against.

Time and again we have become involved with nonessentials. Hair styles, cosmetics, clothing, and various sports have all engaged more than their share of the preacher's attention. Some have dissipated most of their energies fighting in this particular wilderness.

We have been trying to cut off the branches and rake up the leaves while the roots lay undisturbed. It is really of little value to condemn sins when sin itself, this estrangement from God, continues to nourish sins faster than we can destroy them.

It seems then that we should place our emphasis on reconciliation with God. That is, we must seek to bring ourselves and those around us to a right relationship with God. God must be allowed to reach into every level and compartment of our lives. People must be encouraged to seek complete cleansing and finally a complete reconciliation with God. And if reconciliation means anything it means holiness. Yes, Christian perfection!

The Methodist preacher candidate is rightfully asked to answer affirmatively a long list of questions which include these: "Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you earnestly striving after it?" But the fact is, any so-called Christian who is not strug-

gling to this end will always be plagued by sins; and eventually he will succumb to sin. There is no defense against sins except holiness, complete reconciliation with God.

Is it any wonder that the early Methodists spoke of a "second blessing"? Surely it is important for us to strive for a time when God shall be Lord of all we are and all we have. Many have testified to the glory of the "first blessing," the conversion, in which one who has been going the wrong direction turns around and starts toward God; is this any excuse for forgetting the goal of a "second blessing," when God assumes a rightful place in every part of life?

We must guard carefully lest we give the impression that this new blessing is a bargain or can be claimed with relative ease. Probably we should make it clear that there may be many victories and blessings along the way to ultimate victory.

Yes, at the time of conversion there still remains a great deal to be done. The new-born Christian must work out his own faith with fear and trembling. What does he believe about God? What doesn't he believe? Will that faith stand the test of life? We need to realize very early that in times of testing someone else's faith is of very little help.

Furthermore, the Christian must strive for control of self, this, of course, with the help of the Almighty. No man can master himself with his own strength.

The Christian must seek diligently for a loving relationship with others, with all others. This usually takes time, for it is not easy to love every human being.

Finally he must learn to be a good steward. He must learn to use all he has for God's purposes. Here again is a task beyond the powers of the Christian alone and one which usually takes God Himself a considerable time.

But if we will let our battle and struggle be directed against sin, we shall one day achieve the victory. Let us be careful that we do not waste ourselves by merely condemning and fighting sins.



Use Thou my mind and heart  
For thee alway.  
Help me to give myself,  
My all to Thee,  
That all the world may see  
Its Christ through me."

—Clipped

## AN ADVENT PRAYER

Almighty God, who in thy providence hast made all ages a preparation for the kingdom of thy Son; we beseech Thee to make ready our hearts for the brightness of thy glory and the fullness of thy blessing in Jesus Christ Our Lord.



# Youth Hear Call to Preach

BY DALLAS MALLISON

*... I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Lord, here am I, send me.*

*And he said, Go, and tell this people.—Isaiah 6:8-9*

With an attendance of over 300 choice and promising youth, constituting a record high attendance for any event similar to them held in the past, the three tri-district N. C. Conference "Convocations on the Ministry" have been highly successful and are expected to set a precedent for future similar programs.

Bishop Paul N. Garber is very pleased with the initial results achieved by the three rallies or convocations. He attended each and spoke every time, making it a point to meet and shake hands and offer a friendly word of encouragement with all of the young men and women who were in attendance.

The hope of the Methodist Church, which was built and grounded by young people, lies in the youth of today," Bishop Garber declared. "Looking at and talking with the fine young men and women who are attending these meetings, I am more encouraged than ever that the future of our great Church and especially our own N. C. Conference will be in safe hands."

Speaker after speaker gave expression to the same thoughts, especially the Rev. John A. Russell, now retired and living at Troy. Speaking on the general thought, "Would I Do It Again?" the former New Bern district superintendent was most optimistic about the future of Methodism, and especially Carolina Methodism.

"In all of my 43 years as a minister, I have never known such fine and capable young people as we have today in eastern Carolina, and I can tell we have some of the choicest of these young men and women with us today," he declared as he told how he began preaching as a teen-age boy.

The minister, one of the best-known and most beloved figures in Carolina Methodism, left no doubt as to whether he would do it all over again if he were a young man, as he reminisced of the joys and sorrows and problems and difficulties of his nearly half century as

a Methodist minister. It was evident his has been a most rewarding and joyous life.

## Three Tri-district Rallies

The three tri-district meetings were held on Saturdays so that it would be convenient for the maximum number of high school juniors and seniors and college students to attend. Each meeting opened with a luncheon and closed with the evening dinner. Except for a short break in late afternoon, the sessions continued without interruption.

The first was held on November 7 at Jarvis Memorial Church in Greenville for the Elizabeth City, New Bern, and Rocky Mount districts. The second took place on November 14 at First Methodist Church, Clinton, and included the Wilmington, Fayetteville, and Goldsboro districts. The third and concluding meeting was at Duke Memorial Church in Durham on November 28.

Bishop Garber opened each rally with his Statement of Concern, being followed each time by a young minister who told why he had chosen the ministry as a calling. This speaker at Greenville was the Rev. H. F. Leatherman, pastor of Mt. Olivet Church at Manteo. At Clinton he was the Rev. Harry Jordan, pastor of the Roseboro Methodist Church. At Durham he was the Rev. Rufus Stark, pastor of Trinity Church in Burlington.

An example of the reasons why these young ministers decided to become ministers is given by the Rev. Mr. Jordan who outlined five reasons why he, a veteran of World War II, chose to be a preacher.

The minister said, first, he entered the ministry because of his love for Christ and the Church; second, because of the great attractiveness of the ministry; third, because of the great needs of people; fourth, because of, or through, prayer; and fifth, because of his awareness of God's call.

There are many things that go to make a good and effective minister declared Dr. W. L. Clegg, pastor of Hayes-Barton Church in Raleigh, one of the featured speakers at the three rallies. He discussed the many elements that constitutes a call to the ministry. Those

include, he said, a call to prayer, a call to prepare, and a call to practice.

"The call to preach is the culminating awareness of what one is to do with his life," the minister concluded.

One of the most interesting parts of each Convocation was the question-and-answer period when a five-member panel told of the many aspects of the ministry. They answered written questions which had been submitted by the young men and women.

At each Rally the panel was headed by Bishop Garber with the three district superintendents in each instance as other members. The fifth member at Greenville was the Rev. W. M. Howard, host at Mt. Olive, at Durham he was Dr. Fouts, pastor of First Methodist Church pastor, at Clinton he was the Rev. D. L. D. E. Cushman, Dean of the Duke Divinity School.

Other ministers, all retired, who told why they would choose the ministry again if they were young men were the Rev. M. O. Fletcher and the Rev. D. E. Earnhardt, speaking at Greenville and Durham, respectively. Like the Rev. Mr. Russell, they agreed they would do it all over if given the chance.

## Informal Counseling Periods

One of the most worth while and effective parts of the Convocations were the informal counseling periods, two of which were held at each meeting. Minister counselors met separately with small groups of young people, engaging in earnest and intensive and provocative discussions of the ministry as a profession or calling.

Host pastors besides the Rev. Mr. Howard included the Rev. C. S. Boggs at Clinton and the Rev. R. W. Bradshaw at Durham. Chairman included the Rev. J. A. Auman, pastor of the First Methodist Church, Hertford; the Rev. Mr. Boggs; the Rev. Mr. Bradshaw.

The Convocations, a major part of this conference year's program to attract more young people to the ministry, were sponsored by Bishop Garber and his cabinet, the Commission on Christian Vocations, and the Board of Ministerial Training and Qualifications. The Rev. Mr. Howard is chairman of the latter group and the Rev. Herman Winberry, pastor of the Louisburg Methodist Church, is chairman of the first group.

## On the Firing Line

"Today as always we face many problems in our Methodist Church, and the answers or solutions in many ways lies in the hands of our young people



such as those here today," said Bishop Garber in opening the Convocations.

"Make no mistake about it, we here in eastern Carolina are still on the frontier—social, economic and religious frontiers that are as challenging in our day as were the geographic frontiers our forefathers here faced," he declared. "Indeed and in truth, we here stand on the firing line in man's ceaseless conquest of himself and the defense of what he holds dear."

"A great conference develops and provides its own leadership," he told the assembly. Until recently, the largest number of new ministers have come from outside the N. C. Conference and this situation must be reversed, he declared.

"Stop criticizing the church, get off the bench, and plunge into the game," he advised critics of the Church.

The Methodist Church had its origin with a leadership that was made up mostly of young men and women, he

said. He pointed out that Bishop Asbury was a young minister in his twenties when he accepted Wesley's invitation to come to the United States as a missionary.

He recalled in some detail the life of Joshua Soule who became a leader in American Methodism, being the chief architect of the Methodist constitution. When the Church was split in the 1830's, Soule cast in his lot with the Southern church and moved South.

"As with the prophet Isaiah, we hear the voice of our Lord asking, 'Whom shall I send, and who will go for us?' My answer and your answer must be 'Lord, here am I, send me!'"

There is no greater challenge today than that of the Christian ministry," declared Dr. J. E. Garlington, Wilmington district superintendent. "You must be warned that the ministry is no easy life, and it is not for the timid, the lazy, or the contented. But it is the most rewarding life there is."

## 175th Anniversary Rich in Opportunities For Christian Education

BY ROBERT MCKENZIE

The 175th anniversary of American Methodism offers a number of varied opportunities in Christian Education for significant celebration in the local church.

Commemoration Week (Dec. 27-Jan. 3) centers on three pivotal events suggested by the Council of Bishops. These are Student Recognition Day, December 27; Watch-night service, December 31; and Covenant Sunday, January 3. A one-act drama, *The New Frontier* by Kermit Hunter, has been written especially for Student Recognition Sunday services in which college students usually take part.

In addition to these commemorative services, anniversary observances in the local church may include also special programs in the church school, the Methodist Sunday Evening Fellowship, the MYF, and other church groups. Program resources for the Methodist Youth Fellowship will be found in the December issues of *Roundtable* and *Workers With Youth*. Planned follow-up in group study projects will provide meaningful resources to extend knowledge of Methodist history as well as to deepen the religious faith among members of the church.

Valuable suggestions are contained in a leaflet, *Planning the 175th Anniversary in the Local Church*, which all pastors received early this month. A packet of materials, including a program, "Again Pioneers," for use in the church school or the Sunday Evening Fellowship, is available for 25 cents from the General Board of Education. Send orders to Service Department, P.O. Box 871, Nashville 2, Tennessee. Copies of the play, *The New*

Pioneers," for use in the church school or at 10 cents each from the same address.

As another way of celebrating the anniversary in the local church, many interesting study courses on Methodist history and beliefs are recommended for use during the coming year.

## Emory Ministers' Week Set For Jan. 18-22

Emory University's Ministers' Week will be a time of fellowship and study for nearly a thousand alumni and friends of the Candler School of Theology, according to Dr. G. Ross Freeman, director. This annual program, which is beginning its second quarter-century, is scheduled for January 18-22, 1960.

Dr. W. D. Davies, professor of New Testament at Princeton University, is featured speaker this year. He will deliver lectures on "The Setting of the Sermon on the Mount." Dr. W. B. Selah, pastor of Gallaway Memorial Church in Jackson, Mississippi, will lecture on "Preaching."

Other highlights of the week will include lectures by Dean William R. Cannon and Dr. Immanuel Ben-Dor, both of the Candler School of Theology, and by Dr. "Bill" Webber of the Harlan Protestant Parish, a store-front interdenominational parish in New York City.

Persons interested in making reservations or arranging special meetings should contact Dr. Freeman. There is no registration fee for the Ministers' Week program.

## Statesville District MYF Holds Workshop Session

BY SHIRLEY HOLLAR, Secretary

The Statesville Methodist Youth Fellowship Subdistrict held a workshop on the subdistrict level November 15, 4:00-9:00 p.m., at Race Street Methodist Church, Statesville. There were approximately 100 young persons and their adult leaders present.

The workshop was planned by the subdistrict chairmen of Faith and Witness, Linda Cambell and Brenda Cambell.

Since the presidents and vice-presidents met for the District Workshop, a session on "Planning and Leading Workshop" was held for them. The Rev. Paul Duckwall, Conference Director of Youth Work, led this group. Everyone who was not an officer or who did not go into one of the Program Areas attended this session.

The different areas and their leaders were: Christian Faith: Rev. William H. Pheagin, Jr., pastor of Salem; Christian Witness: Rev. D. W. Haynes, pastor of Union Grove-Zion; Christian Citizenship: Rev. I. L. Roberts, pastor of Race Street; Christian Fellowship: Miss Ramona Morton, DCE at Broad Street, assisted by Miss Linda McCoy, subdistrict president; Christian Outreach and MY Fund Treasurers: Mrs. Charles Bruce of West Iredell Charge, assisted by Mrs. Howard Doyle of Broad Street Church; Secretaries, Treasurers, and Publicity Chairmen: Mr. and Mrs. Jimmy Holland.

After the first general session, there was a period of free time to look over the literature on display. The display of free literature was ordered and arranged by John Doyle of Broad Street Church.

Supper was spread in the Fellowship Hall by the Race Street Church. A brief business meeting, called to order by the president, Linda McCoy, was held after supper.

Then back to the second general session of the Workshop.

At 8:20 we assembled in the sanctuary for the closing worship, led by Rev. E. D. Cantor, pastor of the Cool Spring-Providence Methodist Churches and also one of the Subdistrict Counselors. He was assisted by Brenda Campbell and John Alexander, members of the Subdistrict Council.

## New District Director of Youth Work

Reverend George W. Thompson, pastor of Morris Chapel, Walkertown, has been appointed the new District Director of Youth Work for the Winston-Salem District effective December 1. He has replaced Mrs. R. L. Young, Jr., who has served in this capacity for the past three years.

Mr. Thompson has been active in youth work in recent years, having served as District Director of Christian Vocations in the Thomasville District prior to moving to Walkertown. He is also active in the Christian Workers Training School program of our conference.



# Student Recognition Day to Be Observed Across Methodism on December 27

By ROBERT MCKENZIE

Students by the thousands will soon be returning to their homes and local churches for the Christmas vacation. Our church provides a fitting tribute on Student Recognition Day, December 27, and each local church is urged to give special attention to this important feature. Sample copies of an Order of Service have been mailed to all pastors, and additional copies for a planning committee may be obtained by writing P.O. Box 6667, College Station, Durham, N. C.

It is imperative that we demonstrate our interest in and concern for Christian Higher Education as we give through our conference programs. However, we must not lose sight of the individual persons for whom we are providing.

The excitement of our venture in higher education comes in seeing the expansion of perspective, the increased understanding of commitment, and the transformation of minds.

The focal point of the local church's observance of Student Recognition Day has traditionally been the service of worship. Students have served as ushers. They have been responsible for special music or other elements of the service and have been speakers.

This year's worship service has been prepared by Bishop Edwin E. Voigt of the Dakotas Area. The theme of the service is "The Church and Its Students."

The planning committee should begin its work well before the observance. In addition to the pastor, several officials should be on the committee. These might include the secretary of student work of the Woman's Society of Christian Service, the superintendent of the youth division, the counselors or workers with older youths, and parents of students. Students who live at home, or who are home early for the holidays, should be included in the final planning.

Another feature of this year's observance will be a new play by Kermit Hunter. *The New Frontier* is a one act production which tells the story of Methodism's interest in Christian Higher Education. *The New Frontier* involves only five characters and can be presented easily in any church. Copies may be ordered from the Director of Information and Publications, P.O. Box 871, Nashville 2, Tennessee, for 10 cents each (cash with order, please).

In addition to the service of worship and the dramatic presentation, churches will want to explore other ways of honoring and recognizing the students in their fellowship.

Many groups will want to provide a luncheon or banquet during the holidays at which the students may meet old friends. A reception or coffee hour at the church on Sunday will give students and their friends a chance to see one another. It will be an experience of fellowship for the entire church.

Whatever way is chosen by the local church, the important thing is that our

college students and those preparing for college be made aware of the tremendous faith which the church has in them.

As a freshman at the University of Illinois said in his Student Recognition Day Sermon last Christmas, "The simple fact is: The church needs the student; the student needs the church!"—edited from *The Methodist Story*.

## Birthday Celebrations for December

By PAUL A. DUCKWALL

The month of December affords every Methodist Youth Fellowship several opportunity for the celebration of meaningful birthday parties. Here are three birthdays which every MYF could well observe.

Christmas Day—The traditional birthday of Jesus. Every MYF needs to emphasize the proper observance of this birthday in the Spirit in which God gave Jesus to us.

Methodism In America—This Christmas marks the 175th Anniversary of the First General Conference of American Methodism. See "Methodist Birthday, Too" in December *Roundtable*, pages 18-19. A drama, re-enacting the Christmas Conference of 175 years ago, appears in December *Workers With Youth*, pages 13-16. Free copies of the script, are available from Methodist Board of Evangelism, 1908 Grand Avenue, Nashville 2, Tennessee.

The Methodist Youth Fellowship—On New Year's Eve, December 31, MYF groups all over the nation will be celebrating the 18th birthday of the MYF. Certainly a Birthday Party is in order. After a period of fun and fellowship in the early part of the evening the group will want to close their evening with an MYF Watch Night service of worship. December *Roundtable*, pages 7-9, has such a service of worship entitled "All Things New." Additional copies of the service are available free from, The Service Department, Box 871, Nashville 2, Tenn.

## Getting Ready for the Countdown

A new full-color filmstrip for Junior Highs is available from Box 828, Salisbury. *Getting Ready For The Countdown* is a novel sparkling and effective method of orienting junior highs and their adult workers through the cartoon medium. This filmstrip (64 frames, with a 33½ lp recording) uses the theme of rockets and satellites in a humorous but meaningful way.

Could be used: 1) as an orientation for junior high boys and girls; 2) anytime during the junior high period when consideration of the nature of the junior high fellowship is pertinent; 3) with parents' groups and the commission on education; 4) for retreats, meetings beyond the local church; 5) for summer camps and conferences; 6) for leadership courses dealing with the MYF.

## Wesleyan College Opens Registration for 1960

President Thomas A. Collins has announced that applications will be accepted now for the opening term of the new Rocky Mount college next September.

Wesleyan College will have only day or commuting students the first year, says Dr. Collins, but dormitories for men and women will be available in 1961. Those who live beyond commuting distance will be assisted in finding homes in Rocky Mount.

Freshman required courses will be offered in 1960, plus some electives. In 1961, the sophomore curricular program will be added. By 1963, junior and senior programs will be in operation, and the college will have achieved its goal as a degree-granting liberal arts college, according to the statement issued by the president.

Academic majors in several fields of the Humanities, Social Sciences, and Natural Sciences will be included. Among these areas of concentration are: English, History, Political Science, Sociology, Psychology, Mathematics, Germanic and Romance Languages, Religion, Education, Chemistry, Physics, Biology, and Zoology. There will be emphasis upon the Fine Arts.

The total tuition and fees for day students will be \$450 (\$225 per semester). Dormitory costs and cafeteria charges have not yet been determined. Wesleyan has two kinds of scholarships: tuition scholarships and endowed scholarships. These range from \$100 per year to \$500 per year. Special consideration is given to the two highest honor students from each high school, children of ministers, and candidates for full-time church vocations. Scholarship aid is also available to other applicants who are in need of financial assistance.

For applications or further information write to President Thomas A. Collins, Wesleyan College, Rocky Mount, N. C.

## Methodist Men Will Raise Funds For Alaska Library

Methodist Men clubs throughout the country will mark the first anniversary of Alaska's statehood on Jan. 3, 1960, by climaxing a drive to raise \$300,000 to provide books for the library of the new Alaska Methodist University at Anchorage.

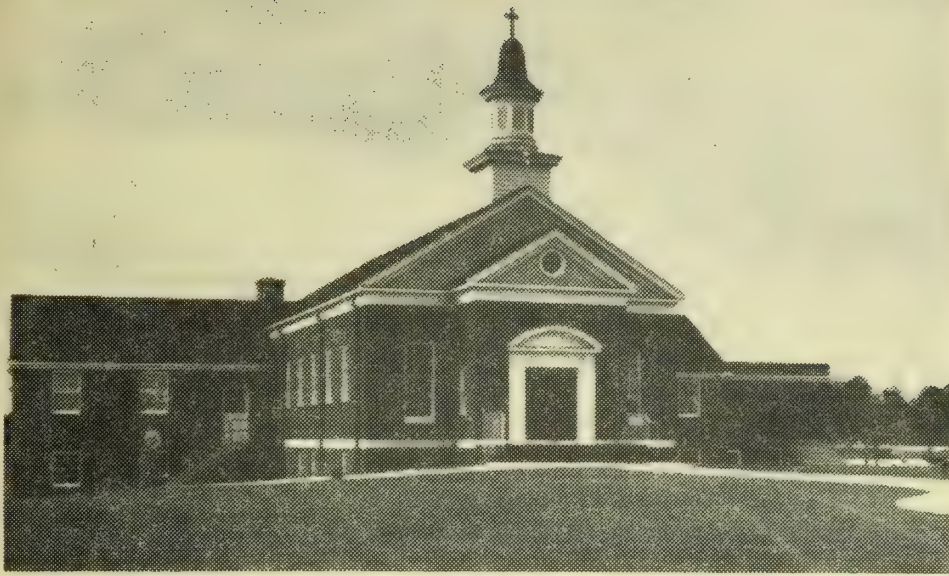
Dr. Don Calame, Chicago, director of the department of Methodist Men of the church's General Board of Lay Activities, has announced that on the first Sunday of the New Year many Methodist Men groups will present either their gifts or receipts for the contributions already made to the Alaska Methodist Library.

He emphasized that the men's groups have been working on the project for some time and that Jan. 3 will simply mark the culmination of the drive. The plan calls for

An appropriate plaque will be attached to a shelf of books identifying any group that donates \$500 or more. The plan also provides for recognition of an individual donor of five dollars by inscribing his name in a book.

Dr. Calame said that it is hoped that each of the 12,500 chartered groups of Methodist Men will invest a minimum of one "share" of \$27.50 in the library fund.





*St. John's Church, Greensboro, was opened for service on Nov. 15. The first unit, seen above, will serve the congregation until the sanctuary is built. St. John's is the new name for the historic West End Church which was one of the leading Methodist Protestant congregations in the Greensboro section, and was formerly located on Spring Garden Street. The new building is in the rapidly growing Hunter Hills section.*

## Council of Bishops Meets

BY RALPH STOODY

Phoenix, Ariz.—Arizona Methodists vied with their state's widely-acclaimed sunshine in extending a warm welcome to the church's Council of Bishops at its semi-annual meeting here Nov. 17-20.

Governor Paul Fannin and Mayor-elect Sam Mardian, Jr., of Phoenix, both active Methodist laymen, headed a list of some 300 churchmen who attended a dinner in honor of the visiting episcopal leaders and their wives. Bishop Gerald Kennedy of the Los Angeles Area, president-designate of the council for 1960, was host to his distinguished colleagues.

Sharing with Bishop and Mrs. Kennedy in making the visitors feel at home were the seven district superintendents of the Southern California-Arizona Annual Conference and many pastors and lay leaders of churches in the area.

Principal speaker at the banquet was the noted physicist, Dr. Joseph Kaplan of the University of California at Los Angeles, who has served as chairman of the U. S. committee on the International Geophysical Year.

Discussing the problem of educating for survival in the space age, Dr. Kaplan emphasized the importance of broad general cultural training rather than a too narrow preoccupation with scientific research.

"The greatest progress in science will be made against the background of broad general culture in which all of the disciplines will be involved," he said.

One must not minimize the high capabilities of the Russians in space research, Dr. Kaplan warned, but he pointed out that the Soviet achievements have been made by concentrating their efforts in a few narrow fields.

"We ought not to be needlessly con-

cerned with this space-age race for propaganda purposes," he said.

In contrast to the festive air of the banquet room, the bishops set aside a special period at one of their sessions to honor three of their colleagues and the wife of a bishop who had died during the past year. Bishop Fred Pierce Corson of Philadelphia spoke in tribute to the late Bishop Ralph A. Ward of the Hong Kong Area, and Bishop Arthur J. Moore of Atlanta spoke about the life work of the late Bishop John W. Branscomb of the Jacksonville (Fla.) Area.

Also honored at the memorial service were retired Bishop William Walter Peele and Mrs. Orina Kidd Garber, wife of Bishop Paul N. Garber of the Richmond (Va.) Area. Bishop Nolan B. Harmon of Charlotte, N. C., read the obituary for Bishop Peele, and Bishop Ivan Lee Holt of St. Louis paid tribute to Mrs. Garber.

The council deferred commemoration of Bishop H. Bascom Watts at the request of his widow until a later time when it would be possible for her to attend. Bishop Watts, who administered the Nebraska Area, died only two weeks before the meeting.

The bishops voted to send greetings to British Methodists upon the dedication of the boyhood home of Bishop Francis Asbury as a Methodist "shrine." Bishop Corson, who is vice-president of the World Methodist Council, will personally represent the bishops at the dedication.

Bishop W. Angie Smith of Oklahoma City injected a triumphant note into the council meeting when he read a radiogram reporting great success in an evangelistic mission in Korea. Speaking as president of

the church's Board of Evangelism, Bishop Smith said that 969 persons had just been baptized at Ewha University by Dr. Harry Denman of Nashville, Tenn., general secretary of the board and head of the evangelistic team which has been working in Korea's schools and colleges.

Bishop Ralph E. Dodge of the Lourenço Marques Area in Africa was named to the Board of Missions, replacing the late Bishop Ralph A. Ward.

Bishop Eugene M. Frank of St. Louis, head of the Missouri Area, was named to succeed Bishop Watts on the Commission on Entertainment of the General Conference.

Anticipating the 1960 General Conference, which opens April 27 in Denver, Colo., the bishops appointed a committee on correlation to watch for duplications or conflicts in legislation adopted by the church's highest law-making body. Named to the committee were: the Rev. Dr. Murray H. Leiffer of Garrett Biblical Institute, Evanston, Ill.; the Rev. Dr. J. Edgar Skillington, retired member of the Central Pennsylvania Conference and noted parliamentarian of the denomination; the Rev. Dr. John Q. Schisler of Nashville, Tenn.; the Rev. Dr. Emory S. Bucke, Nashville, book editor of the church; and the Rev. Dr. Leon T. Moore, Philadelphia, secretary of the General Conference.

Bishop Eleazar Guerra of the Methodist Church of Mexico was a visitor at the council's meeting.

Bishop Marvin A. Franklin of Jackson, Miss., presided as president of the council, and Bishop Roy H. Short of Nashville served as secretary.

## New Intermediate Subdistrict Holds First Meeting

The first meeting of the new Hickory Intermediate Subdistrict was held at the Bethel Methodist Church, Hickory, on Thursday night, November 19. Around 60 intermediate youth and 14 adult leaders were present for this initial meeting.

Following a brief worship service conducted by members of the First Church Intermediate MYF, the Reverend Paul H. Duckwall, Conference Director of Youth Work, spoke to the group on "The Purpose of Intermediate Subdistricts." The new filmstrip, "Getting Ready for the Countdown," was shown as the closing part of this presentation.

The group then went to the social hall of the church for fellowship games led by Miss Ann Wafford, director of Christian education at First Church, and for refreshments.

This new subdistrict has been organized for the intermediate youth of seven churches in and around Hickory. They are Bethel, Fairgrove, First, Highland, Mount Bethel (North Wilkesboro District), Westview and St. Luke's. Youth were present from all of the churches except St. Luke's. The Reverend J. C. Gilland, pastor of Bethel Church, is the adult counselor for the subdistrict, which was first initiated on October 22 when a group of 12 adult leaders met and talked over the possibility. No officers have as yet been elected. The next meeting will possibly be held sometime in January.



Raleigh Class Puts Out Monthly Newspaper

The Juanita Stott Bible Class of Fairmont Church, Raleigh, is sending out each month a mimeographed newspaper which gives a comprehensive and well-written survey of activities of the class and of the church.

The class is composed of 63 young adults, college students and their wives, some "singles," and some business people.

Included in the news printed in the November issue is an account of the eighth anniversary of the class, celebrated at a "Birthday Banquet" last month, and the news that two members will be leaving as missionaries to Costa Rica on Dec. The Rev. and Mrs Rene Bideaux, consecrated at the evangelistic rally in October, will be sponsored jointly by the Aberdeen Church (Mrs. Bideaux's home church) and the class. This will be the first mission special attempted by the organization.

The mimeographed newspaper is edited by Bonnie Wise.

Thomasville District To Meet In Ramseur Church Sunday

The annual meeting of the Thomasville District Conference of the Methodist will be held Sunday, December 6, from 2:30 to 9:00 P.M. at Jordan Memorial Methodist Church, Ramseur, N. C. Presiding over the meeting will be the Reverend John H. Carper, district superintendent.

During the afternoon session most of the business of the Conference will be presented. The opening devotional will be led by the Rev. A. R. Davis, Coleridge Charge, and special music will be rendered by the Pfeiffer College Quartet. Honoring the late I. F. Craven, the Board of Lay Activities program will be presented by the Honorable L. Roy Hughes, District Lay Leader. Representatives will be recognized from several District and Conference Boards and Agencies and High Point, Pfeiffer, and Greensboro Methodist College.

The evening session will be led by the Rev. Orion N. Hutchinson, district secretary of Missions. Music will be provided by the High Point College Choir. Highlighting the program will be an address given by Dr. Harold N. Brewster, who has supervised the medical work of the Methodist Board of Missions since 1951. Son of a famous missionary family, he was a medical missionary in China for many years. He and Mrs. Brewster have studied all the medical work of The Methodist Church at first hand. They spent 1957-8 on special assignment in Borneo, establishing the newest mission hospital in Sarawak. Dr. and Mrs. Brewster have written the book, "The Church and Medical Missions," which is being used for the annual Church-Wide Mission study book.

The Thomasville District is composed of Davidson, Randolph and Davie Counties. R. J. GOLDSTON, Reporter

Deeds More Than Creeds

(Continued from page 3)

*certainty of just retribution for sin; the final harmony of all souls with God.*

Again we see that Universalism was still not too far from orthodoxy and could be described as a legitimate reaction against the excesses of Calvinistic theology with its stress on predestination and eternal punishment. Universalism in its prime was the religion of devout and happy souls who proclaimed a child-like faith in the goodness of God in the face of adversity. Many of our greatest American were either members of this church or believers in its creed.

During the last forty years there has been a growing disposition to make the platform of the church so broad as to include almost anyone except orthodox Christians. This same tendency has been at work among the Unitarians, whose history parallels that of the Universalists

in many respects, and the union of the two groups may well be described as the triumph of the lowest common denominator in theological thinking.

That is not to say, however, that Unitarian-Universalists are not to be admired and loved. In seeking to be honest with themselves and others they have carefully pruned their official doctrines down to where they can proclaim them without danger of being considered hypocritical, for, having reached the minimum which almost any man could believe without straining, they cheerfully go about doing good and hoping for the best.

As a matter of fact, such a faith may be comforting to thousands of bewildered souls who cannot make up their minds about the fine points of doctrine, yet who want to be joined together in association with others who want to be good and do good.

For the benefit of our disturbed subscriber who evidently must be a Universalist in belief, in not in membership, we would insist that our reference to the hyphenated merger was not an indication of any disposition to curtail religious freedom or to cast aspersions on that group. Perhaps this long discussion may throw a little light on the history of this small denomination which has had an influence upon our history far beyond its numerical strength.

A Final Word

In reporting the Unitarian-Universalist merger for *The Christian Century*, Robert B. Tapp, a prominent Universalist professor, said, "Many Unitarians and Universalist now see Christianity as too narrow and exclusive a vehicle to express their piety." And the dean-elect of St. Lawrence University School of Theology characterized the beliefs of Unitarian-Universalist in this manner: "There are those whose roots are deep in Christian liberalism and those who state their liberalism in wider terms. There are those who pray and those who prefer to engage on dynamic meditation. There are those to whom the symbol 'God' is meaningful and there are those to whom the symbol 'Man' is more meaningful."

Which seems to indicate that, although there are those among the group who might be classed as Christian liberals, there are others who reject the term Christian entirely. As a result, the denomination has by its action, severed connection with the Christian movement and sought to extend its borders to take in those who believe neither in God, Jesus, or an after-life.

WESTERN NORTH CAROLINA CONFERENCE EVANGELISM DISTRICT SECRETARIES TOTAL ENLISTMENT PROGRAM PROGRESS REPORT NO. 1

	Asheville	Charlotte	Gastonia	Greensboro	Marion	N. Wilkesboro	Salisbury	Statesville	Thomasville	Waynesville	Winston-Salem	Total
Churches in District	97	111	102	..	88	94	87	88	146	75	124	1012
Churches Reporting	96	85	62	..	79	26	42	41	56	46	..	533
Attendance at District Rally	297	625	325	500	435	175	400	183	375	331	939	4585
Churches Represented at District Rally	52	85	49	35	53	61	44	24	81	21	50	558
Attendance at Local Church												
Kick-Off Meetings	478	8844	1841	1784	1986	816	2755	890	2909	395	3736	26434
Local Churches having Friendly Visitation	12	85	12	13	31	27	21	10	26	8	36	281
Prospects Reported	956	2303	1056	1192	796	688	893	348	1144	388	1641	11405
Churches Having Visitation Evangelism	53	84	45	27	49	53	43	29	43	12	37	474
Visitors Reported	298	622	525	443	293	219	302	118	555	54	807	3711
Pastors Preaching on Enlistment Themes	26	79	43	29	53	56	36	19	40	16	42	439
Churches Holding Weekly Family Group Meetings	36	79	23	20	41	33	25	14	16	11	54	352
Number of Members Received												1760

Pastors are asked to make their next progress report to their District Secretary of Evangelism on December 7



## Youth Week, 1960, Set for Jan. 31-Feb. 7

Youth Week is an important part of the program of the Methodist Youth Fellowship. The theme for 1960 is—"Thy Kingdom—On Earth." It will be observed January 31—February 7, 1960, in local churches and communities. This week, scheduled annually, provides opportunity for the more than twenty million Christian youth and adult workers with youth to participate in meaningful experiences of ecumenical fellowship.

In a time when the peoples of the world strive for ways and means of deepening understanding, it is imperative that the denominations demonstrate their unity in Christ. The United Christian Youth Movement is the Methodist Youth Fellowship and similar denominational fellowships at work in the community. Cooperative planning can begin with Methodist youth and with the adults who work with them. Youth Week Packets are available from The Methodist Publishing House for \$1. Some of our local and subdistrict MYFs should be sponsoring Youth Week observances in their areas.

## TV Program to Feature Methodist History

The 175th anniversary of American Methodism will be the subject of the CBS-TV program, "Lamp Unto My Feet" on Sunday, December 13, at 10 a.m. (EST)

The program will describe the growth and development of The Methodist Church in the United States since it was organized in the historic "Christmas Conference" in Baltimore in 1784.

Among the periods that will receive attention in the program will be the days when the Methodist circuit riders helped

open the West, the time when camp meetings filled the wilderness with the music of hymns, and the present day.

Playing the role of Methodist congregations through the years will be the choir of South Methodist Church, Manchester, Conn. The choir will be as a congregation rather than in a choir loft and will sing excerpts from some of Methodism's outstanding hymns as well as other musical selections.

Television writer Dave Ibbens authored the anniversary script for "Lamp Unto My Feet," in consultation with staff members of the Methodist Television, Radio and Film Commission.

## First Methodist Mission Planned In Caldwell

*Granite Falls, N. C.*—Through efforts of the pastor of First Methodist Church of Granite Falls, Rev. Malcolm Reese, and others, plans are under way for a Methodist Mission Church in this area. A five-acre plot, owned by Duke Power Company on the northeast corner of the intersection of Whitnel and Dry Ponds Road has been selected as the site of the new worship center.

Through efforts of the district superintendent, Dr. Elwood Carroll, and the Statesville District Mission Society, created for the purpose of setting up mission churches, a committee was able to purchase the five acres.

This is to be a mission project of Methodist churches in Caldwell County. Rev. Malcom Reese, Chairman, Rev. T. C. McLean of Rhodhiss and Ebenezer churches, and Rev. Lonnie Templeton of Grace Chapel Church, compose a committee appointed by the district superintendent to supervise the setting up of this church.

A survey was made in the community adjacent to the property and the findings

were so encouraging the executive committee of the society unanimously accepted this plan. In the near future it is hoped there will be a building on the property to house a beginning church in the community.

The ministry will be supplied by the three ministers of the local committee mentioned, until a regular pastor can be appointed.

Rev. Reese stated; "The committee is not informed of the length of time that has elapsed since the organization of a new Methodist church in Caldwell County, but we hail this project as the beginning of a widespread church mission within this county. In our opinion this promises to be the best forward step the Methodists have made in many years."

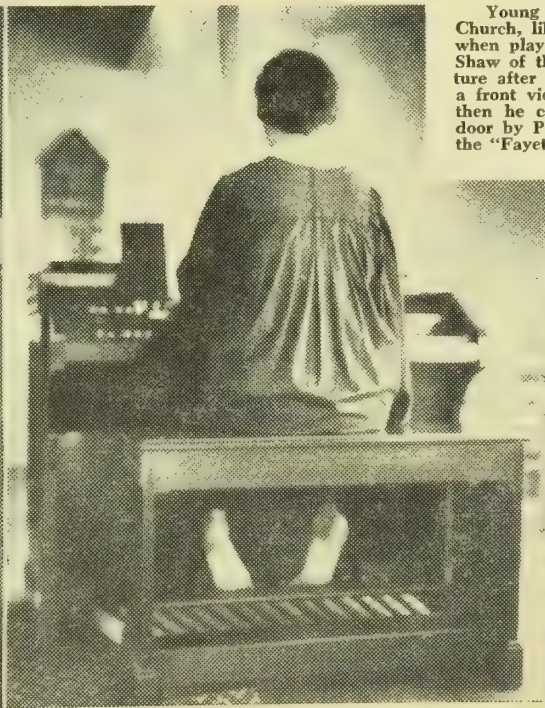
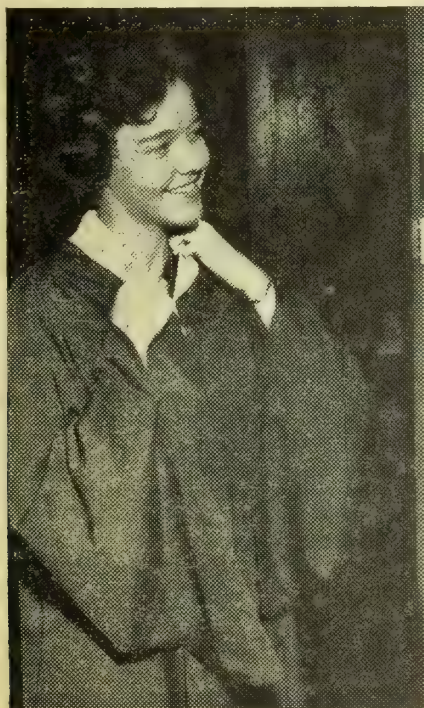
## College Fellowship Teams Ready to Serve

Fellowship Teams composed of a group of four or five college students are available once again this year in the areas around High Point and Greensboro Colleges. These teams have received training in the work of the Methodist Youth Fellowship, and will come to a local church upon the invitation of the pastor.

The purposes of the teams are twofold: 1) To strengthen the youth program in the local churches, and to lead youth in abundant Christian living; and 2) To enable college students to gain experience in the youth work of the church. Teams will work with the local young people and their adult leaders for one meeting, for a weekend, or on consecutive occasions.

Contact persons for pastors to write are as follows: Greensboro College, Miss Elizabeth Ramsey, Greensboro College, Greensboro, N. C.; High Point College, Miss Betty Gray Dorman, High Point College, High Point, N. C.

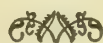
## She Likes High Heels, But They're in the Way at a Church Organ



Young Margaret Raynor, substitute organist at Camp Ground Church, likes to wear high heels but finds that they are in the way when playing. Noticing the interesting view (center) Photographer Bill Shaw of the "Fayetteville Observer," asked permission to take a picture after service. In order to show what Margaret looked like from a front view, he took a picture as she prepared for duty (left), and then he caught another picture of the family being greeted at the door by Pastor R. E. Walston. (Picture by courtesy of Bill Shaw and the "Fayetteville Observer.")



# Woman's Society News



## Two College Girls Visit Scarritt; Mrs. Kirk Given Commendation; Supply Work Praised

By MRS. JOHN C. WRIGHT

Two college girls, Miss Margaret Payne of Pfeiffer College and Miss Doris Talley of High Point College, were the representatives of the Western North Carolina Conference at the recent Christian Vocations Conference of the Southeastern Jurisdiction held at Scarritt College in Nashville, Tenn.

This is an event held for young people interested in church-related vocations and is planned to present to them a realistic picture of each vocation, its ideals, tasks and results of its work.

Miss Payne describes her weekend in glowing terms. She says, "The weekend had been carefully planned and everything we did was very inspiring and educational. Friday night Dr. John Johannaber spoke to us on, "Choosing and Chosen People." Miss Mona Kewis described for us the U. S.-2 plan of missionary service.

"On Saturday, our period of meditation was held in the chapel made from the logs used in the building in which John Wesley and other famous men had preached. We visited two community centers and the headquarters of the Methodist Board of Education. That afternoon we had a panel discussion of the different phases of church work. A movie of the Methodist deaconess work was presented and slides of mission work in Brazil were shown.

"The climax of the whole conference came on Sunday morning when we had our Communion Service in the Upper Room Chapel."

Miss Talley says, "Attending the Vocational Conference was an extraordinary experience for me. It was both enlightening and challenging. Various speakers and panel members explained the work of the Woman's Society of Christian Service and presented a picture of the vocations available to those who had a desire to serve.

"The administration at Scarritt seemed to show a genuine interest in the girls attending the conference. Our services of dedication were most impressive. Our leaders let us know that they expected great things of us."

The project in this Conference was under the jurisdiction of Mrs. Garland Stafford of North Wilkesboro, secretary of Missionary Personnel.

### Mrs. Arnold Kirk Receives Commendation

Mrs. Arnold Kirk of Cooleemee received a special commendation from National commendation from National Headquarters for her splendid work in handling the mission literature and publications at the annual School of Missions at Pfeiffer College in August.

The commendation came from Mrs. C. C. Long, circulation manager and secre-

tary of literature for the Woman's Division of Christian Service.

Mrs. Kirk in discussing literature and publications says:

"The total program of the secretary of Literature and Publications is being more appreciated throughout the Western North Carolina Conference, and is proving its worth in small and large societies. The eleven district secretaries are faithful and consistent in their efforts to promote literature in every way possible, and we are grateful for their dedicated service.

Maximum opportunities for effective and far reaching service may be found in the pages of *The Methodist Woman* and *World Outlook*. They present facts by words and pictures; they proclaim the needs and opportunities of missions, and give first hand news and information fresh from the mission field.

Do you know that for less than \$5.00 each woman can have alongside her Bible these necessary helps and good tools: *The Methodist Woman*, the *World Outlook*, the Annual Report of the Woman's Division, the Prayer Calendar, a Guide, and many inspirational leaflets and helps for living a more abundant life!

### Ratings of WSCS of WNC Conference

Mrs. S. Lowder of Lincolnton, conference secretary of Promotion, again points with pride to a "first" for our Conference. In the Southeastern Jurisdiction the Western Carolina women were FIRST in the number of new societies organized. We had 14 new groups, and the next in line was seven. Mrs. Lowder says, "We were third place in the number of new members, 1,229 plus four new district members." She adds that four districts had 100% reporting and two districts were 100% organized.

### Supply Work Praised

"Stars Fell on Carolina," was a tune that many Methodist women sang this week when they saw the December issue of *The Methodist Woman*.

In the report of the Woman's Division for the first three months 1950-1960, the Western North Carolina Conference led EVERY Conference in the Woman's Division in the cash given for Supply Work! \$11,761.96 is the total amount reported in cash for Supply Work. The closest Conference to this was \$5,002 reported by the South Central Jurisdiction. Mrs. G. E. Brown is conference secretary of Supply work.

### United Nations Study

The women of the Mt. Olivet and Centenary Churches and the Wesleyan Service Guild of the Clemmons Church,

all of the Thomasville District, had a fine study class on "the United Nations at Work," in November at Centenary Church. Mrs. Walter I. Gibson of Randleman, president of the Thomasville District, and Mrs. Gayle Hussey, secretary of Christian Social Relations for the district, were leaders of the course. Mrs. Roy Pickel of the hostess church reports that, "our study was most interesting and informative."

### Whitnel WSCS Contest

The Woman's Society of the Whitnel Church in the Statesville District has completed a contest among the members to increase membership and attendance at their meetings. Three circles participated in the contest.

Points were given to each member. The first circle to gain 1,000 points was entertained by the other two circles. Mrs. Archie Stallings, secretary of promotion, was the official judge and manager.

Mrs. Stallings says that points were given as follows: regular attendance at circle meeting, 10 points; attendance at general meeting, 20; getting a new member, 50; bringing a visitor to meeting, 10; attending study course, subdistrict meeting, etc., 25; visiting shut-ins, 15 points.

It is suggested by Mrs. J. E. Dooley of the Statesville District that other societies might find it possible to conduct a similar contest.

### Weaverville Circuit Women Hold Special Meet

The women of the Salem Methodist Church near Weaverville had a special service in observance of the Week of Prayer and Self-Denial, and they invited the women of the other churches on the Weaverville Circuit. Mrs. R. W. Richardson, wife of the pastor of the churches, was the leader for the service. This is the first circuit-wide program for the churches on the Weaverville circuit.

## A Missionary Recounts Her New Experiences

Miss Marjorie Yarborough, N. C. Conference's representative in Korea, writes of her new experiences of last summer:

I spent some time in Wonju. Before the conflict the Methodist Mission had many projects there. The home in which I stayed was used as a prison by the communists. Now we are beginning to rebuild this station. A Youth Center has been completed. Here the youth in the Methodist churches of Wonju have a place to worship, study and play. It is a very attractive building. The windows are placed so that the stucco part of the building forms a continuous row of crosses on all four sides. Behind the Youth Center on another lovely hill, a hospital is being completed and will be dedicated soon. The doctors already working at the hospital are carrying on full-time tasks with a leper colony and a tuberculosis clinic. This hospital will serve a large area and will be an important factor in our ministry to the people of Korea.

Another interesting day this summer was a one-day trip to Panmunjom. This area is in the Demilitarized Zone. It is the place



where the peace treaty was signed and also where the negotiations between South Korea and North Korea are carried on today. All of the buildings are constructed in this area so that half is on the soil of South Korea and half is on the soil of North Korea. The buildings of the United Nations and South Korea are quonset, and the buildings of the North Korean forces are of stucco and have steam heat. As I stood on the side of the hill and looked at the "Bridge of No Return," the Peace Palace (where the actual treaty was signed) and the North Korean Guards and guard houses I had feelings of mixed emotions. To know that we could not cross this area and to look at the distant mountains and wonder about the people who live in the valleys gave me a feeling of awe and deep sadness. Then I turned south and looked at the distant mountains and felt my spirit lifted because I knew that I was free to visit these people, to work with them, to worship with them and to live with them and love them.

Holston Girls' School was scheduled to open on August 21, but the opening was delayed because of an encephalitis epidemic. This past summer there were 1,460 cases with 373 deaths as compared with last summer's 5,885 cases and 1,358 deaths. On August 31, we opened school.

Korea also experienced a serious flood the first of September. Over 7,000 were left homeless as typhoon waters and winds swept over Korea. Much of the rice crop was destroyed, many bridges washed out and many lives lost.

The first week of September all of the Methodist missionaries met for their Annual Meeting. Worship together, discussions of problems and fellowship were a great inspiration to all of us. Our theme for the meeting was "Partners in Obedience," and truly around the world all mankind is a partner in obedience to God.

Thank you for your kind letters and greetings. But most of all for your support and prayers for my work.

(Editor's Note: Miss Yarborough's address is Methodist Mission, Box 16, Taejon, Korea.)

## Foreign Students Gain New Concept

BY MARY GARDNER

The three Methodist Churches of Chapel Hill—University, Aldersgate and Amity—united recently with other Protestant churches of the town in the first town-wide Hospitality Week-end for foreign students at the UNC. Initiated by the campus YMCA-YWCA, with 40 host families participating, the project was a part of the United Nations Week observance. Mrs. Donald Hayman, secretary of Christian social relations of the Woman's Society of the University Methodist Churches and a member of the YWCA advisory committee, served as chairman of the hospitality committee.

Included in the week-end's program were a reception at the UNC student union; tours of Duke University and a rural turkey farm; a picnic style supper, hosted by the Junior Chamber of Commerce, and Sunday dinner in the homes of the host families. Many of these families toured the town with their guests, or invited friends in to meet the students on Sunday afternoon.

Appreciation of the students for the friendliness of their 40 church families host, and others of Chapel Hill's citizenry is expressed in comments from an Indian student who said; "America is so different from what I had been led to believe before I came . . . Everyone is so friendly. The way people have opened their homes to us is completely unlike what I had expected."

## A First For Pleasant Grove Church

BY MARY GARDNER

A Methodist Church in North Carolina Conference's Raleigh District now has the first woman's organization in its 113-year-old history. It is the Pleasant Grove Methodist Church on the Bailey Charge. Also unique is the fact that none of the women of the church's new society have ever attended either a conference, district, or local meeting of the Woman's Society of Christian Service.

Officers of the new society, organized last month with eight charter members, include: president, Mrs. John D. Bunn, Rt. 1, Sims; vice-president, Mrs. George Clifton, Rt. 1, Bailey; secretary-treasurer, Mrs. Bryan. Bunn, Rt. 1, Sims; secretary of youth work and children's work, Mrs. Wade Stott, Rt. 1, Bailey.

Assisting in the organization meeting were three district officers, Mrs. D. H. Sutton, president; Mrs. C. T. Johnson, secretary of promotion, and Mrs. W. M. Bryan, treasurer. The pastor, the Rev. H. M. Jamieson, and Mrs. Jamieson are also giving encouragement and other support to the new society.

♦ ♦ ♦

Adversity is a challenge to the best in us. It's the crushed grape that gives out the sweet wine.

**Church Furniture**  **Southern Desk Company**

Write for information

Hickory, North Carolina

## ESSENCES

We are diverted by mortality:

Behind the outward vesture of the rose

There stirs a Presence glimpsed alone by those

Who do not live so fast they can not see;

Above the storm cloud's mighty majesty

There rides a Spirit whose ethereal clothes

Are woven of a texture that God shows

To only them who watch Him patiently.

We live a life indifferent, incomplete;

Unheeding, careless, down the path we grope;

The unseen flowers we crush beneath our feet.

Yet everything an essence from above

Displays if we would note: this home, its love;

This man, his soul; this weary world, its hope!

—PAUL MOWBRAY WHEELER

Pfeiffer College Misenheimer, N. C.

**STOP CLIMBING STAIRS**



**Avoid Heart Strain and Fatigue with a Home Elevator**

Inclin-ator travels up and down stairways—Elevette fits snugly into closet space. Ideal for invalids and older folks, with safe push-button controls. Uses ordinary house current. Used in hundreds of nearby homes. Call or write today for free survey.

**MONARCH ELEVATORS**

Freight & Passenger Elevators  
Greensboro, North Carolina  
Charlotte • Raleigh  
Roanoke • Augusta • Greenville





# Boys and Girls

ELIZABETH WHISNER, Editor



## Jesus' Birthday

BY DEBORAH S. MORROW

Christmas was over! Mrs. Hull, Jerry's mother, didn't feel very happy about it. She felt they had not helped Jerry to know the true meaning of Christmas. All she had heard from him and his friends had been talk about what they wanted for themselves. No mention of its being Jesus' birthday—a time to show love to Him by giving to others. Mrs. Hull talked it over with Mr. Hull, and they decided that when another Christmas came they would spend it in a different way.

The very first day of the next December Mrs. Hull went to see Jerry's church school teacher. She told her how she felt about the last Christmas, and asked for her help in making this one truly a time for celebrating Jesus' birthday. The teacher was interested, and said she would gladly do all she could to change Christmas from a getting time to a giving time.

The next day at the breakfast table Mother said, "Can you all realize December is here, and soon it will be Christmas? Jerry, you had better be listening out to hear what your cousin Jack wants so you can get it for him." Jerry looked up from his plate of hot cakes and was about to say, "Well I know what I want . . ." when Mother added, "Christmas is Jesus' birthday, and He has told us in the Bible how we can give to Him."

Mrs. Hull reached for the Bible and read from the twenty-fifth chapter of Matthew, "Truly I say to you, as you did it to one of the least of these my brethren, you did it to me." "I like to say that verse this way," continued Mother, "When you do something for someone else because you love Jesus, you are doing it for Him, and Jesus is saying that to us at this Christmas time."

Jerry thought to himself, "This is not the time to talk about what I want. I'll remember later to tell Mother and Dad that I want a new bicycle, and I'll let Grandmother know I want a chemistry set."

Jerry came home from church school the first Sunday in December with a little red stocking with slits in it to hold ten dimes. His mother and dad were quite interested in hearing him tell that the children in the primary department were going to help with Dr. Stewart's salary by bringing the stockings full

of dimes on Christmas Sunday. Dr. Stewart was the missionary to Cuba who had made a visit to Jerry's church a few months earlier. Jerry said, "I'll put my stocking up here on the chest and you both can stick a dime in whenever you can."

"Oh," said Mother, "our class is helping, too, and this is your part. I am sure you will like it better if it is your own money you put in the stocking."

The next morning before Jerry went to school he took a dime from his allowance and pressed it into one of the slits. That afternoon when he came home his next door neighbor called, "Jerry, could you stay with Bob for about a half hour while I run over to see my mother? She has been sick all day." "Why, sure I'll stay, Mrs. Blake. Just let me run in and tell Mother where I'll be," answered Jerry. And when he came home with two dimes Mrs. Blake



### HERE IS A LAD

"Here is a lad," said Andrew, as he brought  
The boy to Jesus with his fish and bread—  
A gift so small that even Andrew thought  
It useless. Yet, I think he must have read  
In the boy's eyes such eager, hopeful joy  
That he could never disappoint the boy.

Here is a noisy, restless boy, dear Lord,  
A giggling girl who never seems to care.  
Help me awake in each some hidden chord  
Of special music they alone may share.  
Reveal, O Lord, their hidden powers to me,  
That I may help them bring their gifts to Thee.  
—By BELLE CHAPMAN MORRILL



had given him, he ran to his room and put them both in his stocking. He held it up to look at it. Three dimes already! My, this was going to be fun!

All during the month Jerry was busy filling the stocking for Dr. Stewart. One day as he pressed in a dime he had made running an errand, his mother heard him say, "Jesus, I'm doing this because I love you and want you to have a happy birthday."

He had fun listening out to hear Mother and Dad mention something they needed or wanted. How happy he was one day when Mother said, "My paring knife broke this morning. I've been using it for years, and I'm afraid I can't find another one like it." Jerry found the broken knife in the trash can and stuck it in his pocket so he could try to find one just like it. Saturday when he went shopping he was delighted

to find a match for it in a little store on a side street. The saleslady even offered to gift wrap it for him.

For Dad he bought a tiny magnifying glass to keep in his pocket. He had heard him say one day, "I'm beginning to have trouble finding telephone numbers," and Mother had replied "What you need is a magnifying glass."

Mr. and Mrs. Hull had talked together many times during the month about how busy Jerry was selecting gifts for others. Not one time had he said, "I know what I want."

Then Christmas morning came. Jerry felt like his heart would burst with happiness when Mother and Dad opened their gifts and gave him a big hug along with their thanks. Then it was that Dad left the room and came back rolling a brand new bicycle. "Oh," said Jerry, "I thought it was a giving time." "Yes," replied Mother, smiling "it is a giving time for us, too. You didn't expect to have all the fun of giving, did you?"

"Do you know," said Jerry, "I've been having such a good time thinking of others that I had forgotten how much I wanted a bicycle. Thank you both a million times. I wanted it more than anything else."

Mother drew Jerry up close to her, and with eyes closed, she said, "Dear God, we thank you that we have all learned how to keep Christmas. We thank you for the joy in our hearts as we celebrate Jesus' Birthday."



### CHUCKLES

A small boy walked up to a movie box office during school hours, and the cashier refused to sell him a ticket.

"Why aren't you in school?" she asked.

"Well, you see it's like this," the youngster replied. "I got the measles."

Teacher: "We have mentioned shoes and belts. What are some of the other uses for cow-hide?"

Jimmy "To hold the cow together."



### BIBLE QUIZ

Indicate by OT or NT whether these characters are found in the Old Testament, or the New Testament.

1. Gamaliel . . . . .
2. Zacharias . . . . .
3. Mordecai . . . . .
4. Ananias . . . . .
5. Reuben . . . . .

### Answers to Last Week's Quiz

1. Mathew 6:9-13
2. "Father, forgive them, for they know not what they do" Luke 23:34
3. Stephen Acts 7:60
4. The Disciples Luke 11:1
5. Jesus Matthew 21:12-13



## How to Help New Converts

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Background Scripture: Acts 9:10-31

Lesson Scripture: Acts 9:10-20, 26-29a

With this lesson a new unit begins. It consists of four sessions on the general theme: "God's Concern." In this first lesson the principal thought centers about the nurture of those who have come into the Christian fellowship. It is well illustrated by the example of two men of the early Christian community, one name Ananias and the other called Barnabas. The latter is better known, but the former is not less important, for he played the part of God's agent in presenting the good news to Saint Paul who was later to become the world's foremost advocate of the Christian faith and way. "Whatever else may be said about Ananias," says Chilcote, in the *Wesley Quarterly*, "he at least lived within calling distance of God." This would seem to suggest that if we expect to be used of God in any redemptive way we have to remain "within calling distance." This was true of many of the outstanding men of the Bible such as Moses and Samuel.

It is interesting to notice that some of the very men Paul was bent upon persecuting turned out to be his first comrades in the new faith which he was to play such an important part in spreading. These followers of Jesus who were at Damascus had doubtless fled there from Jerusalem when the heavy hand of persecution fell upon them. It was from these that Paul was to learn valuable lessons about the nature of that fellowship which had its beginnings in the experience of association with the risen Christ.

It is worth noticing that Ananias needed to be reassured before he approached Paul. The persecutor's reputation had preceded him and he had become an object of fear for the Christian community. Upon receiving the needed assurance Ananias proceeded to make contact with Paul whom he addressed by his Jewish name in the words "Brother Saul, the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit." There are many reasons which we can find for taking an indifferent, if not an outright hostile attitude toward people whom we do not wish to accept. "Their manners might corrupt," we say; or "They don't deserve our concern;" or "They're only getting what's coming to them." If Ananias had taken such an attitude toward Paul the world might have been deprived of one of its greatest Christians. Instead, he received him as a brother and baptized him into the Church.

Paul immediately began to teach and preach the Christian way, but was persecuted by the Jews. The opposition to him was so fierce he was forced to leave Damascus. He then went to Jerusalem. But here his past was his greatest hindrance. The Jerusalem disciples suspected him and rejected him. It was at this point that Barnabas came into the picture. Everything we know about Barnabas shows him to have been a broad-minded and generous man. He knew Paul's past as well as any of them, but he was willing to take a chance on him. "He took him, and brought him to the apostles, and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had preached boldly in the name of Jesus" (verse 27). There are many of us today who have no great record to commend us. We need someone who will vouch for us, someone to believe in us. Who was it that, when asked to explain the reason for his success, replied "I had a friend?"

This can be written of many for whom a friend appeared in their lives at exactly the right moment. Remember the words of Galatians 4:4 "When the fullness of time was come, God sent forth his Son." God was willing to "take a chance" on sinful humanity. What is more Godlike than to risk something precious for the sake of those who need a friend?



## Three Services of Worship

**Service of Worship for WATCH NIGHT**, by Lowell B. Hazzard in co-operation with the 175th Anniversary of the Christmas Conference. Dr. Hazzard, of Wesley Theological Seminary, Washington, D. C., has done a masterful job of preparing a Watch Night service which makes liberal use of early Methodist hymns and quotations from the writings of John Wesley.

**175th Anniversary of the Christmas Conference**, by Lowell B. Hazzard is another Worship service for local Methodist churches for use on Covenant Sunday, January 3, 1960, or other Sunday appropriate locally. This service was written to aid our churches in appropriately and profitably observing the 175th Anniversary of the organization of The Methodist Church in America at Lovely Lane Meeting House in Baltimore, Maryland, December 24, 1784 to Sunday, January 2, 1785.

The two services in recognition of Methodism's 175th birthday are designed to be placed in the hands of all the congregation. The hymns are printed in full and the readings and responses are arranged to help a congregation catch the spirit and the

message of the first Christmas Conference, and come to the sort of dedication that sent those early Methodists forth to "reform the continent."

**John Wesley's Covenant Service**, for the first Sunday of the year or for Watch Night is another complete service designed to be placed in the hands of all the congregation.

**John Wesley's Journal** is replete with references to the great spiritual blessing experienced year after year in the observance of a Covenant Sunday.

Each of these worship services sells for \$2.00 per 100. Order from: **METHODIST EVANGELISTIC MATERIALS**, 1908 Grand Ave., Nashville 5, Tenn.

### SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA

### CHURCH, CLASSROOM FURNITURE

Tables, folding tables, folding chairs, office and educational building furniture. Many other items. Write

**SCHOOL EQUIPMENT, INC.**

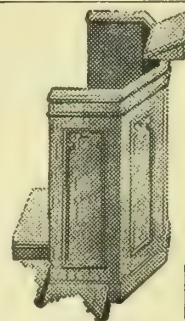
P. O. Box 586 Siler City, N. C.

**Allen** organs

MOST RESPECTED NAME  
IN ELECTRONIC ORGANS

**Richard Van Sciver**

1909 E. 7th St. Charlotte 4, N. C.  
Phone EDison 4-0567



**Page**

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF Pews and CHANCEL FURNITURE.

**Page** CHURCH FURNITURE CO.  
ALBEMARLE, N. C.

### Brevard College

Owned by Western North Carolina Conference  
offers

Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational

Fully accredited

**EMMETT K. McLARTY, President**  
Brevard, N. C.

Make the money your  
church group, lodge, or  
civic club needs.

Sell Delicious, Quality

**BENSON'S  
OLD HOME  
FRUIT CAKE**

75% fruits and nuts

Sliced & Holiday Packaged

\$1 PROFIT PER SALE

Free Sales Kit tells you how,  
furnishes publicity materials.  
Choose the money-maker your  
customers will appreciate.

SEND FOR DETAILS NOW!

Please send details on your  
cake, plan, prices, terms,  
BONUS and \$1,000 SCHOLARSHIP OFFER to:

Name \_\_\_\_\_

Organization \_\_\_\_\_

Address \_\_\_\_\_

**BENSON'S**  
Box 71 — Athens, Ga.



## IN PASSING

### Thankfully We Remember

A week before Thanksgiving I had the pleasure of speaking to the newly organized Methodist Men of Centenary Church, Greensboro, at the invitation of the pastor, the Rev. J. L. Pittard. I found a grand bunch of men who had been working as a club for some time but now are officially recognized and have a charter—which I delivered to the president. To make things more enjoyable, the men had invited their ladies to what they called the "Hour of Charm." I trust that no one expected the speaker to be charming, and so were not disappointed.

As often happens, I jumped the track of my planned discourse and took off through the bushes, shedding stories as I went. One of my brethren has remarked that, although I am not old, I certainly am in my "anecdotage." (It isn't a sign of old age; I've always been that way.) About all I managed to say that night was in the nature of reminiscence. But I noticed that most of the listeners were going right along with me, remembering a bit on their own. All I was doing was setting a match to the fuse of memory. The smiles on their faces showed that they were sharing with me the delights of childhood in a little town or country home, milking the cows on a cold winter night, gathering eggs in a hand-basket made of woven bark, hearing the sound of the fox-hunter's horn, and the patter of rain on a shingled roof.

As I remember those days of childhood, I am surprised that all the ugliness has faded from my mind. It wasn't all pleasant, I know, but I now remember the bad only as it affected the good; I remember the icy wind that blew me halfway down the snow-covered lane only because it made the warmth of the blazing fire so comforting.

It wasn't always pleasant to have to work each afternoon in the store after school, but wasn't it wonderful to come tramping home with red nose and frost-nipped ears to the almost celestial pleasure of a chair by the fire and a chance to read the latest issue of "The American Boy," or to follow the adventures of "Leatherstocking?"

Milking the cow, in later boyhood, was a chore for tough spirits, especially when you had to thaw out the water in the bucket and perform the chore with freezing fingers. When, to point up the futility of the whole affair, the old cow planted her burr-filled tail into your eyes—that was tragedy with a vengeance. But when the job was done and the pail was half-full of milk and clover blossoms and you strained it into the cream pans and went in to supper—that was compensation.

### A Man Remembers

He remembers with thanks, belatedly, in a post-Thanksgiving medley such as this, the many kindly souls whose lives have touched his . . . The lovely white-haired lady in the big house across town, who

was never too busy to sit out on the wide veranda and talk to a little boy about the church; who wrote out painstakingly in simple words her reasons for being a Methodist and gave to the nine-year-old enquirer a brown-covered notebook full of religious meditations out of her own heart, which he couldn't understand but always treasured . . . The grey-bearded pastor with the love for Methodist history which he passed on to that same little boy, with tales of the pioneers in Logan County and the exploits of Peter Cartwright who had started the little church.

He remembers with awe as well as thankfulness, Miss Gertrude, who had a husband and a son, but was always "Miss" to the hundreds of pupils who passed through her hands in fifty years of teaching. He never exactly loved her then, but he certainly respected and admired her, as did everyone else, and when he grew up he understood and loved her for her character and determination. . . And Miss Lillian, the grammar-school teacher, who hid behind an attitude of stern and awful majesty a heart full of love for growing boys and girls . . . And Miss Dovie, the lovely and light-hearted girl, who tried in vain to add years to her inexperience and succeeded in captivating the hearts of all the teen-age boys, only to break their hearts by marrying a strapping soldier, and who scandalized the old ladies by marching down the street each afternoon with her devoted admirers, laughing heartily at their sallies, but who led a prayer-meeting in her classroom during the Big Meeting

that resulted in the wholesale conversion of the Eighth Grade.

And then he thinks of an old deaf man who tried to take the place of father and grandfather to an orphan boy and succeeded wondrously. Who could handle a Barlow knife with artistry to make a willow-whistle or carve a bung to stop the molasses barrel. Who couldn't hear it thunder but often said that deafness had its compensation, for a deaf man never heard the bad things—only the good.

And now at night, when the lights are low and noise of busy traffic has died down on the city streets, he remembers the goodnight kiss of a dear old lady as she stood beside his bed, and the soft voice whispering with him a childhood prayer . . . And so, now growing old, himself, he finds the words come now unbidden to his lips as he goes to sleep, and says them over again in childish faith.

He remembers and is thankful.

Manufacturers of:

# GOWNS

•Pulpit and Choir•  
RELIGIOUS SUPPLIES

Church Furniture • Altar  
Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 44

**National** CHURCH GOODS  
SUPPLY COMPANY  
821-23 ARCH STREET, PHILADELPHIA 7, PA.

"That this may be a sign among you, that when your children ask their fathers in time to come saying,

## What mean ye by these stones?

Then ye shall answer them, these stones shall be for a memorial unto the children of Israel forever." Joshua 4:6-7.



Just as Joshua commanded the twelve men of Israel to build with perfect stones a monument to commemorate the passing over Jordan—  
So, as our loved ones pass from our presence over Jordan, we should select the most perfect, the most beautiful and the most lasting stone for the monuments we erect to commemorate their beautiful virtues and accomplishments.

## WINNSBORO BLUE GRANITE

"The Silk of the Trade"

Excels in strength, durability, adaptability to design, legibility of inscriptions and lasting beauty. Some granites have a surface resemblance to Winnsboro Blue Granite but do not possess its durable qualities and lasting beauty.

Write for FREE illustrated booklet, "FACTS for the Memorial Buyer".

**Winnsboro Granite Corporation, Rion, S. C.**



DS

NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

DEC 11 1959

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.  
DEC 11 1959

DURHAM, N. C.

December 10, 1959

Volume 104

Number 49



SAFED — HOLY CITY ON A MOUNTAIN  
(See story on page two)



# Letters from Our Readers

## More Eastern News

Dear Editor:

I enjoy reading the "Advocate." Would like more Eastern Carolina News, as much or more than Western Carolina news.

I enjoy the editorial pages very much.

MR. H. F. SMITH

Grifton, N. C.

**Editor's Note:** We suspect that many of our readers may have difficulty in distinguishing Eastern from Western news; we do. But we shall continue to try to print all the news that we can get, regardless of where it comes from. If it's news, we will print it. We have been asked by the Cabinets, of the two conferences not to "segregate" news from the two conferences, but to do all we can to make North Carolina Methodists feel that they are "one people." And we heartily agree with the thought.

## A Real "Quest Speaker"

Dear Editor:

I always enjoy your "In Passing," as well as the complete form of each week's ADVOCATE. However, your back-page special of November 12 struck a note that was both interesting and thought-provoking.

Your reference to the typographical error and your well-put remarks concerning the quest of one form of minister and another, and the different twists of these quests—was well received here.

This is the first time that I have actually seen the term of "quest minister" as a possibility other than my own personal experience with this in 1953. As per the enclosed printed notice, you will observe that the Durham Subdistrict Youth Fellowship because concerned with the spiritual life of the membership, and conducted a "Youth Spiritual Quest Week." Dr. Howard P. Powell, pastor of Edenton Street Methodist Church, in Raleigh, long noted as a leader in prayer and spiritual life, was the "quest speaker."

It was my good fortune to be the then president of the subdistrict group, and one with which I have been associated in some manner since 1943. Although of no particular result of my association, I feel that the local subdistrict group was certainly a pioneer in this work—that of making an endeavor in the realm of the

spirit. Again, I would hope to witness this same thing soon!

Once more "thanks" for calling to mind this idea and for your words of wisdom. You have also upheld the many good ministers who do have a quest for themselves and for their peoples—for a better, higher and nobler life.

Here's to more and better issues of the ADVOCATE. May it always be the champion for better church public relations and thought.

HORACE MANSFIELD

Durham N. C.

## Total Commitment

Dear Editor:

I thought your article on Total Commitment was most excellent. I can imagine that many, as I, are afraid to totally commit their wills to the will of God. God might ask me to do something that I did not want to do and give me supernatural strength to do it, yet, deep in the heart of every man, there is a longing for total commitment. I have wished that at each annual conference ministers and laymen would join in prayer for a pentecostal (or total commitment) experience. Then we could go forth with a heart on fire to do the will of God as the disciples did long ago. It would shake the very foundations of our church.

As in the days of Wesley, when the church was stagnant and impotent spiritually, the Holy Spirit descends upon individuals or groups only after much sincere prayer. Such prayer is the very foundation of revivals, though much neglected in preparation for our services.

When we left off praying, we began to slip and grow cold and paralyzed and our church became dead. The old-time Methodist Church was a fervent, praying church and a totally committed church, and mighty were the inroads that it made in England and America. It changed the history of these two nations.

We can do it again.

L. R. RHEA

Asheville, N. C.

## From a Catholic Friend

Dear Editor:

I write to thank you for the kindness you show in sending me the complimentary weekly issues of the *North Carolina Christian Advocate*.

I find many articles therein of deep interest, especially your editorials. These are expressed with remarkable clarity, fluent, pleasing style, compelling logic, and marked throughout with a spirit of definite Christian charity.

Appreciating your courtesy and extending warm personal regards, I am

Very sincerely yours,

ARTHUR R. FREEMAN

Pastor of Our Lady of Grace Church

**Editor's Note:** This friendly note from the pastor of one of North Carolina's most beautiful R. C. Churches, is in response to the kindness of one of our readers who paid for a subscription to be sent to some Catholic pastors.

## Announcements

Bishop Nolan B. Harmon has appointed the Rev. R. W. Blanchard to the pastorate of St. Timothy Church, High Point, succeeding the Rev. A. C. Gibbs, who was forced to retire on account of the illness of Mrs. Gibbs. Mr. Blanchard's new address will be 525 Nathan Hunt Drive, High Point.—J. C. Madison, D.S.

• • •

The Elizabeth City District Conference will meet on Jan. 19 in the Plymouth Church at 10 a.m. The conference was formerly scheduled for Jan. 21.

## The Cover

### The City Upon A Hill

Safed, at 3,962 feet above sea level, is Israel's most elevated city. Jesus is presumed to have pointed to it when he said, "A city set upon a hill cannot be hid." (Matthew 5:14).

Safed crowns one of the highest mountains in Galilee and on a clear day its gray-brown walls and columns can be seen for miles around, as far away as the shores of the Sea of Galilee. This geographical position has shaped much of this small city's history, and not always very happily.

Thus, during the time of the Crusades, Safed was the scene of bloody fighting between Muslim and Christian warriors. In 1140 A.D. the Crusaders turned Safed into a strongpoint of their defense system, erecting a fortress on the brow of the mountain. Saladin stormed and captured the heights in 1188 and the fortifications were razed in 1220. In 1240 the Knight Templars retook the city and rebuilt the castle, only to be driven away again in 1266. Once more the city was destroyed, while this time the Christian survivors were forced to choose between Islam and massacre—an either-or choice which reciprocated earlier Christian practices toward the Muslims.

When the Jews were expelled from Spain in 1492 many came to Palestine and settled in Safed. They helped to establish there a famed center of Cabbalistic learning, and Safed became one of the four Holy Cities of Judaism, along with Hebron, Jerusalem and Tiberius. Today its ancient synagogues and distinguished scholars draw pilgrims from all over the world.

♦ ♦ ♦

Any church service is worth all it has cost if just one boy's heart catches fire.

## CONTRIBUTING EDITORS

N. C. Conference W.S.C.S.—Miss Mary Gardner, 227 W. Edenton St., Raleigh

W.N.C. Conference W.S.C.S.—Mrs. John C. Wright, Weaverville

N.C. Conference Board of Education—Dr. C. P. Morris, Box 6667, College Station, Durham; Youth Work—Glenda Pittman, Halifax

W.N.C. Conference Board of Education—Dr. Carl H. King, Box 828, Salisbury; Youth Work—Alice Hobson, High Point College, High Point

Methodist Home for Children—Rev. Robert Nicks, Raleigh

The Children's Home—M. T. Lambeth, Winston-Salem

NORTH CAROLINA

## CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	Children's Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917 and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.50 a year. All subscriptions payable in advance.

THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.



# Second Notice!

Your subscription runs out at the  
end of this month

## Renew Now

and  
Miss No Issues

Send Check or Money Order for  
\$3.00

to

N. C. Christian Advocate  
Box 508  
Greensboro, N. C.

Name .....

Street or R.F.D. ....

Post Office .....

State ..... Amt. Sent \$ .....

Name of Church .....

Name of Charge .....

are candles placed on the altar? The two single candles—one on each side of the cross—symbolize the two natures of Our Lord, the human and the divine. These two candles should burn during Holy Communion. In most churches the candles are lighted for all services. The impressiveness of a worship service may be spoiled if the lighting is done in a careless manner. (I have actually seen people strike matches on the box, light candles, then stand in front of a worship setting while leading a service.) How much better it would be to have a boy trained as an acolyte, “server,” who would use a candlelighter. He should light the candles during the prelude and extinguish them after the benediction.

Dare I, a layman, discuss Holy Communion? Only to warn against carelessness and cheapness. The Discipline designates that the altar must be covered with “fair linen.” Is that a familiar term? The Bible references (Isaiah 54:11, Ezekiel 16:17 and Zechariah 3:5) show that “fair” means a special quality—prepared and kept for a special purpose.

The Holy Communion, the most sacred act of worship, draws us to Christ and brings us closer to fellow-Christians of all ages. All preparations should be done quietly and in a reverent manner. The Service should be unhurried and meditative. The trays containing the consecrated elements, symbols of our Lord’s flesh and blood given in sacrificial death, should be handled in a manner in keeping with the solemnity of the hour.

After the Communion Service the leftover bread and wine may be used for Communion for shut-ins. If not needed for this purpose, the bread should be scattered for the birds; the wine (grape-juice) may be consumed by the ministers and acolytes or poured on the ground. According to *Methodist Altars* the consecrated elements are never put back into containers and stored.

While Methodism is not dictatorial concerning details, our worship will be enriched when we take the necessary precautions against carelessness and study continually to show ourselves *Methodist Altars* I heartily recommend approved unto God. In addition to *Symbolism in the Evangelical Churches*, by Thomas Albert Stafford, *Within the Chancel*, by Stafford, and *Reality in Worship*, by Willard Sperry.

“The Lord is in His Holy Temple; Let all the earth keep silence before Him.”

receive messages from symbols, let us beware of cluttering and desecrating these reminders of the Holy Holies.

What warning shall we give concerning the cross which occupies the central place on the altar? First, avoid anything gaudy or cheaply ornate. Gilt paint to resemble a brass cross is bad! It is better to choose a plain, hand-carved cross that speaks of sincerity. Never place flowers or anything else in front of the cross, for the Cross is the most meaningful symbol of our faith, and nothing

make lovely arrangements when fresh flowers are out of season and very expensive. Wilted flowers should never be left in the chancel. Empty vases should not be left on the altar as they are not altar ornaments. For further help on “Flowers in the Church” I refer you to *Methodist Altars* by Arnette, Clark, and Stewart (Chapter 8).

Since the lighted candle is comparatively new in the Methodist Church, perhaps some suggestions concerning this symbol would not be amiss. Why



# EDITORIALS

## Shall We Give Up Christmas?

The day after Thanksgiving, Greensboro residents turned out to welcome the opening of the Christmas buying spree and to gape at the mile-long procession of floats and bands.

As we perched precariously on a car bumper, we looked in vain for a reference to the Babe of Bethlehem in all the garish and sometimes vulgar display. Not a single float depicted the manger scene.

But toward the end of the long line of advertising displays and the glorification of the American girl—and her papa's pocketbook—came a truck carrying a billboard with the picture of Jesus and the slogan, "Keep Christ in Christmas."

"Ah, at last," we said, and heaved a sigh. Christ had not been forgotten. But our pleasure was marred by the appearance of the next float which carried three figures wearing horror masks and advertising a blood-curdling movie which promised to out-dracula Dracula.

What has happened to Christmas? It is no longer the celebration of the Birthday of a King? Are we to give over the day to crass commercialism and pleasure-seeking?

It was because of a similar situation that England, in the time of the Puritans, gave up Christmas and forbade all celebrations of Jesus' birthday. Faced with the fact that the day had become nothing more than a time for pagan revelry, the Roundheads, as they were called, abolished the whole thing.

Will we, in time, be forced to do the same?

The answer is, of course, that such a thing could not possibly happen—the business interests wouldn't let it.

Meanwhile, serious questions are posed by some Christian students of church customs and liturgy. Would it not be well, they ask, if the churches would accept the fact that they have lost Christmas to the heathen, and concentrate upon the celebration of the Advent season with its two fold expression of faith in Christ as the Babe of Bethlehem and the Judge of all the world?

No one would be so rash as to denounce the keeping of Christmas, even with its modern accompaniment of commercial ballyhoo. We will sing songs about Santa Claus, give gifts to our children, send expensive greeting cards



(which usually bear no Christian sentiments), and court death and destruction on the highways littered with empty bottles and broken bodies.

But, perhaps, on the day of Jesus' birth, we may slip quietly into his House and say a prayer to the Man nobody knows. And when the choir sings the old songs of a simpler faith we hope to hear again the angels' song of peace on earth.

## Ministerial Scandal

We had no intention of mentioning the recent unsavory trial of a so-called Baptist minister and its resultant publicity, but *Charity and Children*, with its usual frank facing-up to all problems, brought the matter to our attention by an editorial which told of the shock which the story brought to those on the mission field, who read it as far away as Japan.

One thing we would point out: The convicted man was not the pastor of a "regular" Southern Baptist church and was not in connection with the Southern Baptist Convention. He was, at one time, but after some of the same sort of difficulty, he had left and established a church of his own. Thus the scandal should not lie at the door of the Baptists of North Carolina any more than at the door of all churches which have no way of supervising the activities of those who use their name without official affiliation.

As one prominent Baptist leader stated to the Editor, "The Baptist system of congregational independence puts the matter in the hands of the local church. Each local group has the power to ordain a minister and to discipline him. The Association cannot do this, under present system. And we are so convinced that independence is valuable to the Baptist heritage that we simply cannot take it away from the congregation."

To a Methodist it would seem an almost fatal defect. Yet the Baptist system of organization seems to meet the need of this growing denomination which, perhaps because of this very independence, is outstripping the Methodists in education, evangelism and political power. Baptists are democratic and it is this democracy which allows, and even assists, such loosely organized

splinter groups to proliferate and such "prima donna" type ministers to do as they please, as long as they can obtain a following.

The ADVOCATE would express sympathy for the cultured, fervent and Christian ministers and laymen who make up the Piedmont Baptist Association in this state. Their name has been smirched by this unfavorable publicity. But no thinking person will blame them for the actions of those who call themselves Baptists but owe no allegiance to the parent organization and do as they please.

## New Format Provides More News, Fewer Departments

At the suggestion of the Cabinets of the WNC and NC Conferences and with the co-operation of the Board of Publication, a major change has been inaugurated in the publication of material from the various boards and agencies in the two conferences. The ADVOCATE will now carry such material as soon as it is available and will not place it in departments. This will make it possible to print announcements of interest from these agencies much sooner than before.

A list of contributing editors is printed on page two of this issue. These editors are the former correspondents for the departments, and will continue to send in news and promotional material. In addition, such material will be welcomed from all agencies which have not had a special page.

Last week's issue was the first to be set up according to the new plan and the editors will welcome reader reaction. Another feature planned for the coming year is the printing of reports from each district under a special heading. District superintendents have been asked to appoint reporters, who will send in monthly news stories.

Material for the ADVOCATE subscription campaign is being mailed to all pastors and we are expecting a splendid response, as ministers and members rally to the support of the ADVOCATE in its 105th year of service.



A food manufacturer now boasts a prepared Friday meal for Catholics which offers a partially dehydrated casserole of spaghetti and "meat" guaranteed to pass inspection by the priest. Reason: The "meat" is made of soybeans.



# DEVOTIONAL

## The Best Christmas Story

BY RICHARD BRAUNSTEIN

Those who have read "Simplicissimus" recall his definition of Christmas: Why it is the birthday of Christ, and very child knows that."

Every child does know that, and at Christmas we are all children. Christmas is the time when we enthrone childhood—the child heart. Christianity, among many things, can be regarded as the great youth movement. It began with a babe, and it was continued on its glorious way by the enthusiasm and momentum of a young man, who has changed the thought of the world.

For three centuries after the birth of Christ the Christians never thought of celebrating His birthday. Good Friday, Easter, Pentecost, yes. But not Christmas. Why? Because those early followers lived under the shadow of the sword. Persecution was their portion. Death always loomed in the foreground. Assurance of immortality was the only thing that mattered. A birthday was not a thing to be commemorated. Getting out of the world was more to be desired than coming into it.

With better times came better thoughts. Or perhaps, we should say that with better thoughts came better times. The theme became "life" and that in abundance. Christ came into the world to take the hurt out of it. He came, not only to preach a beautiful gospel, but that we might have a beautiful gospel to preach and live.

There has always been a question about the precise date of the Nativity. This seemed to be of least importance. It is a fact, not a date, that we celebrate. Western civilization chooses December 25. Were we in Abyssinia or Armenia we would be expected to accept January 6. If we complied, that would be our way of comprehending Christmas.

Many matters foreign to the basic idea of Christmas have crept into the story. Legends and superstitions, strange rights and queer customs. A stream takes on the coloration of the terrain through which it flows, and it is the same with great ideas. They become contaminated en route. The jewel is lost in the setting, the water is hidden in the jar, the picture is spoiled by the frame. When we get into the heart of the Advent season, we will find the Tree of Life, the Living Water, the Picture of Redemption. Christmas, stripped of this and that, means Jesus Christ's conception of human life and thought. This conception has motivated all the creative arts. It has given us the

### AN ADVENT PRAYER

*O God, who hast taught us that the night is far spent and the day is at hand; grant that we may ever be found watching for the coming of thy Son; save us from undue love of the world that we may wait with patient hope for the day of the Lord, and so abide in Him, that when He shall appear we shall not be ashamed; through Jesus Christ our Lord.*

best that man has thought, said, written and done. Christmas, Christianity, and Civilization are synonymous.

Man's insatiable longings, his hopes and dreams, his reach and grope, his search and gesture, his memories and heartbreaks, his accomplishments and his frustrations are the warp and woof of the tapestry of Christmas. Some say it is not possible to write the old-time Christmas Story. That is to say not out of the stuff of today. The locale is gone. The atmosphere is lacking. Where are the scenes of yesteryear, doings down on the farm and folks going home for the holiday, bob sleds, snow piles, yule logs, Father's grace before meat and the shout of the children?

Now the roads are cleared, and the automobile takes us away from, rather than to, home. Gas heaters and gas logs takes the place of the old fireplace. We listen to the carols over the radio and TV. Gone now are what unthinking minds and careless tongues called "Hick Towns" and "Tall Timbers." Now the filling station looks like a Carnegie library, and the gnawed hitching post has turned into a gas tank. We bow to the inevitable which comes in the name of progress. No truer words were ever spoken than "The impossibility of encores."

This is not a plea for what some call "the good old times." They were not all good. But like all times they had some good in them. It is the goodness of all times we would perpetuate. Ideas and ideals that make men and women good citizens are part of every age. In the midst of transition there are some unchanging elements. Some things that are deathless. The family, parenthood, childhood, church, loyalty, heroism, honesty, are immortal. We may have discarded the method of the fathers, but we maintain the spirit of such elders who have fanned the flame and kept religion alive. Every age sends down some good Christmas stories. Not all

of life is rigged. Many programs and preachments are precisely and exactly what they claim to be. There are pulpits and voices that are authentic and authoritative, that are constantly ringing the changes on what took place when angels sang, shepherds traveled and wise men came bearing gifts.

In these noisy times let us remember that things were not much different when Christmas dawned. Highways then, as now were crowded. The road between Jerusalem and Bethlehem knew its traffic jams. Men wondered then as they do now about the high cost of living, taxation, and how to make both ends meet. People busy with their own concerns and problems, trivial to others, weighty to them. They were not wicked people, but careless and thoughtless. How slowly the world learns that it cannot live by bread alone! But, even as they fretted and fumed at life, a solution was found as Isaiah predicted. "He shall send them a Saviour and a great one." This Saviour was born in a stable, but as soon as he opened His eyes it ceased to be a stable. Somebody said, "If you want to send and idea out into the world wrap it up in a person." God in Christ, Christ in God, an idea with no geographical locale, but spiritually defined.

We sing, 'We've a Story to Tell to the nations', and so we have, the best Christmas Story. It is the story for all mankind, putting a halo on the brow of the ordinary, glorifying the commonplace. The church puts it faith in Christmas. With this faith it builds a new world out of new men and new women.

Some years ago "Time" magazine passed on to its readers the following story:

A perplexed little sixth-grader, Betty Mulligan, of Rockville, Md., wrote to the Washington Post: "We are studying the world. We would like to have some information on these topics: (1) how the world started, (2) how the world changed, (3) how the world actually is now, (4) our relationship to the world, (5) how we can best leave this world for others who follow us."

The "Post's" first answer, in its first edition was, "We can answer just one point: How the world is now. The answer is terrible." After a little consideration, however, the Post decided that their answer was terrible. The second edition ran a very different response: "All the answers are in the Bible, particularly in the story of Jesus. We do know one thing, the world is a beautiful place."

Yes, it's still a beautiful place, thanks to Christmas.



# Children and Christmas

By WESLEY G. BROGAN

As Christmas approaches Christian parents are very much concerned about ways in which they can make this a truly Christian observance. It is only by conscious effort on the part of parents and church school teachers that we can lead our children into the most meaningful experiences.

Parents may want to use *Christmas Worship in the Home*. This worship service for use in the home is available from the Department of the Christian Family, P.O. Box 871, Nashville 2, Tennessee. Price is 30 cents per dozen or \$2.00 per one hundred. The pupil's material which the children have brought home from church School this quarter is rich in materials to use in observance of Christmas. Parents should especially read the *Message To Parents*. This will give some suggestions for use of this material in the home.

## Books for Christmas

Many of us will be giving books as Christmas gifts to our children. This is an opportunity to help make more real to them the significance of Christmas. By carefully choosing these books we can add to their total Christian growth. Following is a list of books that will be helpful to your children. Many of these may be purchased from your local book store. All of them are available from the Methodist Publishing House, Fifth and Grace Streets, Richmond 16, Virginia.

### Nursery Children — 0-3 years

- "Stories to Begin On," by Rhoda Bacmeister, \$2.75
- "Jesus, the Little New Baby," Mary Edna Lloyd, \$1.00
- "God is Good," Mary Alice Jones, \$.15
- "God Planned It That Way," Carolyn Muller, \$1.00

### Kindergarten Children — 4 and 5 years

- "I Think of Jesus," by Kate Smallwood, \$.75
- "Friends of Jesus," by Mary Alice Jones, \$.15
- "My First Book About Jesus," by Mary Alice Jones, \$1.00
- "God Cares for Me," by Carolyn Muller Wolcott, \$1.25

- "My Bible Book," by Janie Walker, \$.75
- "Finger Fun," by Helen Wright Salisbury, \$2.50 (a collection of finger plays & songs & rhythms)

### Primary Children — 1, 2, and 3 grades

- "My Story Book About the Bible," by Mable Neidermeyer, \$1.25
- "Stories of Jesus," by Ethel L. Smither, \$1.50
- "Tell Me About Prayer," by Mary Alice Jones, \$.25
- "I Know Why We Give Thanks," by Mary Sue White, \$.60
- "Up Above and Down Below," by Irma E. Webber, \$1.75

- "Seasons," by Ild Ponderdorf, \$2.00 (a simple science book which explains the changing seasons)

### Junior Children — 4, 5, and 6 grades

- "Children of Light," by Katherine Wigmore Eyre, \$2.75
- "The Story of Joseph," by Joseph Sanger Lan, \$2.50

"John Wesley," by May McNeer and Lynd Ward; cloth, \$2.50; paper, \$1.25

"Topsy and the Circuit Rider," by Barnett Spratt, \$1.75

"The Story of the Church," by Walter Russell Bowie, \$2.95

"Bible Readings for Boys and Girls," \$3.00

"Neighbors in Space," by W. B. White, \$1.00 (An introduction to astronomy for boys and girls)

"In the Beginning," by Roger Pilkington, \$2.95 (Gives an explanation for boys and girls of creation in harmony with science and religion)

## Audio-Visual Resources

Audio Visuals for use in the Church School with the Christmas units are available from the Television, Radio and Film Commission, 2328 Derby Drive, Raleigh, N. C. In the event that they do not have your request on hand, they will be happy to secure it if there is sufficient time. The charge for this service is 25 cents for filmstrips without a record, plus cost of return postage.

For primary classes the following filmstrips are suggested: "The Song the Shepherds Heard," "Christmas Around the World," "The Star of the King."

The following filmstrips are suggested for use with Juniors: "How We Got Our Christmas Carols," "The Enrollment at Bethlehem," "Shepherds Out in the Fields," "Christmas Through the Ages."

Two 16mm films are available from the Methodist Publishing House. *The Brightest Night* is a 15 minute film. This is a story of how a family enjoys the Christmas Story as told by the father. The story is illustrated with creche figures suggesting possibly that the children retell the story with a creche of their own making. Rental, \$10.00. *Silent Night* is the story of the Christmas Carol. This film runs 12 minutes. Rental \$5.00.

## MSM Sponsors Model United Nations Assembly

A Model United Nations Assembly will be held at West Market Street Methodist Church, Greensboro, December 4-6, under the sponsorship of the Methodist Student Movement of North Carolina. This will be the third annual Assembly sponsored by the MSM in this state.

William B. Aycock, Chancellor of the University of North Carolina at Chapel Hill, will be the keynote speaker on Friday night. Several years ago Mr. Aycock accompanied Dr. Frank Graham of the United Nations to Kashmir in an effort to settle the crisis there. He has maintained his deep interest in the United Nations and will not be new at the task when he comes to address the students on this subject of international good will.

Saturday and Sunday will be spent in committee and plenary sessions to frame resolutions concerning the three topics up

for consideration at this Model U. N.: (1) Reunification of Germany; (2) the Tibetan and Laos Crises; and (3) the Control of Space. On Sunday morning the closing session will be held on the Greensboro College campus.

Miss Carolee Wood of Siler City, a Junior at Greensboro College, is serving as chairman of this year's Model U. N. Carolee is very interested in her social science courses at G. C. Last year she was selected as one of three students from North Carolina to attend the Christian Citizenship Seminar held each year in New York and Washington for college students under the sponsorship of the General Board of Missions of the Methodist Church. While in high school, Carolee served as Governor of the North Carolina Girls' State, in addition to being on the council of the MYF of the N. C. Conference. During this year's Model U. N., Carolee will serve as Secretary-General.

Working with Carolee on the planning committee are: Miss Martha Harrison of Woman's College, who is in charge of registration and housing; Miss Louella Kidd of Woman's College and Miss Betty Edmondson, of Greensboro College, members of the secretarial staff; Mr. Allen Windley of High Point College, rules of procedure chairman; Mr. Paul Reid of A. and T. College, chairman of pages; Miss Sandy Strope of Pfeiffer College, resolutions chairman; Miss Harriet Norton of Greensboro College, assistant to the general chairman; Mr. Joe Rhinehart of Pfeiffer College, who also attended the Christian Citizenship Seminar in New York and Washington last year, vice-chairman of the planning committee.

The Reverend R. Harold Hipps, Minister of Education of West Market Street Church, will lead folk dances of other nations as a feature of Saturday night's activities.

The presence of observers will be welcomed.

## Methodist Men's Hour On Winston Station

Clarence Shields, president of the Methodist Men's Club of Konnoak Hills Methodist Church in Winston-Salem, has announced that arrangements have been made with radio station WYFS-FM to broadcast the "Methodist Men's Hour," at 12:30 p.m., each Sunday afternoon, beginning December 6th (WYFS-FM is a Winston-Salem station). The program will be carried as a public service feature by the station.

The program is prepared by the General Board of Lay activities of the Methodist Church and features Dr. Charles Ray Goff, pastor of the Chicago Temple, as the speaker. The half-hour program is carried by over 281 radio stations in the U. S. The Methodist Men's organization has over 600,000 members in the U. S. and over 1,000 members in the Winston-Salem District of the Methodist Church.

♦ ♦ ♦

All that is necessary for evil to flourish is for good men to remain silent.—John Wesley.



# 'Christian Commando Campaign' Conducted in Pakistan

When you read the words "Christian Commando Campaign" which make up the title of this article your mind probably goes back several years to World War II and you begin to think of a group of soldiers going into enemy territory ahead of the main forces to pave the way for an offensive drive. But note the word "Christian," also. What does it all mean?

Here in Pakistan we have a program each year where several missionaries and Pakistani preachers are chosen to go into an area where no Christians live and there their work is to do missionary or evangelistic work. Those who go to these areas are pioneers in the sense that they are often the first Christians to preach in the villages. There are still many places in Pakistan where the gospel has never been preached. Only a few people in Azad (Pakistani Part), Kashmir, have heard the good news (in Urdu "Happy News") of Christ. Many villages on the frontier near Afghanistan have never heard the message. Many have never seen a Christian preacher or missionary in these areas. Yes, there are thousands and thousands of villages in which the Saving Knowledge of Christ has not been published.

I was chosen by our Annual Conference along with another missionary and two Pakistani preachers to go on this campaign. We went to an area that is close to the Indian border. This is an area where a large number of Hindus lived before the partition between India and Pakistan. During the riots many Hindus fled to India and many Muslims came to Pakistan. But many Hindus were left behind and in order to save their lives they embraced Islam and left the religion of Hinduism. As an example, very near to where we had pitched our tents a shrine was located where had once been a Hindu worship place, but now instead of a Hindu worship spot watched by a Hindu holy man, it is said to be the shrine of a "fictitious" Muslim saint. The man who was once a Hindu priest is now a Muslim holy man. This man is symbolic of the people of the area.

We arrived at our camping place after having passed through the flood areas where we saw devastation of land, life, and homes. Quite a horrible sight.

Water is both a curse and blessing here in sun-scorched Asia.

We arrived at the border railway station where the train stops and turns around. We were about thirty in all and soon we had our tents pitched and were ready for work. In the mornings we had prayer and Bible study, and discussed plans for our days' work. We then divided into teams going out in the four directions of the compass to all the villages we could reach on foot in a day. There was also one cycle team and this team went to the outlying places sometimes traveling 20-25 miles a day. The walking teams would often go 6-8 miles a day to the villages.

In the villages we would meet together at the village well and begin singing Christian songs. First, all the children came running and then the men and the women peeped at us over the walls. Then we told them why we had come . . . to tell them about Jesus Christ, the Great Prophet of God (People here revere Christ as a Prophet but not as Saviour). We used pictures to tell the Bible stories, and then we read from the scriptures and preached to them. Then we asked if they would like to see films at night. Always the answer was "yes." so at night we would go back and show slides with the use of a kerosene projector. Many of these people had never seen pictures on a screen (sheet) before.

Then we would be back at camp often at ten o'clock at midnight, after having crossed the fields, streams, and gullies by the light of the moon and lanterns.

There was a ready reception in all the villages except one where we were told not to preach. We were surprised, and our only answer is that many of these people who became Muslims from Hinduism in 1947-48 are really not Muslims. They know almost nothing about Islam. Many do not even know how to say their prayers.

To indicate how we were received, one of our young Methodist preachers was lost from our party and when we found him, he was in an army barracks on the border preaching to about 20 soldiers and their captain. These soldiers are Muslims, and are so isolated in their border work that they welcome any news and what better news can they hear than about Christ.

On another occasion two of our number were asked to preach to the school children in a village Muslim school. Surprising for a Muslim country! Yes, very, even for us . . . but there are many doors open for the spreading of the gospel in Pakistan.

The open doors are these:

1) Soldiers in the army who are away from home, family, and the rigid tradition of Islam.

2.) Border police who are isolated in lonely posts hungry for news . . . Good News.

3) Village people in areas once Hindu but now semi-Muslim.

4) The educated and intelligensia who are freeing themselves of tradition, binding custom and becoming secularized . . . As they have become more enamoured with Westernism, can we not present Christ to them? Does America not have more to give than guns and money . . .? What about Christ?

5) The students here who are entering a vacuum because Islam is not the answer to their needs. Is Christ their answer?

6) The young Moslim students who go to America for study, the businessmen, and the government workers. What a wonderful opportunity you have to demonstrate and to tell them of the Christian faith.

Yes, the doors are open and we praise God for the wonderful opportunity we have in this land. Christian commando work is necessary here and every place where Christ is not known.

MAX LOWDERMILK

4 Civil Lines, Khanewal,  
West Pakistan

## Greensboro Church Has Pastoral Counselor

Grace Church, Greensboro, announced that the Rev. Robert H. Love, an ordained minister of the NC Conference who holds a certificate in pastoral counseling from Duke Medical Center, has opened an office in the church building.

Mr. Love will have special relationship with the church, but will conduct a counseling service for all who are in need of advice.

It is thought that this is the first time that such a counseling service has been offered by a North Carolina church.

♦ ♦ ♦

"Seldom does a brakeman become an engineer—on the railroad or in the Church."



William Warren Rivers, son of Mr. and Mrs. Julian M. Rivers of Charlotte, has been elected a representative of the Candler School of Theology to the Emory University Senate.

The Editor was the guest speaker at the Thanksgiving service held in Trinity Church, Greensboro last week, at the invitation of the pastor, the Rev. Roy C. Putnam.

Members of the Ten Dollar Club in the N. C. Conference received their second call this year to help in establishing two new churches, one at Fayetteville and the other in Riegelwood.

Sunset Park Methodist Church, Wilmington, will observe Homecoming Day at the 11:00 o'clock hour Sunday, December 13. The Rev. O. Kelly Ingram, who was the first pastor of the church, will bring the morning message. Miss Mary Nichols, who worked with the church in its beginning, will also be present and take part. On Sunday, Nov. 22, 27 new members were received into the church, and the Thanksgiving offering amounted to \$946. The Rev. S. J. Starnes is the present pastor.

N. C. Conference Journals are being mailed to pastors this week and should be in the hands of all the pastors very soon.

The Rev. Alexander Harper, an ordained Methodist minister who was formerly a member of the N. C. Conference and a Navy Chaplain, has been received into the ministry of the Congregational Churches in the United Church of Christ. Mr. Harper has been studying at Yale University, where he will receive his M.A. in June, and served the First Church of Christ in East Haddam before he was called to his present pastorate in the Trumbull Congregational Church. Mr. Harper was graduated from the Yale University Divinity School in 1950 and served as pastor of the Weaverville Methodist Church before entering the chaplaincy during the Korean war. He had maintained his standing as a Methodist minister during the past five years, while serving Congregational churches.

Marvin Church recognized years of membership recently when red roses were given to Mr. Ira Shamel, Mrs. Shamel (his mother), and Mr. C. C. Armfield in honor of their years of service, says the Rev. Harold R. Pruyn. Mr. Shamel has been a member for fifty years; his mother for seventy and her nephew, Mr. Armfield, sixty years.

A junior choir of 19 young people has been formed at Eureka Church and made its first appearance at the Sunday evening service on Nov. 22. The pastor, the Rev. R. A. McLean, is the sponsor; Mrs. Stanley Yelvington and Miss Margaret McLean are the directors.

Members of the WSCS of Asbury Church, near Lincolnton, recently held open house in the newly painted and remodeled parsonage. One of the unexpected features of the occasion, at least to the pastor, was an old fashioned "pounding" for the Rev. and Mrs. Grady N. Dulin, who writes the Editor that such happenings still occur and that he has had one each year for more than six years.

Reports to the Quarterly Conference at Rich Square recently showed an increase of eight in the membership of the MYF. A Junior Fellowship is planned and a Youth Choir organized. The WSCS increased its membership and activity. A lot valued at \$1,500 has been given

## Carolina Briefs

for a new parsonage; all indebtedness has been paid and the budget is up to date; and office equipment installed. The pastor, the Rev. Vance A. Lewis, has made 223 calls in homes, 43 in hospitals; and has attended 21 out-of-town meetings.

More than \$100,000 has been raised for the building fund at First Church, High Point, according to the bulletin.

Myers Park Church, Charlotte, was host to the 76 high school seniors and coaches from North and South Carolina who participated in the annual Shrine Bowl football game on Nov. 28. This was the first time that these players have attended services in a body during their stay in Charlotte. Charlotte Shriners also attended the service. The pastor, Dr. Wilson Weldon, is chaplain of Oasis Temple, which sponsors the game.

Devon Park Church, Wilmington, was, by typographical error, given a new and strange name in a recent issue of the Advocate. (Where we got "Revlon," no one can imagine. Perhaps it was an echo from the TV Quiz scandal.) At any rate, Devon Park is planning to build additional classrooms and a nursery, and held a fund-raising barbecue on Nov. 20, netting \$126.00.

Zion Church, Richfield Charge, will move into their new church on Dec. 13, and all former members and pastors are invited to be present, according to the pastor, the Rev. George W. Clay. The work on the building was started last March and much of it was done by members of the congregation.

Core Creek Church, Beaufort Circuit, climaxed its "Lord's Acre—Lord's Hour" project with a Harvest Festival and supper, at which time the members evaluated the program for the year and held a service of dedication, led by the pastor, the Rev. James Smith.

"It is one thing to be a Christian and another to be an intelligent Christian," said the Rev. Leslie L. Parrish, minister of the Rosemary Church, Roanoke Rapids, recently, as he called attention to the need for renewals of the subscriptions to the N. C. Christian Advocate.

The Commission on Education of Centenary Church, Winston-Salem, recently approved plans for a new education building which will provide better facilities for the children of this great church.

Zebulon Church began its fourth consecutive month of broadcasting each Sunday morning over WETC on Nov. 29. According to the management of the station, the sermons of the Rev. William Quick are being heard by a potential audience of 20,000 each Sunday . . . This church is one of the first to begin its Advocate campaign and they are hoping to send the church paper into every home.

Mrs. Lena Porter, who has spent 33 years as a teacher in the Kindergarten department of Asbury Church, Durham, was honored by special mention in the bulletin of Nov. 29.

Fairfield Church, organized in 1850, has only 45 members, but has recently built two rooms for the church school addition in one week, then decided to brick-veneer the structure. To date, this small congregation has spent over \$5,000 since June and is now planning to buy a new heating system and pews. The church is on the New Salem-Fields Charge and is served by the Rev. W. R. Doser. Dr. E. C. Few, Gastonia district superintendent, delivered the sermon at the special service marking the opening of the new facilities.

In thirty years, Scotland Neck church has increased its membership from 186 to 256, the value of the church building, from \$10,000 to \$79,000, and total amount raised, from \$3,068 to \$21,290. This congregation is now completing a new church building valued at \$175,000.

We note in some church bulletins announcements concerning articles lost and found in churches. Interestingly enough, they range from Bibles to pocket-books, but no one has yet reported the loss of a set of false teeth.

(Editor's Note: We found a set on the back bench of Trinity Church, Miami, one Sunday. No doubt the sermon produced open-mouthed admiration!)

The Editor was guest preacher at the homecoming service at Ingold Church on Nov. 29. This small church of 75 members has one of the most attractive sanctuaries in the state and its choir rates with the best. The pastor and many of the members of the local Baptist church joined with the Methodists in the service and the dinner which followed.

The Committee on Religious Literature of University Methodist Church, Chapel Hill, headed by Mr. L. R. Wilson, recently provided church members with a carefully selected list of religious books and periodicals with prices and information as to where they might be obtained. All of them could be bought from the Methodist Publishing House, Richmond, Va.

Gifts of cash have been made to the Young People's Department of St. Paul Church, Goldsboro, in memory of the late Mrs. C. G. Smith, and green altar cloths have been given by other friends as a token of their remembrance.

Five members of Rehobeth Church, Greensboro, were given suitably inscribed copies of the New Testament and Psalms last Sunday morning when the church observed Loyalty Day. The five persons, all women, had been members of Rehobeth since before 1900.

Odell Memorial Church, Bessemer City, set a record on a recent Wednesday evening when 144 persons out of a resident membership of 250 showed up for the midweek service. This was the culmination of ten weeks of such services and the average attendance over this period was 138. Following the service on the last night of the series, the pastor, the Rev. G. C. Starr, and his family were surprised by a "pounding."

Several church bulletins copied the article "I Must Go Christmas Shopping" from the pages of this paper.

The Rev. William Arthur Scherer, formerly of the Methodist Home in Charlotte, is now living at Biscayne Methodist Home, Miami, Fla. His address is 3227 Biscayne Boulevard. His move to Florida was occasioned by an attack of arthritis which he hopes will be mitigated by the Florida climate.



# Where Are They Now?

At Christmas time many Methodists like to send cards or presents to former pastors who have retired. In order to make this possible, we are printing the names and addresses of all retired ministers in the North Carolina and Western North Carolina Conferences.

It would be wonderful if this Christmas would bring to these men hundreds of greeting cards and letters from former parishioners.

Go down the list and write those cards and letters now!

## North Carolina Conference

Barnes, A. S., 3 Maiden Lane, Raleigh  
 Benson, W. C., Wallace  
 Boone, J. J., 923 Eighth St., Durham  
 Bradley, J. W., Rt. 6, Blue Ridge Road Raleigh  
 Brandenburg, F. B., Box 147, Laurinburg  
 Brown, W. H., Jackson Springs  
 Cade, W. A., 1609 Iredell Dr., Raleigh  
 Chambers, M. R., 1115 Eighth St., Durham  
 Clarke, E. A., Yanceyville  
 Clegg, E. R., R. F. D. Pittsboro  
 Cline, John, Carthage  
 Cowan, E. G., Sr., Rt. 1, Box 88A, Pittsboro  
 Cranford, J. D., 1303 N. Church St., Burlington  
 Culbreth, Frank, Rt. 2, Box 37, Fayetteville  
 Dawson, W. L., Rt. 3, Laurinburg  
 Dimmette, J. W., Box 212, Cary  
 Dodd, E. D., Fuquay Springs  
 Durham, E. C., 1316 Mordecai Dr., Raleigh  
 Duval, K. A., 1004 Buchanan Blvd., Durham  
 Earnhardt, D. E., 2610 Duke Homestead Rd., Durham  
 Elliott, W. F., 218 Hilton Ave., McCall Apts., Murphy  
 Ewing, H. C., 100 Deweese Ave., Rockingham  
 Farrar, W. G., Rt. 4, Raleigh  
 Fields, P. H., 1400 Spring Garden St., Greensboro  
 Fitts, R. N., 207 Grove St., Oxford  
 Fletcher, M. O., Washington  
 Glass, H. I., Lake Junaluska  
 Guthrie, C. W., Wanchese  
 Hall, E. M., 415 Morrison St., Raleigh  
 Hall, L. M., 1008 W. Knox St., Durham  
 Harmon, J. C., 710 Hinsdale St., Raleigh  
 Hayman, L. D., Southport  
 Hendricks, Harris L., St. David St., Tarboro  
 Herbert, J. E., Rt. 2, Glenn Heights, Chapel Hill  
 Hethcox, R. L., Clayton  
 Hillman E. L., 816 Buchanan Blvd., Durham  
 Hoyle, J. W., 2347 Huron St., Durham  
 Hurley, B. T., Box 652, Red Springs  
 Hurley, J. Bascom, Apex  
 Lance, H. E., 2916 Guess Rd., Durham  
 Lee, T. W., 811 Onslow St., Durham  
 Long, J. O., Apex  
 Love, F. S., 1805 Wilshire Ave., Raleigh  
 Lowe, W. G., Aurora  
 Lowry, D. F., Pembroke  
 Lowry, F. R., Pembroke  
 Loy, W. L., Rowland  
 Maness, E. C., Fuquay Springs  
 Maness, Paul R., 204 Hamilton St., Roanoke Rapids  
 Maness, W. L., Siler City, Rt. 1, Box 2A  
 Martin, W. C., Clayton  
 Melton, O. C., Clinton  
 Merritt, B. O., Cary  
 Munns, R. F., 2104 Pelham Rd., Raleigh  
 Myers, H. E., 141 Pinecrest Rd., Durham  
 McLamb, McD., c/o E. D. McLamb, Rt. 2, Rockingham  
 McRae, W. V., Lake Junaluska  
 Newton, R. Z., Cameron St., Burlington  
 Noblitt, F. B., Rt. 2, Marion  
 Phipps, W. T., 901 Clarence St., Durham  
 Poole, I. T., 1302 N. Duke St., Durham  
 Porter, H. B., 1810 Avondale Dr., Durham  
 Richmond, I. S., 1211 Virginia Ave., Kinston  
 Rogers, C. T., 917 St. David St., Tarboro  
 Russell, J. A., Box 327, Troy  
 Self, M. Y., Box 252, Littleton  
 Sharpe, D. M., 1004 Urban Ave., Durham  
 Slaughter E. B., 810 Lancaster St., Durham  
 Smith, J. L., Rt. 2, Box 134 C, Kannapolis  
 Spence, H. E., 3629 Hope Valley Rd., Durham  
 Starling, G. B., Kenly  
 Surratt, H. F., 2229 Omah Ave., Durham  
 Tharpe, J. A., Rt. 1, Box 783, Salisbury  
 Thrift, C. T., 406 Bon Air Ave., Durham  
 Underwood, W. J., Bonlee  
 Vaughan, W. N., 2812 Kenmore Rd., Richmond, Va.

Vickery, R. L., Rt. 7, Box 43, Hamlet  
 Walton, A. J., c/o J. G. Walton 1908 Grand Ave., Nashville 4, Tenn.  
 Williams, B. M., Effland

## Western North Carolina Conference

Olin P. Ader, P. O. Box 9217, Charlotte  
 W. T. Albright, 105 Muirs Chapel Rd., Greensboro  
 H. G. Allen, 414 Summit Ave., Statesville  
 C. R. Allison, Rt. 3, Box 257, Concord  
 J. H. Armbrust, Star Rt. 2, Myrtle Beach, S. C.  
 Z. V. Arthur, Box 148, Hot Springs  
 E. M. Avett, Mocksville  
 J. A. Baldwin, 201 Middleton Dr., Charlotte  
 E. L. Ballard, 1808 Friendly Rd., Greensboro  
 J. M. Barber, Rt. 5, Morganton  
 A. R. Bell, 1214 Southerland Rd., Raleigh  
 J. R. Bowman, Rt. 1, Summerfield  
 S. J. Brawley, Rt. 2, Yadkinville  
 J. L. A. Bumgarner, Moravian Falls  
 Ambrose Burgess, Rt. 1, Elizabeth City  
 J. A. Burgess, Rt. 1, Burlington  
 D. E. Camak, Greer, S. C.  
 Homer Casto, Box 151, Weaverville  
 Clovis G. Chappell, Waverly, Tenn.  
 M. L. Chappell, Rt. 2, Tyner  
 Elmer T. Clark, Lake Junaluska  
 G. W. Clay, China Grove  
 G. B. Clemmer, 1025 Deepwood Ct. Winston-Salem  
 E. O. Cole, P. O. Box 9217, Charlotte  
 Gilbert R. Combs, Box 186, Walkertown  
 J. W. Combs, Rt. 3, Lincolnton  
 Earl A. Cook, Rt. 1, Midland  
 J. C. Cornette, P. O. Box 9217, Charlotte  
 John R. Crew, Jr., Mount Holly  
 T. V. Crouse, Stokesdale  
 B. A. Culp, 2730 Glenn Ave., Winston-Salem  
 W. B. Davis, 710 N. Main St., Salisbury  
 A. B. Dennis, 200 Montford Ave., Asheville  
 D. H. Dennis, Rt. 6, Statesville  
 A. G. Dixon, 513 Alleghany Ave., Towson 4, Md.  
 F. O. Dryman, 3420 Shamrock Dr., Charlotte, 5  
 Lacy T. Edens, Rowland  
 W. F. Elliot, 218 McCall Apts., Murphy  
 G. B. Ferree, Rt. 4, Asheboro  
 G. W. Fink, Rt. 4, Gladstone Rd., Mocksville  
 J. B. Fitzgerald, Mocksville  
 J. W. Fitzgerald, Rt. 11, Box 20, Charlotte  
 E. W. Fox, 245 N. Race St., Statesville  
 H. C. Freeman 15 Reeves St., Weaverville  
 J. A. Fry, 1402 McDonald St., Monroe  
 J. C. Gentry, 148 West End Blvd., Winston-Salem  
 G. C. Graham, Rt. 3, Bakersville  
 J. H. Green, Rt. 3, 1105 Bevard Rd., Asheville  
 J. M. Green, Rt. 3, Yadkinville  
 J. W. Groce, 811 E. Homestead Ave., High Point  
 T. A. Groce, 11 Tampa Ave., Asheville  
 T. W. Hager, 137 N. Magnolia St., Mooresville  
 E. J. Harbison, Rt. 3, Box 66-A, Concord  
 W. R. Harris, 190 23rd St. NW, Hickory  
 L. B. Hayes, Franklin  
 M. W. Heckard, P. O. Box 9217, Charlotte  
 J. S. Hiatt, Elkin  
 J. E. B. Houser Stockton Rd., Weaverville  
 Roy T. Houts, Sr., Rt. 3, New Market, Tenn.  
 G. I. Humphreys 1403 NW 10th Ave., Gainesville, Fla.  
 T. B. Huneycutt, Forest City  
 R. A. Hunter, 2131 W. Polo Rd., Winston-Salem  
 J. L. Ingram, 908 Liberty Dr. Ext., Thomasville  
 H. L. Isley, Rt. 6, Burlington  
 W. A. Jenkins, 225 Magnolia St., Winston-Salem  
 Brooks Jerome, Stanfield  
 S. W. Johnson, 215 S. Church St., Gastonia  
 O. J. Jones, 1970 Georgia Ave., Winston-Salem  
 Roy P. Jones, Rt. 1, Creston  
 J. C. Keever, P. O. Box 9217, Charlotte  
 A. C. Kennedy, Old Fort  
 E. L. Kirk, 101 S. Germantown Rd., Chattanooga, Tenn.  
 C. S. Kirkpatrick, 2624 Fairfield Ave., Greensboro  
 K. H. Koestline, 2152 Burnice Dr., Glen Ellen Est. Clearwater, Fla.  
 A. L. Latham, P. O. Box 9217, Charlotte  
 R. M. Laughlin, Rt. 6, Box 564, Greensboro  
 M. E. Leftwich, Rt. 2, Shelby  
 A. W. Lynch, 303 Richland St., Waynesville  
 W. E. Mewborn, c/o John D. Smith, Whitemire Street, Brevard  
 Ebenezer Myers, 210 Vance St., Lenoir  
 S. M. Needham, Pfafftown  
 C. O. Newell, Lake Junaluska  
 N. S. Ogburn, 1227 E. Worthington Ave., Charlotte  
 R. L. Ownbey, P. O. Box 9217, Charlotte  
 R. J. Parker, 2531 Palm Dr., Tampa 9, Fla.  
 W. H. Pless, 25 Herron Ave., W. Asheville  
 Y. D. Poole, 752 N. Miller Ave., Statesville  
 Hubert L. Powell, Rt. 1, Mill Spring  
 W. M. Rathburn, Rt. 2, Woody's Motel, Waynesville

A. P. Ratledge, Box 335, Thomasville  
 Paul R. Rayle, 1703 Cobb St., Greensboro  
 Ida S. Rhinehart, Gdn. for Rev. D. H. Rhinehart, Rt. 1, Springfield, Virginia  
 C. E. Ridge, Rt. 4, Lexington  
 H. H. Robins, 1106 Lane St., Kannapolis  
 W. A. Rollins, Lincolnton  
 G. T. Rowe, 150 Pinecrest Rd., Durham  
 C. E. Rozzelle, 1018 S. Hawthorne Rd. Winston-Salem  
 P. L. Shore, Sr., 769 Percy St., Greensboro  
 J. R. Short, Rt. 3, Matthews  
 C. A. Smith, Rt. 4, Murphy  
 J. L. Smith, Rt. 2, Box 134C, Kannapolis  
 J. N. Spencer, Rt. 2, Newton  
 E. H. Spencer, Rt. 2, Newton  
 L. C. Stevens 46 West St., Asheville  
 S. A. Stewart, 607 N. Vineyard, Mesa, Arizona  
 M. B. Stokes, Box 135, Crescent Beach, S. C.  
 F. J. Stough, Rt. 2, High Point  
 R. C. Stubbins, Effland  
 C. F. Tate, Rt. 2, Ellenboro  
 A. Wade Thompson, Rt. 2, Candler  
 L. D. Thompson, 402-A Addison Apts., Charlotte  
 W. B. Thompson, 1802 Cotton Grove Rd., Lexington 5  
 J. H. Trolinger, 805 N. Main St., Randleman  
 J. L. Trolinger, 1610 Country Club Rd., Reidsville  
 J. W. Vestal, 12 Vance Circle, Lexington  
 R. E. Ward, Tobaccoville  
 R. D. Ware, 44 School Road, Asheville  
 H. M. Wellman, 273 Euclid Ave., Statesville  
 W. B. West, 103 Norwood Ave., Asheville  
 C. M. White, Box 124, Candler  
 E. C. Widenhouse, 1202 Sunset Dr., Greensboro  
 T. R. Wolfe, Stoneville

## With Other Editors

## Ministerial Recruitment

The serious shortage of ministers has led to a vigorous emphasis on the need for a strong recruitment program. At the same time this has given rise to questionable methods of recruitment. In our anxiety to secure ministers to fill empty pulpits there has been a tendency to mold young men into a ministerial vocational type so as to meet the external qualifications without having the necessary internal motivations. It is still necessary that a minister feel *called* to the ministry. He must have a conviction about becoming a minister or he will be nothing more than a professional organizational director. That the church is the organization he directs, will not make his work any more Christian than if he were running a glue factory *unless he feels under conviction to preach for Christ sake.*

The modern stress upon the need for running the machinery of the church also tends to attract the organization-type youth who likes running organizations but has little if any sense of mission. Organization laymen who are successful in operating businesses are inclined to measure a minister's value by their own rules of success. Consequently we are in danger of getting a breed of ministers typed by the success standards of the world but lacking those characteristics that meet Christ's requirements. In sounding a warning along this line Jay R. Calhoun, director of ministerial services of the United Christian Missionary Society, says "we've had too many people in the ministry who have been molded into this vocational shape by well-meaning parents or enthusiastic pastors."

Although the need for ministers is critical, there is nothing to be gained and much to be lost if we recruit youth who lack the proper motivation and a sense of call. Whatever one may say about the ministry, it still is a unique profession having a religious flavor that sets it apart. To lose sight of this fact is to risk the church's future.—*Michigan Christian Advocate.*



# THE FINANCES OF LAKE JUNALUSKA

By JAMES W. FOWLER, Supt.

The Southeastern Jurisdiction of the Methodist Church has in the Lake Junaluska Assembly a property which is worth two and quarter million dollars, according to the auditor's conservative report. Against this there is no mortgage, nor can there be under the terms of its holding.

In recent years very great improvements have been made, among them being the new Lambuth Inn Annex, Junaluska Apartments, children's building, Kern Youth Center, Edwin L. Jones Cafeteria, and the new youth lodges.

These cost around a million dollars.

The Memorial Chapel was built without Assembly funds at a cost of \$100,000, the World Methodist Building, now undergoing enlargement, and its artistic and literary treasures are worth twice as much; the latter of course, serves the Assembly although it is the property of the World Methodist Council.

It is easy to be seen, therefore, that the real value of Lake Junaluska in financial terms is far greater than the auditor's estimate.

To erect these new buildings it has been necessary to pledge a part of the income in something like \$200,000. This is not however, regarded as an encumbrance, or at least only nominally so, because it is self-liquidating and actually creates a capital asset.

For example, the Junaluska Apartments have already repaid their cost of \$300,000 and now produce an annual return of \$20,000. The Lambuth Inn pledge has been reduced from \$287,000 to \$50,000 in three years and will be paid in full during the current fiscal year. And thus it is with most of the others.

The main financial problem is in connection with the operating expenses. While the Assembly stays within its budget, its annual income is inadequate in view of the opportunity, and the need is always pressing. The income from all sources last year was around \$275,000, and expenditures were \$15,000 less, but very many sacrifices had to be made and services were curtailed at nearly every point. As in the case of many other religious institutions, the inability to meet urgent demands and fulfill great opportunities is at times almost heart-breaking.

The trustees and their committees have spent days in analyzing the Assem-

bly's needs and trying to devise methods of meeting them. At the present time, some of the 45-year-old structures on the lake front are being removed and a new building will be erected to house under one roof the tea room, the various shops, the book store and other facilities. The dam is being strengthened. Enlarged parking space is being provided. The Lake Shore drive is being widened for safety and convenience.

Other needs are equally pressing but most of the necessity will be placed on the planning board for future action—not too-future, it is hoped.

The Lake itself must be saved, for the silt of nearly half a century has accumulated to an extent that threatens its existence and makes dredging imperative—and expensive.

Provision must be made for the entertainment of Methodist groups which have out-of-season meetings. Some of these, including the Council of Bishops, have met at Gatinsburg, Blue Ridge, and Montreat—our neighbors—but could not meet at Lake Junaluska because winter facilities are not available.

The noble old landmark, Terrace Hotel, is hopelessly outmoded and must be replaced by a modern structure as soon as possible. Additional lodges and motel-type accommodations must be provided for the increasing stream of Methodist people who come from all over the country to visit this best-known and best loved of all our assemblies. These will be for the most part of the self-liquidating type, but large sums will be needed to initiate them; and they have been laid out in an eight-year plan by the trustees.

This is our task at Lake Junaluska. It will be worth far more than it costs—so much more that the finances must be arranged in any circumstances.

No Methodist can look at the thousands of young people that crowd Shackford hall and the Kern Youth Center, the other thousands who visit and study in the World Methodist Building, the children who romp on the playground and enjoy and profit from the children's building, and the other multitudes who seek inspiration and information in the classrooms and the Stuart Auditorium—no right-thinking Christian who appreciates the meaning of all this would want to withhold anything that

would enhance and enlarge the service to God and man which is rendered by this unique institution of the Southeastern Jurisdiction.

## Methodists Raise Standards For Clergy Education

NASHVILLE, TENN.—More than 82 per cent of the persons who became full-fledged ministers of The Methodist Church during the 1958-59 conference year had seminary degrees. This was the highest percentage ever for the denomination.

The announcement was made by the Rev. Dr. J. Richard Spann, Nashville, director of in-service training, Department of Ministerial Education, Methodist Board of Education.

Dr. Spann said that during the year 723 ministers with Bachelor of Divinity degrees from seminaries were received in full connection by Methodist annual conferences in the United States. Less than 18 per cent (175) were received into full connection who had met requirements through the denomination's courses of study for non-seminary persons.

Of the ministers received into full connection the previous conference year 1957-58, a little over 69 per cent were seminary graduates.

"Since Methodist unification 20 years ago, the percentage of seminary graduates received into full connection has increased tremendously," said Dr. Spann. "This indicates that Methodist churches today have much better prepared ministers than in the past."

## Pastors Offered Training In Prison System

New York.—Clergymen may now receive clinical pastoral training in the federal prison system under terms of a unique agreement reached by the U. S. Bureau of Prisons and the Department of Pastoral Services of the National Council of Churches.

The arrangement was worked out by Dr. James V. Bennett, director of the Bureau of Prisons with the Chairman of the department, the Rev. Carl R. Plack, secretary for Chaplaincy Services of the National Lutheran Council. The Rev. Mark Shedron is Executive Director of the department, a unit of the National Council's Division of Christian Life and Work.

"The meaning of the agreement," Mr. Shedron said, "is that the Bureau of Prisons has recognized the need for more intensive clinical pastoral training for chaplains and for the rehabilitation of inmates within the prison system. This training is in addition to the ecclesiastical background required of every clergyman assigned to these positions. In this program, the churches will be involved for the first time in selection of clergymen to receive this training."

Training will be done in residence at Lewisburg Federal Penitentiary in Pennsylvania. Internees may choose one to four quarters of work (three to twelve months), and will be paid by the Bureau of Prisons at the rate of \$4,040 a year.



# Baseball and Believing

By HERMAN HELMS

(Reprinted from *Charlotte Observer* of May 23, 1959)

I don't know why I'm writing about him now except that it's baseball season and spring. If a man doesn't believe when nature's all dressed up like this, he's never going to believe. And baseball and believing were two things close to the soul of the Preacher, the Rev. Calvin Leonard, pastor of Bradley Memorial Methodist Church, Gastonia, N. C.

Wherever he goes, he's sure to have himself a little ball team and a church with few empty seats on Sunday. When he was preaching at St. John's Methodist, they had to build a new and larger sanctuary. The old one wouldn't hold the people who came to hear this young, vibrant man.

He coached a Little League team, the Seven-Up club composed of kids from the Oakhurst section, and it was a big winner season after season. Casey Stengel never bossed his brood with more wisdom. He played it professional-like even in the Little League, and it was intriguing to see the solid performances he got out of his small fellows, who were so new to the game.

I always suspected that this baseball coaching was just a sneaky way the Preacher had of getting close to the boys so that he could plant the seed of faith in them while they were young and susceptible. He confessed that there was some truth in it. "I've got to preach wherever I am," he said.

He had a pretty little way of putting it to the boys. "First base is only the starting point on the right road of life," he would say. "Try hard to make it, but don't stop there. Keep going until you come to the last base. That's home plate and home plate is Heaven."

He buzzed around town in a little sports car. The Preacher was as modern as stereophonic sound, the jet engine and the split level home. He'd load the kids and the bats and the balls and the dogs into that little car and light out for the ball field late every afternoon.

He was a sport. Once they turned off the busy streets and started up the little dirt road leading to the field, the Preacher would sorta gun the motor. And the balls and bats and dogs would bound around while the kids cheered him.

But nobody ever reported to the ball park. It was strict orders that the meeting place was the church yard—another sneaky way the Preacher had of keeping the close association between baseball and believing.

Once in a while during a workout, he'd grab the bat and hit a few. It was a grand moment. The kids couldn't have been more excited if it had been Joe DiMaggio. The Preacher had quite a reputation as a hitter.

He was an established star in the softball ranks here, and to opposing pitchers, he was a devil when he had that bat in his hands. One season he won the city batting title with an unbelievable average of better than .600.

The story was told that he turned down many professional baseball offers, which was not surprising. He had a faith

as long as the rainbow, and like he said, "I have to preach."

I always felt if the music had the right beat the Preacher could do the best soft-shoe in town. And I doubt that there is any body of water deep enough to protect the fish if the Preacher set out to hook him. He was a fine competitor, a pearl of humanity.

He meddled some in other people's lives, and I suspect that there are some in town who are eternally grateful that he did. Once I was sitting in his office and a youngster rushed in with tears pouring like rain from his eyes. There was trouble at home.

The Preacher did not hesitate a moment. He returned a short while later, calm and serene. "It's all right," he said softly. "They'll be in church Sunday. We can solve their problems."

Like I said, I don't know why I'm writing about him now except that it's baseball season and spring. And he keeps coming back this time of year like a song or a memory which is too pleasant to forget.

## NEW LIFE FOR MRS. IM SOON JAE

By R. A. TORREY, JR.

*Taejon, Korea*

One bomb destroyed the home and entire family of Mrs. Im Soon Jae. She survived with her leg and most of her teeth gone. Three months after the tragedy she gave birth to a little girl. Some five years later with her little girl tagging after her she hobbled into Taejon Amputee Clinic as pitifully forlorn a spectacle as one could find. She had been educated in girlhood and despite her desperate struggle as an amputee woman to feed and clothe herself and child she still showed intelligence and self-respect.

At the Amputee Rehabilitation Center she found Christian love and care, food, clothing, a new leg, a complete set of teeth, and training in weaving. Finally she was ready to leave and try to rebuild her life as a self-respecting and self-supporting woman.

From special gifts she was helped to start a simple business. From relief clothing she and her little girl were outfitted and given bedding. Materials were provided for the construction of a humble shelter to house them. At Christmas time Im Soon Jae had found

a church home and was baptized. All went well for many months and the little girl was placed in a primary school. Then the carelessness of a neighbor started another of the refugee horrors—fire! It was near midnight and the flames rushed through the tinder-like shelters so fast Im Soon Jae and her little girl were fortunate to escape with their lives.

Sorrow upon sorrow seems to dog the lives of so many of these tragic survivors of war. Again this unfortunate soul turned to the friends at the Taejon Vocational Training Center. A few days before several special gifts had come from American friends, small amounts in themselves, but sufficient to build a new shelter. Another gift of two blankets from a friend through "Care" was God's replacement for burned bedding and a recently arrived "Care" food parcel would supplement their little rice for some days while a new start is being made.

Filled with gratitude and renewed hope Mrs. Im has returned to Pusan to make a new start and to tell her friends and neighbors what the Saviour has done for her.



# They're Undernourished!

by HENRY M. BULLOCK

Editor Church School Publications

The Gospel of John records an important conversation between Jesus and Peter.

"When they had finished breakfast, Jesus said to Simon Peter, 'Simon, son of John, do you love me more than these?' He said to him, 'Yes, Lord; you know that I love you.' He said to him, 'Feed my lambs.' A second time he said to him, 'Simon, son of John, do you love me?' He said to him, 'Yes, Lord; you know that I love you.' He said to him, 'Tend my sheep.' He said to him the third time, 'Simon, son of John, do you love me?' Peter was grieved because he said to him the third time, 'Do you love me?' And he said to him, 'Lord, you know everything; you know that I love you.' Jesus said to him, 'Feed my sheep.'"  
—John 21:15-17

Christ is saying that real love for Him must be shown by tender care of His lambs and sheep. As I read this passage, I remember that many adult church school workers are so busy with the Christian nurture of children and youth that they do not receive an adult diet of spiritual food. No one is feeding the sheep who feed the lambs!

There is a worker with children who studies faithfully the Bible and church-school material to help with the spiritual needs of three-year-olds—but she has no regular spiritual food for her own adult needs.

There is a worker who studies diligently to share with youth a living, growing faith in Christ—but who seldom studies the Bible to hear God's word for himself.

There is a superintendent, a church-school secretary, or even a pastor—so preoccupied with "running the school" or feeding the lambs that nobody feeds him.

May I suggest two ways to help such workers?

First, let the church school provide all workers with one of our adult lesson publications, such as the handy and attractive pocket-size *Epworth Notes*, in addition to any pupil and teacher materials for the age group he teaches, or in addition to *The Church School*, which should go to all general officers, the pastor, and the department superintendents.

*Epworth Notes* (already popular with many adult classes) has a page-a-day

development of International Lessons for adults. It's small enough to go in a lady's purse or a man's coat or shirt pocket. Thus the adult officers and workers with younger classes will receive spiritual food as they work to feed the lambs of the flock—the milk of the gospel to the babes and the meat to the more mature.

Second, let the commission on education of every church arrange for the pastor or some other qualified person to teach a leadership education class every year or some part of the Bible, personal Christian living, Christian doctrine, or some such meaty spiritual food for all adult workers of the school. Write the executive secretary of your conference board or write to our Department of Leadership Education, Box 871, Nashville, Tennessee, for the folder *How to Have a Leadership Class in Your Church* (744B) which tells how to go about organizing and conducting such classes.

## Rural Minister Featured in Newspaper Article

The Rev. William Everett Eason, pastor of Asbury, Wharton and Wares Chapel churches, was featured in a recent issue of the Washington (N. C.) *Daily News*, as Editor Tom Spencer paid tribute to his work.

The article told of the progress of the three churches, progress for which Mr. Eason takes no credit, says Spencer.

Asbury Church, the largest on the circuit, was founded in 1877 and recently its members have completed a new education building valued at \$18,500, bought a new organ and renovated the sanctuary, built new pews painted the interior and put down new carpet.

A new \$10,000 education building has been completed at Wharton Church, and a heating system installed. Night attendance has increased from an average of 25 to an average of 65.

At Ware's Chapel the congregation has built an education building valued at \$12,500 and purchased a new organ. Here, too, the evening attendance has more than doubled. This church, in 1958, rented a 40-acre farm and netted \$4,121 on its operation for the year.

"This forward progress," wrote the editor of the *Daily News*, "is typical of that being made in many rural churches and bespeaks a deep religious interest of members and usual leadership by the ministers who serve them."

## Methodists to Observe 175th Anniversary

Nashville, Tenn.—Many Methodist churches in the United States are expected to celebrate the 175th anniversary of the organization of the Methodist Church in America December 27 to January 3.

Three special days will be emphasized in the observance—Student Recognition Day, Sunday, December 27; New Year's Eve; and Covenant Sunday, January 3.

On the annual Student Recognition Day, Methodism's ministry to its college students will be discussed. An 175th anniversary feature will be a play about the development of Methodist higher education in this country. Entitled "The New Frontier," it is by Kermit Hunter and was written at the request of the Methodist Board of Education here.

On New Year's Eve, many Methodists will see the old year out and the new one in while using John Wesley's watch-night service. Others will use a new watch-night service prepared for the 175th anniversary under the auspices of the Methodist Board of Evangelism here.

On January 3, Methodists participating in the observance will "renew their covenant with God" using a special service of worship commemorating the 175th anniversary.

In addition, it is expected that some churches will have special programs for Wednesday and Sunday nights, and that church schools, Methodist Youth Fellowships, and other church organizations will commemorate the event. The Methodist Board of Education has prepared a program, "Again Pioneers," for use in Sunday school and Methodist Sunday Evening Fellowships.

Some churches are expected to follow up the observance with study classes on Methodist history.

The Methodist Church in America was organized in a "Christmas Conference" of young preachers in 1784 in Baltimore.

The 175th anniversary celebration in Methodist churches was called for by the Council of Bishops of The Methodist Church, which also recommended a special observance that will be held in Baltimore.

Promotion of the celebration is being done by a committee of Methodist leaders, and 175th anniversary materials have been prepared by the Methodist boards of education and evangelism and others.

## Thomasville Church Offering Totals \$2,533

One of the largest offerings in the history of Trinity Church, Thomasville was received on Nov. 22 when the congregation observed Thanksgiving Sunday, with an offering of \$2,533 for the building fund.

According to the pastor, the Rev. A. A. Ferguson, the church has recently bought a seven-acre tract at the corner of Liberty Drive and Welborn Street and the offering will go toward retiring the debt on this property.

The congregation hopes to liquidate the remaining \$2,800 debt on the lot during the next six months.



# Thanksgiving Is a Way of Life

By W. W. REID

One can search the wisdom-writings of Confucius—and his was a wisdom that set a civilization for a great segment of humanity—and find scarcely any recognition of a place for *thankfulness* in the everyday life of a man. Patience, and gentleness, and humility, and harmony are characteristics of Confucius' "moral man," but there is little of *thanksgiving* expressed—and none to any higher power upon whom man is dependent. There is similarly no emphasis upon *thankfulness* in the other non-Christian religions of mankind—not even much emphasis in Islam which has some roots in the Old Testament.

The recognition of *thankfulness* as an abstract religious virtue came into the world with the growth and development of the religion of the Hebrew people. The Book of Psalms is largely a volume of songs of thankfulness—songs in which man acknowledges his dependence upon the will and the justice and the righteousness of a Supreme Being—the Lord God, Jehovah—and bursts forth in praise, rejoicing, and the giving of thanks. Now, I am sure, *thankfulness* is a God-given attribute of the human spirit, and was "in man" from the beginning, but it was only among these Hebrew religionists that it was "isolated" as a virtue, and nurtured as one of the finest fruits of men made in the image of God.

Jesus Christ still further ennobled *thanksgiving* as one of the great virtues of mankind: "He took the cup and gave thanks"; "when He had given thanks, He distributed . . ."; "Father, I thank thee that thou hast heard me." And Paul and the disciples lifted the idea of *thankfulness* to its present high place in the Christian virtues. There is scarcely a chapter in the Acts or in the Epistles that does not in some way give some expression of thanks to God. The early church (as ours today) had the knowledge of Christ and had the "indwelling of the Holy Spirit" in addition to all that had been made known of God in Old Testament times; and for this salvation and enrichment men ceased not to give thanks at all times and in all places.

But true *thanksgiving* is not a mere matter of verbal acknowledgment, or of some formal ascription of praise, or of some beautiful song of rejoicing because of "benefits received." True thankfulness is an *acknowledgment* of a debt received from the Divine Source, plus an effort to

help repay that indebtedness through service directed toward doing the will of God upon earth. That "doing of God's will" can be achieved largely by sharing with all men everywhere the gifts—physical and spiritual—which God has placed under our control *but not necessarily for our sole and selfish consumption*. The truly thankful Christian is a Christian sharing with all mankind.

The truly thankful Christian, like Paul of old, centers his life and his religion in thankfulness; he acknowledges a debt to a Power higher and greater than himself; and he tries, in some small way, to pay that debt by sharing. The sharing is of goods and of spirit. *Thankfulness* becomes a way of life. A poet (unfortunately unknown to me) gives us a glimpse into some of God's daily gifts which Christians should recognize—and share:

"Five thousand breathless dawns all new;  
Five thousand flowers fresh in dew;  
Five thousand sunsets wrapped in gold;  
One million snowflakes served ice cold;  
Five quiet friends; one baby's love;  
One white mad sea with clouds above;  
One hundred music-haunted dreams  
Of moon-drenched roads and hurrying streams,  
Of prophesying winds and trees,  
Of silent stars and browsing bees;  
One June night in a fragrant wood;  
One heart that loved and understood:  
I wondered, when I waked at day,  
How—how in God's name—I could pay!"

What would *you* add to these "debts for thankfulness"—and how would you pay?

## Fifteen Methodist Missionaries Honored in Korea

Among fifteen Methodist missionaries who were among sixty honored by the Korean Government October 8 at a public ceremony in Seoul, marking the seventy-fifth anniversary of the beginning of Protestant work in Korea, were two who are claimed by North Carolina.

Sponsored by the Public Information Department of the Government, the ceremony was held in the Young Nok Presbyterian Church, the largest church in Korea. More than 500 persons, including most of the 400 Protestant missionaries now serving in Korea, attended. Others included Korean government officials and church leaders. Each of the sixty missionaries received a citation in recognition of "an outstanding contribution to the furtherance of the gospel and to the material and spiritual development of Korea."

Among those receiving citations for thirty

years or more of service was Mrs. Euline Smith Weems of *Hamlet, N. C.* Mrs. Weems has done evangelistic work in Songdo and other places since 1925. Her specialty has been going into remote and difficult rural sections of the country to preach, visit, distribute Bibles and in other ways make a Christian witness. She has also been field treasurer of the Woman's Division of Christian Service and in recent years has been active in Christian literacy and literature work on or near the 38th parallel. She is a graduate of the North Carolina Woman's College at Greensboro (bachelor of arts) and of Scarritt College, Nashville, Tenn. (master of arts).

Among those honored whose parents or grandparents were missionaries was the Rev. Dr. Charles D. Stokes. Dr. Stokes is the son of the Rev. Marion B. Stokes of Conway, S. C., missionary of the Methodist Church to Korea for many years. Dr. Stokes, who has been in Korea since 1948, has taught at the Methodist Training School for pastors and Bible women in Taejon and has done evangelistic work and refugee rehabilitation. He is a graduate of Asbury College, Wilmore, Ky. (bachelor of arts and bachelor of theology) and of Yale University, New Haven, Conn. (doctor of philosophy).

## Former Publishing House Employee Dies

George David Stephenson was born in Wake County, near Raleigh, N. C., November 1, 1881, the son of William Hill Stephenson and Mary Catherine Pegram Stephenson. He attended the public schools and Draughan's Business College of Nashville, Tennessee. On November 1, 1911, he married Miss Dora Hornaday in Burlington, N. C., and came to Richmond, Va., early in 1912 as head bookkeeper for the new Methodist Publishing House. He and his bride joined Centenary Methodist Church, remaining a faithful member until his death. He served several years as steward and secretary of the Sunday school. He retired last June 30 from a position with the accounting department of the State of Virginia, after seventeen years service. He died suddenly October 6 in a Richmond hospital and was buried October 9 in Riverview Cemetery, Richmond. The Rev. Earl S. Tyson, assistant pastor of Centenary Church, and the Rev. James W. Smith, uastor in Fredericksburg, officiated at the funeral, and co-workers of the State Department served as pallbearers. He, who "walked humbly with his God," leaves a wife and three daughters, a brother and five sisters, and seven grandchildren to mourn their loss, his gain.

♦ ♦ ♦

## Church Secretary Available

The Rev. Robert N. Knight suggests that any church desiring the services of a church secretary write to him and he will furnish the name of a well-qualified young woman, who has had a one-year commercial course at Louisburg College, six years as an assistant bookkeeper and secretary for a hospital and four years in the same position with a hardware firm. Address Mr. Knight at Gatesville, N. C.





# Boys and Girls

ELIZABETH WHISNER, Editor



## "I Want . . ."

BY TATIANA DUBARD

"What is Christmas?" I asked a little boy who is just seven. His answer was what you would expect any seven-year-old to give: "It's Santa Claus, and candy and nuts and a Christmas tree decorated all pretty; and I hope Santa brings me all the things I want. I want . . ."

I interrupted him by turning to an older girl, twelve or thirteen: "And what does Christmas mean to you, dear?" She was a bit confused, and then answered me hesitantly: "Well, I guess Christmas carols, all the programs we have in school and church, the gifts, and all the good things to eat, and . . . I want . . ."

Here I turned to an older girl, fifteen or sixteen, and asked her: "My dear, what does Christmas mean to you?" She turned pink in her surprise, as looking me straight in the eye, she answered: "Seeing the boy I like (he will be home for Christmas, you know), and of course, decorating the Christmas tree, and going caroling; and I'm all excited wondering if I'm going to get all the things I want."

Going home that evening, I thought of all these answers, and decided to see what my own children thought about Christmas. Walking into the house, I perched on the arm of a chair and turning to them, asked point-blank "Children, what does Christmas mean to you?"

They looked at me as if I had gone crazy, and then answered together: "Oh, Mama, you know what Christmas means to us. Doesn't it mean the same to everyone? A Christmas tree, and presents, and . . . Oh, Mommie, I haven't written to Santa Claus yet." (This from my little Timmie). "And, Mama, did I give you my list of things I want?" (This from my middle-sized Jane). "And Mama, when are you going to bake the fruit cake? I'm so tired of shelling nuts. Please don't wait too long, cause you know how it is. There will be so much to do, and we have to think about decorating . . ." (This from my oldest daughter, Helen).

For a moment I closed my eyes, and my heart felt heavy. Then and there I decided something—something very definite and very important.

"Children," I said enthusiastically, "what do you say we have a *real* Christmas this year?" They looked at me in

astonishment, but before anyone could say a word, I continued: "Of course we will have a Christmas tree, but we're going to decorate it with things we make ourselves. And all the things that we give this year we will make ourselves: cookies and candy and hand-made things. Certainly you will receive some gifts, but do not expect too much. And we are going to see the sick people in our neighborhood, and take something to them to cheer them up and make them feel better, and perhaps sing Christmas carols for them, and . . ."

I was interrupted with hugs and exclamations, and the children were dancing around me, falling all over each other in their excitement. There were

## OUR PRAYER

*Dear Father, with Thy healing hands,  
Make sick folk well, we pray;  
Bless doctors, nurses, and families  
Who care for them each day. Amen.*

cries of "Oh, Mama, how wonderful! Oh, we've wanted to do this for so long! Let's light the fire on Christmas Eve, and let Papa read to us the story of the Birth of Christ. Let's put up the Manger Scene where we can see it when Papa reads. And we can decorate tiny Christmas trees with all sorts of cookies and candy and take them to the sick! Please, Mama, can we—may we—do this ourselves?"

The children were hugging each other, laughing and singing snatches of Christmas carols. I felt tears come to my eyes, realizing how much, in previous years, my children had missed of the good, old-fashioned joy of a true Christmas. And when Christmas came, it seemed there was more happiness than our small house could hold—more than we had ever known before.

## The Story of "Silent Night"

It was December 23, 1818, in a tiny mountain village in Austria. The night was cold and clear, and a heavenly canopy of stars stretched over a peaceful earth as far as the eye could see.

Father Joseph Mohr, a young parish priest, was walking home thoughtfully. He looked down at the twinkling lights

of the village and bright stars above. Tomorrow at midnight the village and the Christian world would reverently observe the greatest birth—the birth that took place that holy night so long ago.

How sad, the young priest thought, that the church organ was broken and the musical program for the holiday services had been cancelled. Franz Gruber, the organist, had suggested they find a simple melody that could be sung to the accompaniment of a guitar. Give him the words, he'd said, and he would compose the music. Give him the words . . . and there would be music.

As he thought of birth and life, and looked down upon the sleepy, starlit village, somehow Father Mohr found the words—words which sang the praises of the Holy Infant, born so humbly and quietly on that Night of Nights.

Thus came the famous "Silent Night, Holy Night." Franz Gruber, true to his word, set Father Mohr's words to music that will endure till the end of time. A group of Tirolean singers brought the song to our country around the middle of the nineteenth century. Madam Schumann-Heink, who came to America in 1898, selected the song as one of her favorites, and it was her glorious voice that we were privileged to here by radio each Christmas Eve for many years.

And again "Silent Night" will ring out from millions of voices on this Christmas Eve.

## THE GLORY OF THE STARS

*The glory of the noonday sun,  
My dear, is not for you;  
And the lovely moon's glory  
Is for so very few.  
But ah, the friendly little stars  
That twinkle in the night.  
The glory that is theirs, my dear,  
Might be for you—it might!*

BY SOPHIE ROWE

## BIBLE QUIZ

Are these statistics true or false?

1. The word "Palestine" is not mentioned in the Bible. . . . .
2. John the Baptist worked miracles. . . .
3. James and Jude, who wrote the epistles bearing their names, were brothers of Jesus. . . . .
4. Jonah said, "If I perish, I perish." . . . .
5. Faith was the one prerequisite of all Jesus' miracles. . . . .

## Answers to Last Week's Quiz

1. N. T.—Acts 5:34 and 22:3
2. N. T.—Luke 5:1-6
3. O. T.—Esther 2:15
4. N. T.—Acts 5:1-5
5. O. T.—Genesis 29:31-32



No Partiality With God

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Acts 9:32 through 11:18  
Lesson Scripture: Acts 11:1-18

There is no partiality with God. This is one of the hardest lessons men have to learn. Somehow, many of us seem to feel we are God's favorite people. This was the way the members of the Jerusalem church felt. That is why they criticized Peter for having fellowship with Gentiles. The line in the hymn says "For the love of God is broader than the measure of man's mind." And it is; only we find it so hard to believe. We so often feel that God must share our prejudices!

Our background Scripture centers about the experience of Peter in the house of the Gentile, Cornelius. Here we read about an entire family who was brought into the Christian fellowship. Evidently St. Luke thought this a most important event for he gives the entire ninth chapter of Acts to it, and then it is repeated in the tenth chapter. The material suggested for our special thought, however, is from Acts 11, where Peter relates his experience to the brethren in Jerusalem. His account of his emancipation from prejudice is one of the most dramatic scenes in the New Testament. It is one that has deep significance for Christians today. Let us examine it a bit more closely.

God rebuked Peter for his narrow-mindedness through the use of a dream. In it he heard God's voice saying "What God has cleansed you must not call common." Having had the dream, Peter was ready to go with the men who had come and requested him to accompany them to the house of Cornelius in Caesarea. This meant a trip of some thirty miles from Joppa. Cornelius was waiting for them when they arrived and had invited in relatives and friends to meet Peter and to hear his message. The way had been carefully prepared, evidently, for there was a warm response to Peter's proclamation, and Cornelius and his entire household decided to cast in their lot with the Christians.

Peter's defense of his liberal attitude before the conservatives in the Jerusalem church was so convincing that we are told (see verse 18) "they glorified God, saying 'then to the Gentiles also God has granted repentance unto life.'" We wish they had all continued to believe this but elsewhere we read that certain ones of them made trouble for Paul in the churches he founded (see Galatians 2:11-14). But at any rate a breach had been made in the wall of opposition and exclusiveness. The evidence continued to multiply that the good news was not to be the exclusive possession of the Jews. The time came when it was clearly recognized that the synagogue was not necessarily the door to the church. Or, to put it another way, a Gentile did not first have to embrace Judaism before he could become a member of the Christian community.

In re-viewing the significance of this Scripture a number of truths suggest themselves to our minds. First, group loyalty (which is a good thing) may sometimes blind us to the values in other groups. It was an intense group loyalty that helped the disciples of Jesus remain faithful to him under opposition from their fellow citizens in Jerusalem. But, in its extreme form, it prevented them at first from recognizing God's concern for the non-Jews. It has been said that "the chosen people are the people who have chosen to accept God and to live in his way."

Another thing we notice is that religion has the power to broaden men's minds. Paul was a man who had been fortunate enough to meet and know people outside his group. It was not hard for him to recognize the worth of Gentiles. Peter, on the other hand, was a Palestinian Jew who perhaps never went beyond his native hills. But his vision of a God who knows no partiality helped him to overcome his provincial, narrow outlook.

Finally, we see in this lesson an emphasis that is greatly needed today. Our world has shrunk to a mere neighborhood. It remains for religion to help make it a brotherhood. In former times we could afford prejudice and race hatred because of our isolation. The time may be near when we have to choose between giving up our narrowness or giving up our life.

Book Reviews

Books For Christmas Giving

No better present for those who can read (and like to) can be found than a good book. Despite the fears of some that Americans are rapidly becoming illiterate, the number of books published each year continues to increase, and, with notable exceptions, the quality shows signs of improvement. Suggested here are some of the latest offerings in religious book fare:

For the Sunday School scholar (adult) or teacher, there is the *International Lesson Annual*, edited by Charles M. Laymon, which is published by Abingdon. Five years old now, this annual deserves the publisher's sub-title of "A Comprehensive Commentary." It is just that, and each year's edition becomes more and more interesting and valuable. A new feature is the subject index which makes it possible to check, at a glance, "what the Annual has to say on such subjects as prayer, hope, faith, love, and the cross." (And of course, many other such subjects.) By keeping each yearly volume and using the indexes, the reader may, in time, have in his possession an excellent commentary on the entire Scriptures. The price is \$2.95, and it may be ordered from The Methodist Publishing House or bought in most bookstores.

For the same class of readers is the *Douglass Sunday School Lessons* by Earl Douglass, published by Macmillan. (\$3.25) A smaller book than the Annual, it still contains more pages and thus sells for more money. Some readers will prefer the time-honored format of this book, which, if our memory serves, has been little changed since the days when it was prepared by Dr. Snowden. Others will like it because it is written by one man and this saves the reader the bother of reconciling some differences of attitude on the part of a number of writers. The emphasis is theologically conservative.

*Mighty Men of God*, by Clark W. Hunt, has the sub-title, "With a Good Word For Cain." The author, a Methodist pastor, writes engagingly on characters of the Old Testament. Obviously the product of a sermon series, this small book would serve as an introduction to Bible biography for a layman, or a "sermon-starter" for a pas-

tor. Abingdon published it, and the price is \$2.50.

"An anthology with comment," is the pithy description by H. Richard Neibuhr in his foreword to *In His Likeness* by G. McLeod Bryan (John Knox Press, \$3.00). The book is just that—selections from the writings of 40 men and women who have tried to live in "imitation of Christ." A brief biographical and explanatory sketch precedes each of the samples, which begin with Saint Ignatius and end, some 200 pages later, with Phillippe Vernier. A valuable book for those who would study the lives of real saints.

John A. Redhead is pastor of the great First Presbyterian Church in Greensboro, but, through the medium of television, radio and books, he has become known to many who never heard of this city. His latest book, *Putting Your Faith To Work*, is a series of talks, some of which were given over the airwaves (if we remember correctly) in answer to questions which people ask—questions such as: "How can I make my faith work? How can I learn to grow up? How can I get rid of resentment? How can I be really free?" The style is informal, though not chatty, and the book merits the large sale that it will undoubtedly have. Abingdon Press (Methodist), with its usual ability to find talent in other denominations, is the publisher and the book sells for \$2. — R. P. M.

◆ ◆ ◆

"When I am tempted to lose patience today, I will remember Christ's patience with me."—Wilfred Wade

McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

1st Reader	\$2.25	4th Reader	\$3.25
2nd Reader	\$2.50	5th Reader	\$3.50
3rd Reader	\$2.75	6th Reader	\$3.75

Old Authors, Dept. NC-12, Rowan, Iowa

Quality Church Windows since 1906

HIGH POINT  
GLASS & DECORATIVE CO.  
A. W. Klemme, Pres. & Mgr.  
Box 101 High Point, N. C.

Brevard College

Owned by Western North Carolina Conference  
offers  
Business Music Liberal Arts  
Pre-professional Pre-engineering Co-educational  
Fully accredited  
EMMETT K. McLARTY, President  
Brevard, N. C.

CHURCH FURNITURE

WRITE FOR *free* CONSULTATION  
DESIGNING ESTIMATES CATALOG

**Ossit**  
CORP. OF VIRGINIA  
BLUEFIELD, VA.



# Too Wide to Cross

By R. P. MARSHALL



Two little girls, bound for the wide-open spaces of the vacant lot nextdoor, ready for big-game hunting with bow and arrow, paused before a trickling stream which ran down the side of the street. The photographer, happening along at the right time, wondered if they were thinking about the young man who went out west from a big city and found everything all out of proportion.

The story goes that one morning he got up and looked out of the window toward Laramie mountain. "Think I'll hike over there before breakfast," he said. He started out without telling where he was going, and late that evening a party of rescuers found him worn and weary, standing on the banks of a shallow little trickle of water, five miles from the ranch.

"What's the matter?" they asked. "Why don't you step over it?"

"Oh no," said the disillusioned dude, "You don't catch me that way again. If it's big as that mountain was far away, I'd drown, sure as shooting."

Too many of us get discouraged by the disproportions of life. We find out, to our sorrow, that there are no pots of gold at the end of the rainbow and we stop looking at rainbows. We learn that the things that we thought were so easy are so difficult, and we give up trying to do things that we could easily accomplish. Because we can't become saints like Paul, we accept our failure and submit to being only sinners.

When I was a boy in a little country town we often laughed at Mr. George who fancied himself a poet. Anyone could have told him, and many of them did, that he couldn't write verse. But he only smiled and kept on writing. He never sold any, and it was only out of pity that the local editor printed a few of his effusions. But, as I look back on those days, I realize that Mr. George was one of the few happy people that I ever knew. He never gave up trying. When he died, someone remarked that maybe now he'd get some expert help on his hobby.

Come to think of it, perhaps he did.

I knew another man who wanted to be a good man, a real Christian. He had a few besetting sins which tripped him up occasionally, and he was deeply ashamed of them. Every Sunday afternoon he came to Class Meeting with a report on how he was making out. Sometimes it was good and sometimes he had to admit that "the Devil got the upper hand." But time went on and he gained in self-control and faith. He lived to learn and learned to live, by trying.

## Keep Looking Up

*If you are climbing very high,  
Keep looking up, my friend,  
Or else you need not question why  
You reach a sudden end;  
Just keep the goal of life in sight,  
And look not down with fear,  
For swift will be the downward flight  
As certain end comes near.*

*The climber never finds the top,  
Who unto life is true;  
He's never satisfied to stop  
Until his life is through:  
He's happy on the upward way,  
In fact, his work is fun—  
Thinking of service every day,  
And not on fame he's won.*

—ERNEST C. DURHAM



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

DEC 18 1959

DURHAM, N. C.

December 17, 1959

Volume 104

Number 50

DUKE UNIVERSITY  
LIBRARY  
N C  
DEC 18 1959

—Photo by Ewing Galloway

## Tidings of Great Joy

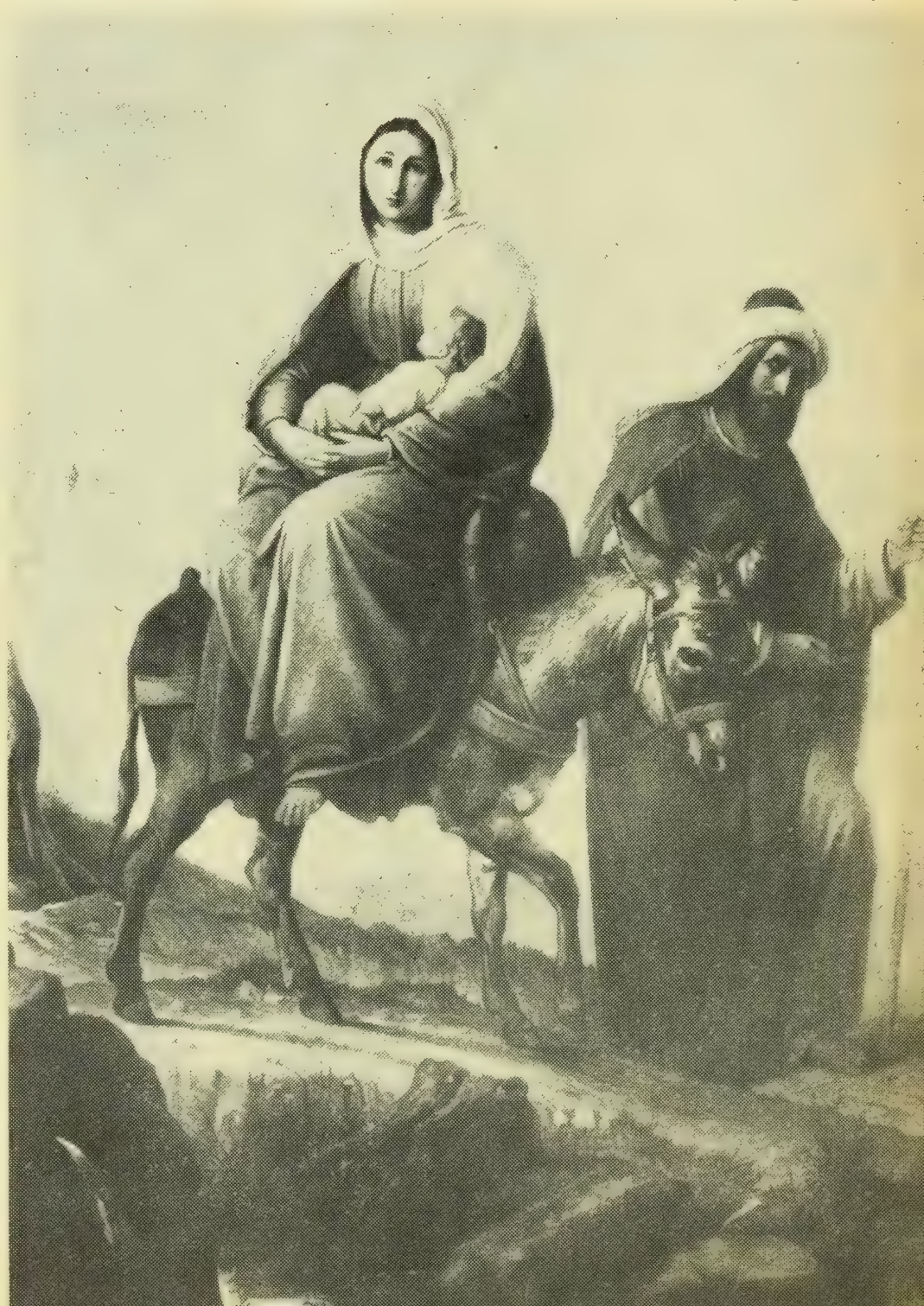
When Christ was born in Bethlehem  
An angel fair and bright  
Appeared to shepherds in the field  
Who kept their flocks by night,  
And brought a message filled with cheer  
That none had ever heard—  
Glad tidings of the Savior's birth  
Foretold in God's true Word.

Across the centuries ere He came  
Men longed for that good day,  
That they might see Him who would  
come  
To take their sins away;  
Therefore the anxious hearts of men  
Were filled with joy untold  
When tidings of His Holy birth  
Stirred people young and old.

The Christ who came from Heaven's  
throne  
And blessed the people then,  
Is still in spirit on the earth  
To save the souls of men;  
And as we think of Bethlehem,  
The manger and the hay,  
We lift our hearts in worship now  
As shepherds did that day.

The blessed fact that Jesus came  
Makes nations still rejoice,  
And by our hymns and songs of praise  
We lift a gladsome voice;  
For nothing cheers our hearts so much  
And homes throughout the earth,  
And brings us peace that is so sweet,  
As Jesus' wondrous birth.

REV. WALTER E. ISENHOUR  
Taylorsville, N. C.





## Letters to the Editor . . .

### Anybody Else?

Dear Editor:

Through the kindness of a friend (who puts the *ADVOCATE* in my mail box each Sunday on her way to church), I have read your paper regularly for the past three years. In the last issue you stated that the circulation was down to 15,000, so I'm sending in my subscription and that of a friend, as I am ashamed to think how long I have been enjoying it for nothing.

I am sure our Methodist people would double your paper's circulation if it was brought to their attention.

Thank you for all the good and helpful things I have received. I especially like the Devotions.

BLANCHE COMBS

Vilas, N. C.

### She Likes Us

Dear Editor:

I want to say that I enjoy the *ADVOCATE* so very much. It helps me solve my problems and it makes me a better Christian. I do wish more of our church people would take it.

MRS. C. N. DURHAM

Pleasant Garden, N. C.

So do we.—*Editor*

### An Encouraging Note

Dear Editor:

I do miss getting the *ADVOCATE* regularly, as I always look forward to its weekly visits with pleasure. It contains so much inspiration and is a source of spiritual enrichment . . . I enjoy reading "In Passing" very much.

LUCY PAGE

Yanceyville, N. C.

And there are those who say that the *ADVOCATE* shouldn't try to be a religious paper, only a news and promotion leaflet!—*Editor*

### Fifty Years a Reader

Dear Editor:

My reading of the *ADVOCATE* began about fifty years ago when it was published on East Gaston St. (Greensboro), and it has continued, with possibly a short break, since then. The paper was then run by Mr. Blair, who was always putting his best efforts toward making it pay its expenses and a little more interesting to its

readers. If there ever was a surplus dollar, he used it to improve the *ADVOCATE*.

I enjoy the *ADVOCATE*, and one of the most interesting things is "In Passing," which I never miss.

A. H. NANCE

Asheville, N. C.

We have the old files of the paper during those years you mention and find them most interesting reading.—*Editor*

### From An Old Friend

Dear Editor:

I want to renew my subscription to your fine paper. I have taken it for *many, many* years . . . I like the Editor's page, "In Passing" very much. I knew the Plyler brothers. They were fine men.

MRS. W. T. WILLIAMS

Burlington, N. C.

### Another Long-time Reader

Dear Editor:

I am sending a check for payment for another year of the *ADVOCATE*. I've read the *ADVOCATE* since I was a child, first in my childhood home and then as long as I had a home of my own (47 years) and have been reading it in my daughter's home for 14 years. I want to continue reading it as long as I live. I am eighty-three years old.

MRS. D. H. HERITAGE

New Bern, N. C.

♦ ♦ ♦

## Senior Summer Activities Planning Committees Meet

The Senior Workshop Planning Committee of the Western North Carolina Conference met at the First Methodist Church of Salisbury on Saturday, November 28, to plan next summer's workshop.

Plans were made by the committee for a Senior Officers' Workshop to be held at Lake Junaluska next June 27-July 2. The purpose of the Workshop will be to train local MYF officers in their responsibilities in the Methodist Youth Fellowship. The theme selected for the Workshop is—"The Way of Christ—For All of Life." Each local church will be allowed to send two Senior Methodist Youth Fellowship officers (including either the president or vice-president) until the workshop is filled. All delegates must be either 15, 16 or 17 years of age, except in instances where older youth are serving as officers in the local MYF. Maximum attendance of around 300 youth is expected.

The Senior Assembly Planning Committee met at First Church, Salisbury, on Saturday, December 5, to plan next summer's assembly.

The committee planned a Senior Christian Assembly to be held at Lake Junaluska next July 4-9. The purpose of the assembly is to challenge youth toward a greater awareness of Christian concern in areas of citizenship; to guide youth in acquiring a Christian conscience in facing social issues; and to help youth strengthen personal convictions in confronting social, ethical and religious issues through experiences in high school, church and Methodist Youth Fellowship.

The theme for the assembly is—"Social Issues and Christian Action." It will be developed through platform addresses, discussion groups, Christian action groups, platform programs, etc. Each local church will be allowed to send two Senior Methodist Youth Fellowship delegates (including the chairman of Christian citizenship if possible) who are interested in social issues facing youth—until the assembly is filled. Interested older youth will also be registered and will not count against a church's quota. A maximum attendance of 300 is expected.

## Marion District Youth Rally

A District Youth Rally for the Methodist Youth of the Marion District was held at the First Methodist Church, Forest City, on Sunday evening, November 22. Realizing the world is ever changing and great demands are being made upon young people, the theme of the Rally was "Wake Up—Face Up." Nearly 500 youth and their adult leaders registered for the rally.

The high moment of the evening was during the hour of worship at 7:30 p.m. The Rev. Harold M. Robinson, of Salisbury challenged the young people using the topic: "Give God a Chance."

The Marion District is composed of Burke, McDowell, Rutherford, and part of Mitchell counties. The rally was planned by the District Youth Council under the direction of Rev. Bill A. Haire, district director of Youth Work.—REV. BILL A. HAIRE

## MYF-ers See Films

Each fourth Sunday evening the MYF members of the Asheboro Circuit (Thomasville District)—Cedar Falls, Central Falls, and West Chapel churches—meet for an evening of fellowship and to see a film on the life of some great churchman. Inspiring films on John Wesley, Martin Luther, and Albert Schweitzer have been shown so far. The interest and attendance in this series have been excellent. The films have provided an opportunity to vary programs, to enlarge friendships, and broaden understanding of the richness of faith.

NORTH CAROLINA

## CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	Children's Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address all correspondence to P. O. Box 508, Greensboro, N. C.

Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.50 a year. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.

### CONTRIBUTING EDITORS

N. C. Conference W.S.C.S.—Miss Mary Gardner, 227 W. Edenton St., Raleigh

W.N.C. Conference W.S.C.S.—Mrs. John C. Wright, Weaverville

N.C. Conference Board of Education—Dr. C. P. Morris, Box 6667, College Station, Durham; Youth Work—Glenda Pittman, Halifax

W.N.C. Conference Board of Education—Dr. Carl H. King, Box 828, Salisbury; Youth Work—Alice Hobson, High Point College, High Point

Methodist Home for Children—Rev. Robert Nicks, Raleigh

The Children's Home—M. T. Lambeth, Winston-Salem



# I Remember Christmas

By R. P. MARSHALL

Reprinted from *The War Cry* (Chicago)

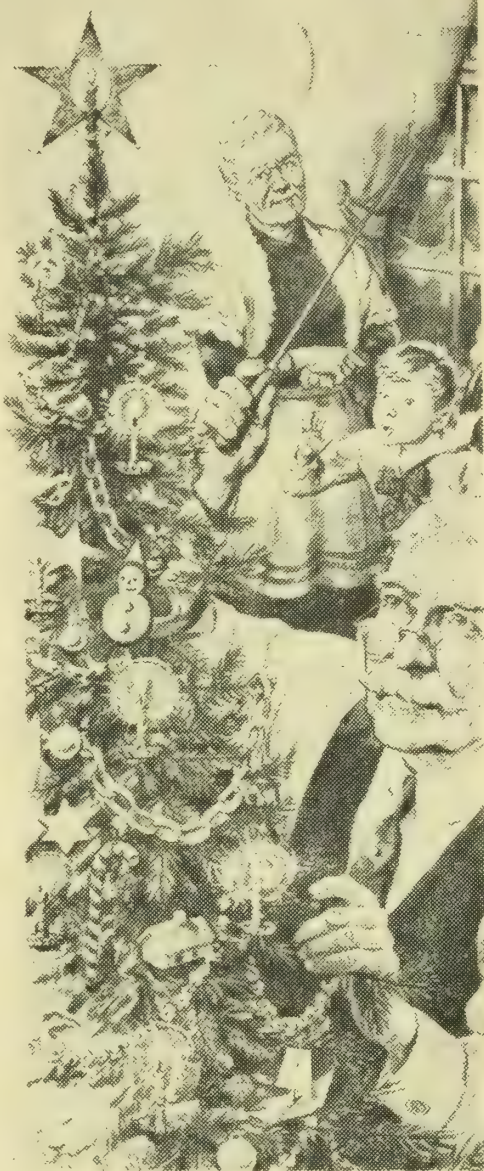
I remember Christmas in a little Kentucky village fifty years ago. Christmastime in 1909 was a busy season but not a hectic rush such as it is today. There wasn't much shopping to be done, for the stores stocked few toys and gifts. And few could afford what was stocked. But there was fun and excitement for the children—and for the grownups, too.

It was a time of stringing popcorn for decorations and bringing in holly from the nearby woods, of gathering up tiny candles which would beautifully illuminate the tree—but also constitute an ever-present fire hazard as they swayed and dipped in the draft from the big fireplace. It was a time when the smell of roasting turkey lingered on the air like a benediction as Grandmother dashed merrily to and fro in the big kitchen, gathering up the "makings" for the feast.

There was the stuffing or, as she called it, the dressing, to be made, and it had to contain just the right amount of sage, along with crumbled biscuits and a host of other ingredients. There were the bright red cranberries, brought from the far-off cranberry bogs of New Jersey and seen only on special occasions, and the "ambrosia" to be made for Grandfather's special benefit. This consisted of apples, oranges, coconut and pineapple cut into little chunks and covered with sugar until the syrup permeated the lot. "Food for the gods" was Grandfather's verdict, and I heartily concurred.

But food wasn't all there was to Christmas. There was more. Much more.

Take the matter of decorations, for instance. It is hard to imagine the beauty of an old-fashioned Christmas tree and even harder to believe that such an



amazing thing could be had for nothing except the labor, which was gladly provided.

We were not "well off," but I never missed the expensive toys that a few of the other children had, for the things I got were much better. A big wooden spool from the mill was a fabulous thing, and two of them, plus a cardboard box, made a capital wagon. Smaller spools with a fishing line could be made into a telephone which operated just about as efficiently as the one Aunt Mollie had in her home next door.

There was another advantage in our homemade decorations. They had value which might not be apparent today. The

popcorn streamers not only looked well; they tasted wonderful, too.

At last it was Christmas Eve, and the house was quiet. Grandfather was home from the store; Grandmother had replaced her voluminous work apron with a tiny frilled one reserved for special occasions; and I was on my usual perch on the carpet-covered footstool by her side. It was a white Christmas. The snow had piled up in the corners of the windowpanes, leaving only enough bare glass to show the gleaming whiteness of the moonlight on the yard outside.

It was warm there by the fireplace, and the dancing flames sent shadows leaping on the wall. For the old folks it was a quiet time of peaceful rest but for me it was a time of excitement and anticipation. In a moment we would light the candles, but that moment waited for the signal from Grandmother, who had her way of doing things and could not be hurried.

I almost went to sleep as I sat there, but then I heard a gently voice singing softly as a worn hand touched my head. I roused up and joined my voice with hers. Grandfather, whose deafness made it impossible for him to sing, looked up, as if he heard, and smiled happily.

Grandfather lit the candles. Moving slowly, as if savoring the beauty of each leaping flame, he went from one to the other, cupping his hand around the little lights to shield them from the draft, reaching at last the topmost candle on the star of Bethlehem.

When the song was finished, we paused in wonder and delight, and the old man stood with his arms still stretched out toward the star. He didn't mean it to be dramatic. But to him it was the high point of the year. What memories came to him then I do not know. What songs he heard within his deafened ears I cannot tell. I know that I was thinking my own thoughts just then, and that they had nothing to do with Santa Claus and presents.

I was thinking of the mother whom I could not remember. I was wondering if she, too, had sung that song as a little child and if tonight she sang it with us on Christmas Eve.



# EDITORIALS

## When is Christmas?

How do we know that Dec. 25 is the correct date for the birthday of our Lord?

The answer is simple: We don't.

In fact, there are some who believe that Jesus was born in the Spring, when the shepherds would be more likely to be resting outdoors on the mountainside.

But there are other considerations which make it probable that the traditional date is the right one, although the Bible does not tell us the day, and Jesus' birthday was not observed in the Church until the fourth century.

Whether or not the 25th day of December is the correct date does not greatly matter to us. The early Christians were not so much concerned with the clock and the calendar as we are, and when it seemed good to establish a feast day at about the time of the pagan festival of the Saturnalia, in order to counteract the dissipation and the immorality of the Roman feast, the leaders felt justified in setting December 25 as the time of celebration.

In the East, January 6 had been the time for Christmas, and it was not until 336 that the December date came into prominence. Even then, the old date, which was later assigned to the feast of the Epiphany, continued to attract more attention in the East.

But Christmas, as we know it, is a recent development. The customs which surround the modern celebration come from various sources, not all of them Christian. The Yule Log, which was so prominent in English family celebrations, harks back to the pagan days and worship. It is the same way with the use of holly. Santa Claus, is, of course, the outgrowth of a legend about a good Saint Nicholas who actually lived and was a bishop in the Church, but who never came down chimneys or drove reindeer. It is unfortunate that the lovely pagan customs and the delightful legends should be allowed to obscure the picture of Jesus the Christ.

Nevertheless, there is no need that we should forsake any of these pleasant customs at this late day, for they have been woven into our Christmas until they are Christianized in our minds. The old pagan significance has been lost and the traditions have been baptized and given new names and new meaning.

★

On the Outer Banks of North Carolina many good Christians will be celebrating, as they have for centuries, Old Christmas, with its strange customs and date, on Jan. 6. This is a relic of the ancient preference for the Eastern, as opposed to the Roman, time for Christmas.

When is Christmas?

Actually, Christmas comes when Christ comes—to the world and to our hearts.

## The Return of the Cradle

The *Christian Century* has called attention to the fact that advertisements are appearing in newspapers which point to the return to popularity of the lowly cradle, outmoded for fifty years.

What happened to this once-universal ornament of the American fireside? Did it go the route of the hoopskirt and follow it back belatedly into fashion? Or was it the victim of the psychological fad which denied the right of a baby to be rocked into addled, but happy unconsciousness?

Both fashion and folly may have numbered its days, but we will take heart and rejoice with the *Century* that once more the child in our midst can be lulled to slumber by the touch of a wriggling toe, and we will also add our Amen to the suggestion of the editor that it is proper to take notice of the come-back of the cradle in our Christmas meditations.

The child in the cradle and the Babe in the manger.

## Don't Take Them—Bring Them

That slogan takes on added meaning as we ponder the plight of an embarrassed Presbyterian in Charlotte.

According to a columnist in the *Charlotte Observer*, there is one father down there who has learned his lesson. No names are given, but it happened, says Kays Gary, as he tells the tale.

The Presbyterian papa didn't attend Sunday School, but he always dropped his little daughter at the curb near Myers Park Presbyterian Church, which is located just back of Myers Park

Methodist. After Sunday School, Papa and Mama would always find their daughter waiting and they would go to the Presbyterian church together.

"Months later," says Gary, "they found their daughter waiting and jumping up and down in excitement.

"She'd won, the little Presbyterian squealed, an award for a year's perfect Sunday School attendance.

"Mama and Papa were just as pleased, but they got a jolt.

"The award was for perfect attendance, all right . . . at Myers Park Methodist Church!"

That just goes to show that you can never tell what goes on unless you go along with them. That's how this editor happened to be a Methodist, instead of a Baptist.

## Sense and Censorship

President Hollis Edens, in explaining the action of Duke University officials in suspending publication of the student newspaper, had this to say about the matter:

"I wish to make it clear that there is no disposition to throttle *The Chronicle* in the future; there has been none in the past. We do insist that intellectual activity cannot be separated from individual morality. While responsibility seems often to students to be the less attractive partner of freedom, it is, nevertheless, fundamental."

Doubtless there will be cries of "censorship" heard on the campus and among the alumni, but we doubt if it will be very loud or come from any responsible sources. Students, just because they are students, like to see what they can get away with, and they are prone to err in judgment and to resent supervision. They like to try their wings and often those wings are dragging in the gutter, as in this case, where the article in question (called, of all things, "Christmas Story"), according to Dr. Edens, contained references to rape prostitution, homosexuality and sadism.

Now all those things are part of our modern world. Shall we refuse to mention them or to accept their existence? The fervent lover of freedom in everything says no; we must write about them, see them on the screen, enjoy the vicarious participation which comes from reading about them. But commonsense tells us that a butterfly never gets its wings until it crawls out of the muck, and a gentleman is distinguished from a hog by his aversion to mud.

Our congratulations to Dr. Edens and Duke University for their good sense and prompt action.



# DEVOTIONAL

## "Call His Name . . . Jesus"

By DERMONT J. REID

"Thou shalt call his name Jesus; for he shall save his people from their sins"—Let your soul pulsate with the music of those words! In them is found the hope of the world; for His mission is born of mercy and His purpose is Redemption.

Matthew writes with the beauty of an inspired poet as he records the communion between "the Angel of the Lord" and fear-filled Joseph. And what the angel said, and the fulfillment of it has set the world aquiver with awe and reverence. The long cherished dream of God's people was, at last, to be realized. The Messiah was to be born! A Savior was, at last, to appear! God's Merciful Gift.

"He shall save." This golden line marches lovingly straight through the heart of the Christmas story. This is a bold affirmation, and one that we modern Christians need to take more seriously. It is a great thing to believe that "God sent His only begotten Son into the world" and to further believe that He actually did come. But we cannot stop here! That He came is important. But *why* He came is of greater importance. Well, exactly *why* did He come?

The answer as unveiled in the New Testament is majestic. It is that God in His mercy sent His Son to redeem a world that is in sinful revolt against the divine love-plan of God, to do for man what man could not do for himself.

In Jesus Christ the love of God breaks through. The power that can lift man out of the sordid and sorry mess he has made of his life is made available, and the constant, abiding, loving companionship that man craves is gloriously revealed. Charles Wesley caught the majesty of this blessed truth and put it in these words.

"Come Thou long expected Jesus,  
Born to set Thy people free;  
From our fears and sins release us;  
Let us find our rest in Thee.

"Born Thy people to deliver,  
Born a child and yet a king;  
Born to reign in us forever;  
Now Thy gracious kingdom bring."

*He Shall Save His People  
From Their Sins*

The burning question on almost every lip is how to be free from the bondage and fetters of evil in our lives. Jesus



came to redeem our tottering lives from this and to miss this fact is to miss the heart of what Christmas is all about.

## A Soothing Psalm

It was a hot, humid morning. There was no sound in the operating room of a New York hospital except the droning of an electric fan. An emergency had played havoc with the surgeon's morning schedule. The atmosphere in the room reflected his tension and irritability.

The nurse murmured assuringly to a young woman on the operating table. "Breathe naturally, and count slowly."

She wondered if the lovely girl, so relaxed and smiling, knew what a serious operation she was facing.

"I would rather say the Twenty-third Psalm, if you don't mind," the patient said quietly.

The doctor's face reflected surprise and sudden interest. "Yes, say it," he told the patient. "I need to hear the Twenty-third Psalm, too, this morning."

The quiet of the operating room was broken only by the confident voice of the young woman. "The Lord is my shepherd: I shall not want," began the young woman slowly and clearly. Peace and serenity had suddenly filled the operating room.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and thy staff, They comfort me."

Her voice was growing softer; she spoke more slowly.

"Hold it!" the surgeon demanded of the nurse. "I want to hear all of it!"

The voice trailed off, and then all was still.

Misty eyed, but apparently refreshed in spirit, the surgeon nodded and the operating room sprang into action as the patient slipped into the etherized unknown, calm, serene and comforted.

—War Cry (Chicago)

## Christ Comes Again at Christmastime

Why does the holy Son of God keep coming to the earth?

Why does He choose again each year to have His humble birth?

Why does He hang His shining star o'er Bethlehem each year

While Heaven's angels sing the chorus for all men to hear:

"Glory to God, peace on the earth, goodwill to man?"

Does He still come at Christmastime? Is this the Father's plan?

Yes, from the world's foundation He designed this plan to be;

All men must know the Father's plan, His Son all men must see

So He keeps coming to the earth, seeking the hearts of men,

With patience in His aim and hope that finally He'll win;

It takes a constant repetition for the world to know

That God keeps sending His dear Son because He loves us so.

— ERNEST C. DURHAM



# A Christmas Meditation

by JOHN SUTHERLAND BONNELL\*

Only an author with a flair for history would have begun the story of the Nativity as does Luke, the Greek scholar and physician: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed."

This sentence "a decree from Caesar Augustus," literally flings us into the heart of Roman history. Every high school student knows that Caesar Augustus had waded to the throne of the Roman Empire through a sea of blood. After the brutal assassination of Julius Caesar, a struggle for power broke out between three claimants to power—Lepidus, Mark Anthony, and Octavius. Finally, they settled their quarrel by forming a triumvirate and divided the Empire into three parts, each one of them ruling a section. The three conspirators then perpetrated one of the most ghastly crimes in history. In their greedy desire for wealth they drew up by common agreement a list of 300 senators and 2,000 Roman knights. These proscribed persons were all assassinated and their property confiscated. Later, Octavius eliminated one of his rivals, Lepidus. Five years thereafter he defeated the combined forces of Mark Antony and Cleopatra. Thus in the year 30 B. C., Octavius had become master of the whole Roman world.

Disregarding his crimes, the Roman senate gave to Octavius the honorable title of Augustus, that is, "venerable," "majestic." The Senate also decreed that the sixth month of the Roman calendar should be known as Augustus, hence the month of August in our present-day reckoning. Then for forty-five years this man Caesar Augustus, ruled with absolute power an empire that stretched from the Euphrates River in the east to the Atlantic Ocean in the west, and from the British Isles in the north to the cataracts of the Nile River in the south.

According to Luke, the decree of Augustus proclaimed, "that all the world should be taxed." Here is a proud Roman boast—"orbis terrarum," the circle of the earth. It was this "taxing" or "census" decreed by Augustus in the 30th year of

his reign that sent Joseph and Mary on a three-day journey from Nazareth to Bethlehem. In reality, it was not the decree of Caesar Augustus that set in motion the events that led to the birth of Christ in Bethlehem. Rather, it was the decree of the Eternal God. High above the throne of the emperor who so proudly ruled amid the seven hills of Rome, was the throne of Him who is King of Kings and Lord of Lords. This is how God's decree reads: "But thou, Bethlehem, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose (goings forth) origin is from of old, from everlasting." How strangely and wonderfully this prophecy was fulfilled in a cattle-shed behind the inn of Bethlehem.

In a *History of Rome*, by P. V. Myers for college students appears this sentence: "In the midst of the reign of Augustus, when profound peace prevailed throughout the civilized world, Jesus was born in Bethlehem of Judea. The event was unheralded at Rome." What a triumph of understatement: "The event was unheralded at Rome." The event not only was unheralded but unknown at Rome. Caesar Augustus, strutting in his palace that night in the long ago, little dreamed that in an insignificant outpost of his Empire, and at the heart of a subject and despised race, an epoch of history was being enacted.

How could Augustus know that a little child, born in poverty and obscurity, without the aid of pen or sword, would divide the history of mankind into segments: before and after His birth? How could he know that three centuries after he had uttered his decree one of his successors to the throne of the Empire would lower his proud eagles in deference to the Cross of Christ? "In hoc signo vinces." "By this sign conquer."

Just as oblivious to these momentous happenings were the merchant princes feasting in the inn at Bethlehem, the Roman officers busily enrolling the people as they arrived in the city, and the stolid soldiery who made up the garrison. Once again God had hidden these things from the wise and prudent

and revealed them unto babes, for yonder, where the lad David had often tended his father's sheep, this holy mystery was revealed to a band of shepherds.

Far off in the mystic east a little group of astrologers had been intently watching the heavens. When a new star was discovered shining brightly in the western sky, these Magi, or religious seers, believed that this was a portent of some great happening. It could scarcely be less than the birth of a king. So they set forth, perhaps from Babylonia, on their long quest to find the newborn babe.

What was the reaction of the Magi when arriving at Bethlehem they found not the royal wealth and pomp and power they had anticipated, but a helpless little babe sleeping in a manger? Were they disappointed and disheartened? These reverent watchers of the sky heard a whisper in their souls that told them that this babe was worthy of their adoration and their most precious gifts.

Martin Luther in a tender and beautiful poem sings the praises of the Bethlehem babe:

Our little Lord, we give Thee praise  
That Thou hast deigned to take our ways,  
Born of a maid—a man to be  
And all the angels sing to Thee.

What the globe could not enwrap  
Nestled lies in Mary's lap,  
Just a baby very wee  
Yet Lord of all the world is He.

What a change the centuries have wrought! All that remain of Caesar Augustus today are a few crumbling columns in the Roman Forum, and the rubble of what once had been lordly temples, with an occasional mention in Roman history texts—all pitiful relics of glory long departed. But the Babe of Bethlehem, unnoticed by and unknown to the great of the earth, crowded out of the inn at Bethlehem, born in sorrow and poverty, hated and hunted by Herod the king, is remembered and loved today by millions of men, women and children around the world. At the very mention of His name human hearts grow more tender everywhere.

While Augustus was Emperor uni-

\*Dr. John Sutherland Bonnell is the distinguished Minister of New York's Fifth Avenue Presbyterian Church. He recently completed 25 years of service in that pulpit.



versal peace brooded over that ancient world. For the first time in two hundred years the doors of the temple of Janus were closed, doors which always were kept open in times of war. But, it was the "pax Romana," an enforced peace, like the peace of an internment camp where a gun is pointed at every man's head.

The world before Christ was a world without love. In Rome the appetite of the people for the cruelties of the arena steadily increased. Caesar Augustus pandered to their cravings by providing battles to the death between large bodies of gladiators. Here is how Augustus himself describes the contests: "Three times in my own name, and five times in that of my son or grandsons, I have given gladiatorial exhibitions in which about ten thousand men have fought."

Although among Rome's many altars there was one altar to pity standing at the heart of Rome, yet it only served to accentuate the prevailing inhumanity of man to man. The fate of helpless old age and unwanted childhood was exposure and death. There was not even one hospital or one orphanage or one place of refuge anywhere in the Empire, or a single thought given to the unfriended and the poor. Life for millions of people was only a long silent night relieved by the shuffling feet of those who stumbled in the dark. It was like the dream of a delirious patient who tosses on his bed of suffering and cries out, "Would to God it were morning."

Then a lone star shone in the Syrian sky, a star that betokened the coming of the dawn. Suddenly the darkness of that long night was riven by celestial light and the angel's voice proclaimed, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord."

Throughout our world today are countless multitudes who are disheartened and disillusioned by the terrible contrast between the song of the angels and the realities of the world we live in. Why sing Christmas carols or talk about angels, wise men from afar, and peace and good will when in truth there is suspicion and hate, fear and tension between the nations, and the everpresent threat of atomic warfare?

This was the mood of many people in the United State in 1863 when this nation was riven asunder by its dreadful civil war. Henry Wadsworth Longfellow sat in his home at this time brooding on the thought of this fratricidal slaughter.

Taking up his pen he began to write a poem on Christmas, a poem that portrays the processes of his thought:

I heard the bells on Christmas day  
Their old familiar carols play,  
And wild and sweet  
The words repeat,  
Of "Peace on earth, good will to men!"

And in despair I bowed my head;  
"There is no peace on earth," I said,  
"For hate is strong  
And mocks the song  
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep:  
"God is not dead; nor doth he sleep!  
The wrong shall fail,  
The right prevail,  
With peace on earth, good will to men!"

This is the answer to the mood of pessimism and despair. The Christmas story is eternally true:

"God is not dead, nor will he sleep!  
The wrong shall fail,  
The right prevail."

## The Same Thrilling Story



Why is the story never old  
Which every Christmastime is told?  
Why do the millions pause to pray,  
And worship God on Christmas Day?  
Why do the carols thrill the throngs  
Who hear the same old Christmas songs?  
If this old story is not true,  
Just why is Christmas ever new?

This greatest day of science known  
Has miracles and wonders shown,  
But yet the greatest wonder far  
Is Jesus' birth beneath the Star;  
And while we scan the sky at night,  
To see some manmade satellite,  
Such watching now all people cease  
To sing of Him, the Prince of peace.

So whatsoever men achieve,  
There'll still be millions who'll believe  
The old, old story of the Son—  
The Gift of God to every one;  
Whatever progress that we make,  
The Christ we'll never overtake—  
His marching on will always thrill,  
While pleading, "Peace on earth;  
good will."

by

ERNEST C. DURHAM



Shepherds huddled  
O'er camp fire low,  
Shuddering at the unknown  
Beyond the firelight's glow.  
What lay in the darkness—  
Was it good or ill?  
Was it love or hate?  
Suddenly—  
An angel's voice declaring:  
"Fear not, be not afraid,  
Unto you a Savior is born!"  
Then a multitude—  
A heavenly host singing:  
"Glory to God in the Highest  
On earth, peace, good will."  
God broke through at Christmas time:  
To let man know what really lay  
Beyond the campfire's light—  
The darkness becoming light,  
The unknown becoming known,  
The uncertain becoming certain,  
God answering man's unanswerable  
questions!

What really happened at Christmas  
time?  
The Manger and the Babe—  
The Star and the Wise Men—  
The shepherds and the Heavenly  
Light—  
The Song and the Promise?  
Hear it now in words, both brief and  
full:

*"God so loved the world,  
That He gave His only begotten Son,  
That whosoever  
Believeth in Him  
Should not perish,  
But have everlasting life."*

Today, man by his brighter campfire sits  
And ponders a more distant dark  
unknown.

He asks his Questions —  
And God in Christmas Answers back  
again:

#### WHAT DOES GOD THINK OF MAN?

How does God feel toward man?  
What does the Creator think of the  
created?

How does God feel toward me?

*"God so loved the world!"*

The Star proclaimed at Christmas time.  
Some say that if they to the world  
Had given life,  
And saw it act in such confusion—  
They would smash it!  
Not so with God!  
He sent his prophets,  
Gave his commandments,

# Christmas

In and out of exile led he them,  
Then came, Himself, a Babe  
At Christmas time.  
Now all the stars  
Cry out above earth's barren hill,  
"God loves his world!"  
He is on our side  
Seeking to lift us up to His side.  
I know not why,  
I only know —  
God loves his world!



#### WHAT IS GOD LIKE?

Man has guessed and guessed and  
guessed again,  
Part right, part wrong, he's been.  
Then a Tiny Babe  
In a Manger lay—

*"His only begotten Son!"*

God's unique revelation  
Of Himself to man:

The Babe of Bethlehem  
Grown to be a man—  
He speaks, God speaks.  
He loves, God loves.  
He forgives, God forgives.  
He suffers, God suffers.

No longer must man guess

What God is like:

In Christ he sees him clear—

The Invisible become visible,  
The Infinite become finite,  
"As His majesty, so his Mercy"—  
Until all the religions of this world  
Shall see in Christ  
The one Eternal God!

#### WHOM DOES GOD LOVE?

For whom did Christ come?  
For whom did the Angels sing?

BY ROBERT G. TUTTLE

*"Whosoever!"*

God's answer comes—

He came in a Stall,  
Was laid in a Manger,  
Was welcomed by Shepherds  
And Wise Men, too,  
Grew up in a carpenter's home,  
Had fishermen for friends,  
Spoke courage to a fallen woman,  
To a ruler of the Pharisees gave life.

Whosoever?

*"You and me and everybody else"—*

When any of God's children  
Seek to shut the door  
On a single child of God,  
God's anger knows no bounds.

*"Whosoever" means:*

Black or white,  
Rich or poor,  
Sick or well,  
Brilliant or simple—  
God loves his children,  
Every One!

#### WHAT MUST I BELIEVE ABOUT LIFE?

Where is the way?  
What believe?  
What is Truth?  
Not what, but Whom!

*"Whosoever believeth in Him!"*

They tell us now,  
Since God unleashed the atom,  
Of oranges to be grown in Vermont,  
Of bananas in Greenland,  
Of energy free as air,  
Of night amplified into day.  
Still the questions come:







## WHAT CAN I DO ABOUT MY SINS?

This is man's dilemma,  
 "He has sinned—  
 He cannot forgive his sins."

Christ came  
*"That they might not perish"*  
 "Unto you a Savior is born!"

God means business!  
 Late at night, the call came in—  
 "Come quickly, a man is dying."  
 I went.  
 His heart was heavy,  
 Heavy with the burden of his sin.  
 He could not wait until the morrow.  
 He sought forgiveness,  
 He could not find it.  
 Then I asked,  
 "If your had son had done a wrong,  
 If he came seeking your forgiveness,  
 Would you forgive him?"  
 The flood of pent-up love  
 Burst from his heart:  
 "Of course I'd forgive!"  
 Then he saw God,  
 A kinder Father than he himself  
 could be—  
 And he, the son, forgiven now, in full!  
 A multitude of Heavenly Host, praising  
 God—  
 A Savior born!  
 That none should perish!

## BEYOND DEATH IS THERE ANY HOPE?

The final question!  
 Age on Age,  
 By man repeated.

God, at Christmas, answers:  
*"Have everlasting life!"*

If Christ had not risen—  
 If, in a Manger,  
 The Resurrection had not been born,  
 Bethlehem would not be Bethlehem,  
 But a nameless village of the Middle  
 East.

The early Christians burned on stakes  
 And thrown to beasts  
 Held on—  
 Because they knew  
 An endless life,  
 Because their Savior lived!  
 God's Church could not be built  
 Upon a hope that's false.

"To be born and to die  
 And to live between like a man"—  
 Is not enough.

"There is a part of me  
 That is homesick for the unknown!"

Man refusing to accept his mortality!  
 Man's instinct for the invisible!  
 Man's kinship with God!

If man were only man,  
 To live a year or two and die  
 Would God his Son have sent—  
 To save a life so brief?

"In my Father's House are many  
 rooms!"

The star shines!  
 The manger glows!

## *The answers flow at Christmas time!*

The World of God  
 To the world of man made known—  
 The spirit of Heaven  
 Possessing Earth—  
 The doors of the Eternal  
 Flung open wide—  
 God, Himself, breaking through!  
 Beyond the campfire's glow!  
 How does God feel toward Man?  
 With eternal concern God loves his  
 World!

What is God like?  
 God is Christ!  
 Whom does God love?  
 "Whosoever"—Everybody—You  
 and me!

What must I believe?  
 Believe in Him!  
 Believe with commitment, undivided!  
 What about my sins?  
 God forgiving!  
 God redeeming!

What beyond this life?  
 The Father's House with many rooms!  
 This, the meaning of the Manger—  
 All this bound up in a Babe—

GOD SO LOVED THE WORLD!

• • •

—No wonder the Angels sang!



Will man be satisfied with this?  
 "If security will not satisfy,  
 What will?"  
 "Can man be better off,  
 And not be better?"  
 What of the aching heart?  
 The broken home?  
 The child confused?  
 Man stumbling in his wealth of  
 darkness?

"Peace on earth"  
 Plows a furrow, deep—  
 Only the Manger's Light  
 Turns night to day—  
 The way of God in Christ,  
 Loving, forgiving, believing;  
 knowing—  
 This is Life.

Believe in Him?  
 Not just accept a name,  
 Not make oneself believe  
 What one cannot accept as true;  
 But finding truth in Him,  
 Knowing life through Him,  
 And seeing this,  
 Believing with one's heart  
 As well as mind,  
 Believing with one's life and deeds  
 As well as love—  
 Gandhi believing with his life,  
 Schweitzer believing with his  
 healing—  
 This, the Key to Life!



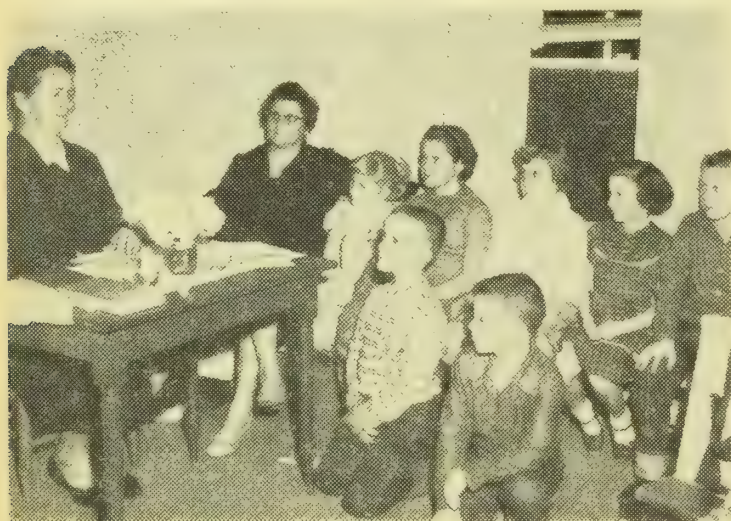
# Upper Cleveland Studies

BY HORACE R. MCSWAIN

Excited and expectant the Upper Cleveland Mission Rally congregation sat as Mrs. Richard M. Maybin, organist of the Lawndale (N. C.) Methodist Church began playing. Over the loud speaker, by telephone, came the voices from Honolulu of Jack and Helen Smith, missionaries, singing, "God Be With You Till We Meet Again," to the accompaniment of the Lawndale Church organ, Thursday, November 12. From five thousand miles away this new missionary couple of only four months sang this moving hymn accompanied by an organ "at home" for a congregation "at home."

Then Dr. W. Kenneth Goodson, pastor of the First Methodist Church in Charlotte, who was talking with the Smiths, asked the congregation to join Jack and Helen and Mrs. Maybin at the organ in singing "God Be With You," as a "good-by" to the Smiths.

This wonderful climax to the Upper Cleveland County Rally had come as Rev. Jack Smith's telephone in Hawaii was dialed directly from a phone in the sanctuary of the Lawndale church. Dr. Goodson talked to Jack and Helen with the loudspeaker carrying the conversation to the congregation. Jack was able to



Children eagerly learn in the Twenty-Church Simultaneous School of Missions in the St. Peters Church, Belwood charge, under the leadership of Mrs. Paul Willis and Mrs. Lester Smith.

tell of his mission work in Kahuko, Hawaii. He reported a church with 43 members, but a congregation of between two and three hundred people. Even the chairman of the official board is not yet a member of his church. With Jack was his district superintendent, Dr. Kamuro, who also reported on the mission work in Hawaii. He said, "One thing above all, if you have any more 'Jack Smiths,' please send them on out. We need them."

Dr. Goodson, in "dialing of our World Parish," then called the Alaska Methodist University at Anchorage, and Dr. Herbert Heller, dean of the University, reported on the building and progress of the college in preparation for its opening in September 1960. Enrollment already indicates a full freshman class. Dr. Donald Ebright, president of the University, reported directly to the congregation from Kansas City, where he was interviewing new faculty members.

Dr. Goodson, president of the Conference Board of Missions, in his address to the Rally before dialing these missionaries, spoke on the topic, "Under Orders." This is the third year that he has addressed the Lawndale and Upper Cleveland County Mission Rally.

This rich and vital experience climaxed a simultaneous School of Missions in twenty churches and seven charges for four nights. This School on "The Church and Medical Missions," which began the preceding Sunday night, was one of the most significant programs of intensive missionary education and cultivation ever held in any similar group of churches in North Carolina.

In sixteen of these twenty churches, forty-four classes were conducted for all age groups for four nights. In every church on one night there was a guest missionary speaker, the medical



Buddy Willis, Margaret Willis, Loretta Tillman and Julia Sain (l. to r.) of the St. Peters Church, Belwood charge, study the "World Mission of the Methodist Church" in the Upper Cleveland School of Missions.

movie, "Monganga," or a series of color slides on the work of Dr. E. L. Rice and the United Christian Hospital in Lahore, Pakistan. (Dr. Rice is from Gastonia.)

Rev. and Mrs. Ernest Sells, for thirty years missionaries to Southern Rhodesia, went from church to church night after night speaking and showing slides or movies on mission work in Rhodesia. Mr. Sells said that in all his years of representing the mission work and in speaking across America, he had never participated in such an extensive program of promotion and education for missions.

A laymen, Mr. M. I. Clark, chairman of the Commission on Missions at Lawndale, and member of the Conference Board, has, in co-operation with the pastors, planned and worked with the Mission Rally since he originally conceived the idea of a large Mission Rally in 1957.

The Rev. Fred Hill, pastor of the Belwood Circuit with four churches and one of the leaders in this program, said the amazing thing was that the laymen of the churches carried on the programs fully on their own. He was one of those involved as a projectionist who went from church to church to show the movies. Thus in his four churches, he was in each of them only one night. The teachers for the forty-four classes were largely teachers of the same age groups in the Sunday School class, although in some instances other laymen were called in to help. (Continued on next page)



"Dialing Our World Parish," Dr. W. Kenneth Goodson shown here in the Lawndale Methodist Church with the telephone-loudspeaker setup through which Jack and Helen Smith sang "God Be With You . . ." from Honolulu accompanied by Mrs. Maybin at the organ (at Lawndale). Leaders in the 20-Church Simultaneous School of Missions and Rally are (l. to r.) Mr. M. I. Clark, Dr. W. Kenneth Goodson, Rev. Fred Hill, Rev. W. C. Anderson (Casar), Rev. Bruce Norwood (Oak Grove-St. Paul), Rev. Ralph Jacks (Fallston-Clover Hill), Dr. E. C. Few, Gastonia district superintendent, Rev. Guy Wilkinson, (Polkville-Rehobeth), Rev. Ernest Sells, missionary to Southern Rhodesia, Rev. Milton Widenhouse (Lawndale). Not pictured: Rev. J. S. Gardner (Cleveland Circuit).



# Carolina Briefs

All three churches of the Dublin Charge in the Wilmington District of the North Carolina Conference are pleased to report three successful revival efforts. Pleasant Grove Church had as its guest evangelist in October the Rev. J. H. Parrish of Rowland and Purdie Church had as guest the Rev. R. C. Hamilton, Jr., of Lumberton. Two former pastors of the same charge in the Virginia Conference were united in a revival effort when the guest evangelist, the Rev. Davis of Dare, Va., came in November to Singletary Church in Dublin to assist the host pastor, the Rev. Paul W. Boone. Mr. Davis and Mr. Boone have both served the Kilmarnock Charge (on separate occasions) in the Virginia Conference in the past few years. Mr. Boone reports that all three churches are off the "barren" list and many rededications are being carried through.

Dr. Haywood L. Harrell, pastor at Pink Hill, Goldsboro District, recently led three 4-night adult workshops on family life at B. F. Grady, Richland and North Dublin high schools.

Young people of the Harlowe-Oak Grove MYF (Goldsboro District) are sponsoring a spiritual life mission at Harlowe Church, Dec. 31—Jan. 2. The Rev. Wade Goldston of Louisburg College will be the guest preacher. Holy Communion will be celebrated at midnight on New Year's Eve. There will be discussion periods each morning at 10 a.m. Gary Williams is president of MYF and the Rev. Jack M. Hunter is the pastor.

Ted Lamb, son of the Rev. and Mrs. Eugene A. Lamb of First Church, Reidsville, received the Most Valuable Player award given by the Reidsville Lions Club at a recent dinner given the football players of the Reidsville High School. Ted was one of the 32 outstanding high school senior football players to participate in the Shrine Bowl game in Charlotte on Dec. 5.

Dr. Lon Hayes, retired member of the WNC Conference, was the speaker at the annual Thanksgiving service in the city of Franklin. He also preached at Union Methodist Church on the following Sunday, at the invitation of the Rev. Earl Crowe, pastor.

Mr. and Mrs. C. E. Fraley have been engaged as resident managers of the Rural Life Center in Hayesville. They will direct the activities at the Center, and will make their home there. As a result of their coming there, the Center will be open all the year around. It is expected that the building will be completely paid for and ready for dedication by the last of January.

The Advocate will celebrate the 175th Anniversary of Methodism with a special issue on Dec. 24. This will contain a double-page reproduction of the famous engraving which pictures the ordination of Bishop Francis Asbury in 1784, and the story of that historic occasion. According to our custom, we will not publish a paper during the week following Christmas.

## Duke Seminars Scheduled for Salisbury and Wilson

According to an announcement made by Dean Robert Cushman, the Duke Divinity School Seminars will be held in Salisbury, Jan. 18-19, and Wilson, Jan. 21-22.

They will be under the direction of Professor Kenneth W. Clark, and the leaders will be Dr. William H. Kirkland of the McCormick Theological Seminary, the Rev. Gaylord B. Noyce of the United Church of Raleigh, and Dr. Waldo Beach or Duke Divinity School.

The host pastors will be the Rev. Harold Robinson of First Church, Salisbury, and the Rev. Grady Dawson of First Church, Wilson.

There is no fee for registration and those desiring to attend the school may contact the host pastor at either school. There will be a charge of \$4 for meals at the church. Such reservations should be received at least three days in advance of the Seminar. If overnight accommodation is required for Monday or Thursday night, specific request must be made along with registration.

## Pfeiffer College Now Member Southern Association

Pfeiffer College has been granted full membership in the Southern Association of Colleges and Secondary Schools, announces Dr. J. Lem Stokes, president. The accreditation came as the result of a study of the college made by an inspection team from the Association last spring.

The granting of membership to Pfeiffer was made within the minimum time allowed

for such accreditation and reflects the high quality of work being offered by the college, which has increased its student body from 158 in 1953 to 717 and has enlarged its facilities to meet full accreditation requirements. With the completion of the three housing units now under construction, Pfeiffer will be able to accommodate 1,000 students.

## Upper Cleveland Studies

(Continued from page 10)

To conduct such a program required a tremendous amount of planning and work on the part of these seven pastors of the charges. The audio-visual portion of the program required five movie projectors, five slide projectors, screens, and ten projectionists to travel the circuit of the churches. These projectors were obtained from schools, other churches, and laymen to make possible a sufficient number for the work.

Advance planning for the simultaneous School of Missions designated that special gifts received during the study would go to the work of the Ernest Sells in Africa.

The Schools were held from 7:30 to 9 p.m. each night.

A suggestion of the impact of the school is in the experience of the six-year-old daughter of Mr. Jacks who burst into tears when the class was over and she learned that his was the end of the school. One adult remarked, "I've decided we are the ones who need a missionary." A nine-year-old girl, being picked up by her parents in the car at school, enthusiastically shouted to her friend, "Kathy, look, come here, here are some missionaries." Untold experiences in the future will be growing out of this school for a fourth grade girl who asked for a pen pal in Africa.



AT WESLEY'S PULPIT—(Left to right) Dr. G. Ray Jordan, Dean William R. Cannon of the Candler School of Theology at Emory University, Bishop Costen J. Harrell, Dr. Earl D. C. Brewer and John Rufty, president of the North Carolina Conference Club at Emory, are shown using the portable pulpit John Wesley once used to preach to the coal miners of Wales. Increasing interest is being shown in this and other items in the Wesleyana collection at Emory as Methodism celebrates its 175th anniversary. Said to be the largest and most complete in the world, the collection contains over 5,000 items relating to Wesley's life and works.



# Woman's Society News



## Pilot Study Report

By MRS. J. C. WRIGHT

The words, "Pilot Study" have been travelling around in the Western North Carolina Conference and many women have wondered just what such a study includes. It was planned by the Woman's Division of Christian Service to study groups "to gather sample data that may have a bearing on the effect of changing employment patterns of women on the program of the Woman's Society and the Wesleyan Service Guild as it relates to church and community, and to suggest ways of meeting these changing needs."

The committee in charge of making the survey was made up of the Secretaries of Promotion, Christian Social Relations and the Wesleyan Service Guild, on all levels of work, local, district and conference.

Mrs. S. Ray Lowder of Linclinton says, now that the work is over, "It is with deep appreciation for the work our Conference has done concerning the Pilot Study questionnaire. I received survey studies from ten of the eleven districts, and mailed, and received acknowledgement of them from from the Woman's Division on Nov. 25th. Our deadline was Dec. 1st."

Mrs. Lowder continues her praise of the women by saying, "Really the women in our Conference are 'tops'—anything we ask of them—they get 'on the ball' and no procrastinating."

The following churches completed surveys: First Church, Black Mountain; St. James Church, Charlotte; Bradley Memorial, Gastonia; First Church, Pleasant Garden; First Church, Marion; First Church, Sparta; First Church, China Grove; Broad Street, Statesville; First Church, Asheboro; Centenary, Winston-Salem.

## Former UNC Student Welcomes Friends in Japan

Midori Sasaki was on hand at the airport in Tokyo when Dr. and Mrs. Guy B. Johnson of the University of North Carolina arrived in Japan for a visit. She was all smiles as she greeted her friends from the university where she studied.

As a special tribute to them she wore her ceremonial dress, a kimono of soft salmon pink with contrasting obi sandals to match.

With her for the joyous occasion was her teen-age sister, Tazuko, all dressed in American fashion in shades of golden yellow.

Miss Midori Sasaki studied at Chapel Hill, where she completed her requirements for a master's degree in English. She had come to the University on a William Faulkner Fellowship, and when that expired the women of the two North Carolina Conferences, and the North Carolina Federation of Women's Clubs, raised the funds to make it possible for her to complete her academic requirements.

She is now teaching in Hiroshima College for Women. She had travelled all the way across Japan to meet the Johnsons to hear all the news of North Carolina and of Chapel Hill, particularly. In honor of the occasion she had worn this ceremonial dress, which Japanese women now reserve for very special days, New Year's, feast days, weddings, and funerals.

Tazuko served as a coed guide to the Johnsons on their tour of Tokyo—for Midori Sasaki had to get back to her post at the college—their term had just begun and there was a multitude of things to be done.

A complete story of the Johnsons' visit in Japan, their meeting with other former UNC students and their contacts with Japanese students is the subject of an interesting feature story in the November 22 *Greensboro Daily News*. The story is written by Guion Johnson, who is the author of, "Ante-Bellum North Carolina."

## Guilders Hold CSR Conference

By MARY GARDNER

Two executive sessions at the Briarcliff Hotel, a special United Nations observance at the Haygood Methodist Church, and sessions of the Committee of the Concerned at Clark College highlighted the program of the two-day meeting of the Christian Social Relations Conference for Wesleyan Service Guild members held in Atlanta Ga., last month.

Speaking at the dinner on the first evening, Mrs. Clifford Bender, associate secretary of the department of Christian Social Relations of the Woman's Division of Christian Service, and an official observer at the United Nations, described the pitiable plight of the 45,000,000 homeless people in Europe. She cited legislation of some measures to replace the lapsed legislation concerning United States policy of admitting immigrants, as one means of helping the displaced peoples of the world, and urged that senators and congressmen be contacted concerning the matter.

Mrs. M. E. Tilley of Atlanta was the presiding officer of the sessions of the Committee of the Concerned. This committee is not an action committee, rather, a group for discussion of Human Rights. It receives no publicity.

Other speakers included Dr. Sneed, pastor of Haygood Methodist Church; Dr. James Brawley, president, Clark College; Dr. Lynette Saine, Atlanta University; Dr. R. L. Hunt, director, Department of Religion and Public Education, National Council of Churches; Rabbi Harry H. Epstein, Atlanta; Dr. Jerry Walker, pastor, St. James Methodist Church, Chicago, Ill.; Mr. Arthur Levin, director, Anti-Defamation League; Mrs. Magel Morley, director, Leadership Department, Presbyterian Church. Also, Mrs. L. L. Jackson, president, North Alabama Conference Woman's So-

ciety of Christian Service; Miss Eleanor French, director, CSR, United Church Women; the Rev. David Allen, missionary to Belgian Congo; Dr. Dow Kirkpatrick, pastor, St. Mark Methodist Church, Atlanta; Dr. Lewis Deer, Disciples of Christ; Bishop Francis Hyland, Atlanta, and Miss Connie Vance, director, Speech and Drama, Clark College.

Mrs. J. M. Carraway of Farmville chairman, Christian Social Relations N. C. Conference Wesleyan Service Guild, was a delegate to the meeting.

## Don't Throw Those Christmas Cards Away!

By ELIZABETH CALLIS

Every year we enjoy our lovely Christmas cards, then after the New Year arrives we wonder what to do with them, for we hate to throw them away. If you could only realize what a blessing they are to the Christians in some parts of the world! In Burma, a predominantly Buddhist country, no Christmas cards with a Christmas message were printed until the last few years. Imported ones are few and far too costly for the average person to buy. Therefore, Christian youth groups are performing miracles in re-making used ones which can be sold for a very nominal price, bringing joy to those who buy them, receive them and sell them.

In a recent letter, a member of the Chinese M. Y. F. in Rangoon, Burma, says: "Some of these cards will be sold; the proceeds will go to our M. Y. F. fund. A good many will be given away to churches (recently organized) in North Burma and to school children as presents, so that the joy of Christmas will be felt everywhere. Some of the discarded parts of the Christmas cards will be used as wrappers for medicines to be given in the villages. We anticipate visiting hospitals and villages this coming Christmas and these cards will help bring joys of the season to many people." During their school holidays in October, the Chinese M. Y. F.-ers re-made 4,000 Christmas cards which had been sent to them from groups in the U. S. A.

SO—SEND THOSE CARDS (preferably only religious and scenic ones) to Burma to one of the following addresses:

Ko Shwe Tint,  
Methodist House.  
Pegu, BURMA  
or  
Chinese M. Y. F.  
105 Canal Street,  
Rangoon, BURMA

Send the cards as they are, without envelopes, unless you have NEW envelopes to send with them. Do not cut the cards unless to cut personal messages off the back. Keep your packages small and be sure to label them, "No Commercial Value; Used Christmas Cards." Shoe boxes do not travel well. It is best to use small cartons made of heavy cardboard.

Send your cards right after Christmas so that you will not forget to do it. You must allow 2 or 3 months for delivery and some groups go to work on them early.

Let's help make Christmas a joyful time for Christmas in Burma, too!



## N. C. Conf. WSCS Sends Two To Vocations Conference

By BETTY GRAY DORMAN

"Whom shall I send and who will go for me?" This is the age old question of the church in it's quest for dedicated and qualified youth to serve in the worldwide church program. The Woman's Society of Christian Service sponsors a Christian Vocations Conference seeking response to this question and in turn college girls arrive at this conference seeking answers to questions of their own about church vocations. Sylvia Nicks of Roxboro and I were two such college girls. We are both seniors at High Point College and facing the inevitable decision of "what to do after college?" Our visit to Scarritt College in Nashville, Tennessee, gave us new insights and some of our loose thoughts crystallized into definite ideas for the future.

During the week-end, we visited two Community Centers and realized the great service they render to the neighborhoods of Nashville. We toured the Methodist Board of Education and the offices of the creators of church literature. There were panels on a variety of opportunities in church vocations with panelists qualified by experience in their fields. We saw a movie on the role of a deaconess and heard a missionary from Brazil tell of his experiences on the foreign field.

On Sunday morning as the benediction of the conference we had communion in the Upper Room Chapel of the Methodist Board of Evangelism Building. The life-like wood carving of da Vinci's "Last Supper" held us in breath-taking awe and drew us to the table in a spirit of humility and re-dedication. As we knelt, we found the ultimate answer—in our hearts—"Here am I, Send me." I thank the Woman's Society of Christian Service for this re-discovery of purpose in the lives of those college girls and may we all thank God.

## Waynesville District Holds Mission Study on Africa

In November the W. S. C. S. of the Waynesville District had a fine mission study class on Africa for members of ten local societies in the district. The class was held in four sessions at First Church in Waynesville.

Mrs. Margaret Pilarsky, district secretary of missionary education, was in charge.

Miss Virginia Priest of Allen School in Asheville, former missionary to Southern Rhodesia, presented the first study on, "Missions and Education in Africa." Music by the Allen Singers was presented.

Miss Jennie Ball and Miss Mollie Townsend, former missionaries now living at Brooks-Howell Home, gave a skit, "The Role of Women in Africa." They also showed a film, "The Changing Position of Women in Africa."

Mr. and Mrs. Wallace Nave of Waynesville, who spent about a year in Rhodesia, were leaders for the 3rd session, presenting a discussion of race problems. They showed color slides of their residence in Africa

and exhibited treasures they had gotten there.

Mrs. W. D. Ketner, Home Demonstration Club delegate to the United Nations, gave a discussion of "The United Nations in Africa" at the last session.

The participating churches included Clyde, Canton, Long's Chapel, Elizabeth Chapel, Dellwood, Shady Grove, Maggie, Francis Cove and Hazelwood.—Mrs. J. C. W.

## Scarritt Alumni Celebration

A founder's Day celebration for the Scarritt Alumni was held at St. Paul's Methodist Church in Ashville on Nov. 14.

Miss Frances Howard of the Brooks-Howell Home for Retired Workers in Asheville is the chairman for this area.

Fifteen young people, prospective Christian workers were special guests at the meeting.

The program featured recruitment. Color slides of Scarritt College in Nashville, Tenn., were shown, and a film, "The Deaconess at Work," was also shown to the group. The missionaries and deaconesses present made talks, giving many interesting experiences in far corners of the world.

At a closing worship service, Miss Howard planned a tribute to the founders of Scarritt College. An offering of \$25 was made to the Cunningham Fund of Scarritt at the meeting.

Prior to the meeting, letters had been sent to each of the Secretaries of Youth Work in many churches in this area, informing them of the meeting and suggesting that young people from their churches come to the program.

Lunch was served to the group by the women of St. Paul's Church. Thirty-eight persons were present.—Mrs. J. C. W.

◇ ◇ ◇

## MYF Notes from Eastern Carolina

The Nash Subdistrict had as its principal speaker at a recent rally, Mr. Bill Garrison, missionary to Brazil for the Rocky Mount District. Mr. Garrison spoke on the work carried on in Brazil by him and his family.

On December 6, 1959, Mr. Troy Barrett led a Nash Subdistrict Workshop for the program areas at Englewood Methodist Church. The purpose of this Workshop was to train in program skills so that programs presented within the local churches of the subdistrict or the subdistrict itself would be of increased interest.

### Film News

Several new films are now available for your use in your MYF groups. A black and white Methodist Youth Fund motion picture, *The Stepsitters*, shows what happens in one project—the Homer Toberman Settlement House in San Pedro, California. *The Stepsitters* rents for \$5.00 and sells for \$85. It may be ordered from the Methodist Publishing House serving you.

*One Love—Conflicting Faiths* is another new motion picture. It deals with the problems of interfaith marriages. In black and white, the film may be rented for \$5.00 or bought for \$125; in color, the rental cost

is \$8.00, the purchase cost, \$195. This film can be ordered from Television, Radio, and Film Commission, The Methodist Church, 1525 McGavock Street, Nashville, Tenn.

### Durham Subdistrict MYF Items

The Greensboro College Glee Club presented a sacred concert at Bethany Methodist Church on Wednesday, December 9, at 8:00 p.m. This glee club composed of forty members includes two former Durham Subdistrict presidents, Marian Ashe and Betty Thompson.

Plans have been made for singing Christmas carols at the Methodist Retirement Home as a special project. Following the caroling at the Home, a party will be held at Bethany Methodist Church.

### Roanoke Subdistrict MYF Helps Methodist Home for Children

As a special Christmas project, the Roanoke Subdistrict is planning to help the Methodist Home for Children. The subdistrict is attempting to raise through its local churches \$300 to purchase a water cooler as a Christmas gift for the children.

At their regular monthly rally in December, representatives from each of the local churches will present the donation from his MYF in a special service. Some of the local MYF's are sponsoring projects to raise money for this project.

## Schisler Graduate Awards Available

The John Q. Schisler graduate awards, granted by the General Board of Education, are available for a limited number of qualified graduate students preparing to become directors of Christian education in the local church.

The awards, five each year, are financed from receipts of the annual Methodist Student Day offering and are a part of the National Methodist Scholarship program.

Applications for the 1960 awards must be sent in by March 1 and will be announced April 1. Blanks are available from the executive secretaries of conference boards of education.

Winners are selected by a six-member committee. Three of these are staff members of the General Board of Education. Others are a director of Christian education in a local church, a professor of Christian education in a Methodist graduate school, and a conference executive secretary.

In the three years since the program began in 1957, eighty-four persons from 27 states have applied for the awards.

Dr. Everette L. Walker of Nashville, who administers the scholarship program, says that because of the excellence of the applications for the Schisler awards, the process of selecting the winners each year is difficult. The committee gives very careful attention to all factors involved in the final selection, he stated. Dr. Walker is associate director of the Department of Secondary and Higher Education, General Board of Education.

◇ ◇ ◇

"Churches don't need new members half as much as they need the old bunch made over."





# Boys and Girls

ELIZABETH WHISNER, Editor



## The Gift

By MATTIE F. REESE

On the side of a hill near the Inn there stood a little rock house. In it lived a widow with her small son. They were very poor.

That morning the little boy awoke and heard his mother praying to God that she had no bread for breakfast, and was asking Him to help her. The child put on his clothes and went into the next room and put the kettle on. There was a knock at the door, and the servant of the man who lived up on the hill said, "My master sent these warm loaves of bread for your breakfast." The boy remembered to thank him. He put the warm bread on the table and ran to his mother and said, "Mother, come; God has answered your prayer." They stood by the table, and then knelt and thanked the Heavenly Father for His great goodness to them.

Then the mother fixed breakfast and the boy went on to school. They were learning the seventy-second Psalm about the coming Messiah, when a shrill little voice said, "Who is it coming?" And the old Rabbi said, "If you had been listening instead of looking out the window, you would know. It is the Messiah." "When is he coming?" And the Rabbi said, "Now is the time." "What shall I give him?" asked the boy. And the old Rabbi, knowing how poor they were, said, "You must ask your mother."

Running from school that afternoon to his mother, she met the boy at the door. "Mother, Mother, what shall I give Him?" He asked. "Give who, little son of mine?" "The Messiah," he replied. "Has Rabbi Simeon been talking to you?" the mother asked. "Yes, but he won't explain. He said to ask you. Is it my father's coat?" "Oh, no," said the mother. "Is it my father's ring?" "No, son." "Then tell me, Mother." "You must find out for yourself, son," she replied.

Days after that, the boy, coming home from school, saw the streets full of people. "Who are they, Mother?" "They are our kinsmen, the tribe of David, ordered by the Governor to come and have their names written in a book," she answered.

"May I go to the Inn?" asked the boy.

"I want to see the camels kneel." And running as fast as he could, just as he got to the gate, he saw a man leading a donkey, with a woman wearing a blue cape seated on the donkey. The old gatekeeper was telling them that there was no room at the Inn; but that the barn had been cleaned, and if they could get no other place they could stay there. The little boy ran into the Inn where a camel was about to kneel. It was wonderful to see them double up. Then he ran home to tell his mother all about it.

That night the mother could not sleep. Looking out the window she heard voices, and saw people as they went up to the Inn. She went back to



## THE SON OF GOD

There was a baby sweet and fair,  
With a halo around his hair;  
He wasn't like any other child,  
For he was Jesus, sweet and mild—  
He was the Son of God.

By Helen Frances McFarland—Age 10



bed, but got up again. She saw that it was the shepherds. She knew them, and they seemed to be singing.

The next morning she got up early and went up to the Inn and asked the gatekeeper what had happened. He said that the shepherds, who had their fold below them, had said that an angel came to them and had said, "The Messiah been born. He is wrapped in swaddling clothes and is lying in a manger. Nothing would do but I must let them go to the stable, and there, sure enough, was a baby wrapped in swaddling clothes, lying in a manger, and the father and mother were there. And the shepherds went down on their knees and worshipped him. Then they went back to their fold singing the song the angels had sung, "Glory to God in the highest."

The mother went back home, and calling her little son, said, "Come, I have something wonderful to tell you." And when she had finished, he said,

"Mother what shall I give him? Tell me." And she said, "I can't, little son of mine; you will have to find out for yourself."

Soon after that the Wise Men came. Mary and Joseph and the baby had been moved to a room in the Inn, and the three kings went up to the room to give them their gifts of gold, frankincense and myrrh. As the little boy looked at the wonderful gifts, his mother saw him crying as if his heart would break.

"Mother, what can I give him?" the child pleaded. "Look at me," she said tenderly. "What is it in you that makes you love your mother?" Then, with a joyful look, he said, "I know, I know!"

And running as fast as he could, past the Wise Men and the wonderful gifts, he went to Mary, and kneeling, said, "I know. I know! It is my heart!"



## Legend of the Poinsettia

A lovely legend of Mexico tells how God, hoping to make happy some poor children who had very little that year to make them happy at Christmastime, sent to earth the Christ Child, who came surrounded by the most beautiful stars in the heavens. After Christmas, when the Christ Child had departed, these stars remained in the form of beautiful red star-like flowers, as a constant message of God's good will toward the people, and especially the little children of Mexico.

These stars which God shared with man are known today as the poinsettia flower—a growing bit of loveliness and beauty that has come to share Christmas with the traditional holly.



## To the Boys and Girls

As this page is being prepared for the Christmas issue of the **ADVOCATE**, your editor is almost as excited as you are, as she thinks of stars and candles, of gay trees and holly wreaths, of shining eyes and happy voices, of joy and laughter, of love and sharing with others, and—well, of countless wonderful experiences that help to make a Happy Birthday for the Lord Jesus.

And now, as the page comes to a close, we hope that each of you will welcome Him into your home, for He is wonderful company, you know, and will make Christmas at your house the happiest time you've ever known.

MERRY CHRISTMAS TO ALL



## Good News for the World

By RAYMOND A. SMITH

Head, Department of Religious Education, Greensboro College

Background Scripture: Luke 2:8-14;  
Acts 11:19-26

Lesson Scripture: Luke 2:8-14; Acts 11:19-26

We continue our series of lessons under the general title "God's Concern." How appropriate that phrase is for the Christmas season. God was so concerned about man that he gave the world the greatest of all gifts, Jesus, Savior of Men! One of the greatest preachers of the ancient church, St. Chrysostom, said about this festival of the birth of Christ: "We give this festival preference because the transaction of this day was, of all others, the most stupendous . . . that when he was God he should be willing to become a man, is beyond measure wonderful, and astonishing. For this reason I love and venerate this day." The first words of the angel to the shepherds were "Be not afraid; for behold, I bring you good news." Can anyone think of more welcome words after these two thousand years? Or was there ever a Christmas that men longed more to be rid of fear or to hear good news? In an age when men seem doomed to live out their lives under the shadow of impending disaster, they need reassurance as never before.

They need to believe there is hope for the world. They need also to believe there is hope for them, in their personal lives, to achieve victory over anxiety and despair.

Some may think it curious that we have combined in this lesson both the Christmas message and the emphasis on missions. But, upon further consideration, do we not see how the two are closely related? These early followers were impelled to spread the good news, first to their fellow Jews, and then to the non-Jews. It is with one of the first missionary ventures that our second selection of Bible material deals.

The first missionaries seem to have been some otherwise unknown Christians in Antioch who "spoke to the Greeks also, preaching the Lord Jesus" (verse 20b). When they received an enthusiastic response from these people the news quickly traveled down to Jerusalem. Upon hearing of this we are told that the church there commissioned Barnabas to go to Antioch and investigate. We are told that "when he came and saw the grace of God he was glad" (verse 25). This man Barnabas deserves to be better known. He seems to have been the main influence in helping to guide Paul into his great work. Foakes-Jackson has written (see Interpreter's Bible, Vol. 9, p. 149): "He (Barnabas) seems to have been utterly without jealousy, eager to excuse the faults of others, quick to recognize merit, ready to compromise for the sake of peace . . . The Paul of history contributes to the progress of the world, Barnabas and those like him make it endurable to live in. While we admit the greatness of Paul, we cannot forget that Barnabas was the real pioneer of a world-embracing Christianity." So, as soon as Barnabas saw the opportunity in Antioch, (at that time the third city of the Roman Empire) he went to Tarsus, got Paul and brought him to Antioch. They worked together for a year and it was at this place that "the disciples were for the first time called Christians."

In the *Adult Student* Asbury Smith cites a number of instances that show how small beginnings in Christian work can develop into something great. Two traveling men started distributing Bibles to hotel rooms, and the Gideon

Society is born. One man begins inviting lonely foreign students to his home, and the International Houses in great cities are the results. Jane Addams opens her home to the underprivileged of the Chicago slums and Hull House, a place which has helped hundreds of thousands, gets its beginning. And so we might go on. While not many of us may begin these great ventures we can imitate Barnabas whose name means "a son of encouragement." That in itself, is no small thing.

### Five Churches Make Advocate Honor Roll

Five churches have already sent in subscriptions sufficient to place them at the head of the 1960 Honor Roll of congregations having met their quota of ten per cent of the membership subscribing to the Conference Organ. They are:

First Church, Wilson, Rev. R. G. Dawson, 331.

Cary Church, Cary, Rev. H. B. Lewis, 282.

First Church, Wadesboro, Rev. E. Paul Hamilton, 134.

Rose Hill, Rev. D. A. Petty, 85.

First Church, Dallas, Rev. G. H. Needham, 44.

Two churches, Wilson and Cary, qualified for Club rate with over 20 per cent.

### CORRECTION

The Rev. H. C. Ewing writes to correct an error in a Letter to the Editor printed recently. As printed, the letter stated, "In that year the Laurel Hill Charge was the only charge in the N. C. Conference that reported additions on professions of faith." Somebody left out the number, as it should have read "100 additions on profession of faith."

### Methodist Church Fails to Reach Common People

Statistics reported at the national Methodist Conference on Christian Education indicate that most members of The Methodist Church are in the upper middle class and that the denomination is failing largely to reach "the laboring classes, families with less income, and persons of lower educational attainment."

The statistics were reported by the Rev. Dr. Walter G. Muelder, dean of Boston University School of Theology, at the biennial conference November 3-8 in Cincinnati.

Church  
Furniture

S

Southern  
Desk  
Company

Write for information

Hickory, North Carolina

### CHURCH CLASSROOM FURNITURE

Tables, folding tables, folding chair, office and educational building furniture. Many other items. Write

SCHOOL EQUIPMENT, INC.  
P. O. Box 586 Siler City, N. C.

Allen organs

MOST RESPECTED NAME  
IN ELECTRONIC ORGANS

Richard Van Sciver

1909 E. 7th St. Charlotte 4, N. C.  
Phone EDison 4-0567

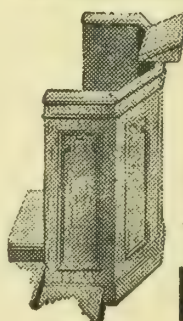
### SOUTHEASTERN EQUIPMENT CO.



Chairs and tables in complete range of sizes for every Church need. Steel and wood folding chairs, folding banquet tables, speakers' stands. Also office desks and chairs. Write for information.



SILER CITY, NORTH CAROLINA



Page

CHURCH FURNITURE  
THAT COMBINES  
BEAUTY AND DIGNITY  
WITH LASTING QUALITY

MADE FROM HIGHEST GRADE DOMESTIC  
AND IMPORTED HARDWOODS

WRITE FOR CATALOG CONTAINING INFORMATION ON OUR DESIGNS OF PEWS  
AND CHANCEL FURNITURE.

Page CHURCH FURNITURE CO.  
ALBEMARLE, N. C.

### Manufacturers of GOWNS

Pulpit and Choir  
RELIGIOUS SUPPLIES



Church Furniture • Altar  
Brass • Communion Sets  
Embroideries • Hangings  
CATALOG ON REQUEST  
WRITE—DEPT. 44

National

CHURCH GOODS  
SUPPLY COMPANY

821-23 ARCH STREET PHILADELPHIA 7, PA.

### Brevard College

Owned by Western North Carolina Conference  
offers

Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited

EMMETT K. McLARTY, President  
Brevard, N. C.



# District Conferences

## ASBURY'S VISIT TO HOME DRAMATIZED AT ASHEVILLE

The story of Bishop Francis Asbury's visit to the Killian home in the Beaverdam section was presented in a skit at the annual District Conference of the Asheville District, meeting in St. Paul's Church Asheville, Dec. 6, under the leadership of Superintendent Robert G. Tuttle. The entire drama was taken from Asbury's *Journal*, reports Mrs. Louise Wright, contributing editor. (*Editor's Note:* A picture of the production and a story will appear in the next issue of the *ADVOCATE*.)

The Rev. Dr. Albert Edward Day, professor in Wesley Theological Seminary, Washington, D. C., was the guest speaker. Superintendent Tuttle paid tribute to the delegates for their attendance despite unfavorable weather, which brought snow and ice to the mountain area.

Items reported: Asheville churches raised \$42,663 for World Service last year. There are 74 local units of the Woman's Society of Christian Service and 10 Wesleyan Service Guilds, with a total of 3,760 members, pledging \$16,000 to missions. The district missionary society has contributed \$15,626 for assistance in the building of three parsonages and 27 churches in the district. This society plans to conduct a survey in the Hendersonville area looking toward the organization of two new churches. A group ministry has been organized for the Weaverville section.

Two candidates for the ministry were introduced. Charles Alfred Holcomb III and Charles Nesbitt, both of Asheville, Lloyd

Richard Bailey of Burnsville and Everette M. Dellinger of Gold Hill were given licenses to preach. The licenses of 14 young men now in seminary were renewed.

## MILLER SPEAKS AT MARION DISTRICT CONFERENCE

The Rev. Walter J. Miller, superintendent of the Charlotte District, was the guest preacher at the recent session of the Marion District Conference, held at Spindale Church. The conference was under the leadership of the Rev. J. Ernest Yountz, district superintendent. Delegates were welcomed by Mr. Bill Hinson, lay leader of the host church, and the pastor, Rev. W. T. Medlin, Jr., led the devotions.

Approximately 250 delegates and visitors were present.

Among the items reported were: Members of the \$10 Club total 203 at this time. Four new Women's Societies have been organized and the total membership is 2,448. A new church has been organized at Carbon City with 45 members and has purchased a 11-room building for a meeting place. The debt on the district parsonage at Marion has been removed and the parsonage dedicated.

Two district trustees were elected: G. A. Hines and Blaine Blackburn.

Two men were licensed to preach and 31 licenses were renewed. Twenty-three were recommended as approved supplies, three were approved for admission on trial, three were recommended for local deacon's orders, and one for elder's orders.

Information was furnished by John H. Barnes, secretary.

## THOMASVILLE DISTRICT MEETS IN RAMSEUR CHURCH

An overflow crowd of delegates attended the meeting of the Thomasville District Conference in Jordan Memorial Church, Ramseur, on Dec. 6. Many of the visitors could not be seated in the sanctuary, and were forced to listen to the proceedings by means of a public address system. Several large rooms in the new church school building were filled in this manner.

The delegates were welcomed by the mayor of the town and by the pastor, the Rev. Worth Sweet, and the meeting was under the leadership of the Rev. John Carper, district superintendent.

Jordan Memorial Church was formerly on a two-point circuit with Franklinville, and their first year as a station has seen many improvements. The new education building is one of the best among the smaller churches.

Superintendent Carper provided delegates with a very comprehensive book of reports which gave a picture of the work of the church in the district, as well as a calendar of special days for the year.

(*Editor's Note:* A further report is expected to come from the secretary of the Conference or the district reporter.)

## Charlotte District Youth Enlistment Rally

On Sunday, November 15, a Charlotte District Youth Enlistment Rally was held at First Methodist Church, Charlotte. About 700 or more young people, their adult leaders and ministers were in attendance.

Rev. Russell T. Montfort led a period of fellowship and hymn singing, after which Rev. D. Edwin Bailey told the youth of their opportunity of being a part of the church's Total Enlistment Program. Also sharing in the program were Rev. D. G. Bridger, district director of Intermediate Work, and Miss Lee Stuart, a youth of First Methodist Church. Dr. Mack B. Stokes, professor at Emory University, outstanding theologian, writer, teacher and preacher, brought a challenging and inspiring message to the youth, on the theme, "The Church and The Kingdom."

Rev. H. Glen Lanier, district director of Youth Work in the Charlotte District, and Rev. Walter J. Miller, district superintendent, spoke concerning the youth program of the district.—REV. H. GLEN LANIER

## How to Solve Your Christmas Problem

Are you wondering what to give a friend or relative—something which doesn't cost too much, yet which will be received with pleasure and which will give lasting satisfaction long afterwards?

Why not solve that problem easily and quickly by sending a gift subscription to

**The North Carolina Christian Advocate?**

**50 issues for \$3**

Use this coupon: Mail to N. C. Christian Advocate, Box 508, Greensboro, N. C.

Name .....  
Address .....  
City .....  
Your Name .....  
Address .....  
City .....

*Additional names and addresses may be listed on a separate sheet of paper.  
And why not renew your subscription at the same time?*

## "Finger-Phonos" To Be Sent

Countries overseas that have no means of learning about the Bible and its teachings are soon to be helped by the Mount Lebanon MYF of the Thomasville District. This group has a new project—raising money to send a new device called "Finger-Phono." It's a small plastic phonograph with several records which have Bible stories on them. The plans of the MYF call for sending three "Finger-Phonos" to three different foreign countries.—ALICE HOBSON

♦ ♦ ♦

The Christian family that serves liquor on the family dining table can scarcely complain if the children become alcoholics.



NORTH CAROLINA

# Christian Advocate

DUKE UNIVERSITY LIBRARY

DEC 24 1959

DURHAM, N. C.

DUKE UNIVERSITY  
LIBRARY  
DURHAM, N. C.  
DEC 24 1959

December 24, 1959

Volume 104

Number 51



## New Year

Dear Master, for this coming year

Just one request I bring:

I do not pray for happiness

Or any earthly thing—

I do not ask to understand

The way Thou leadest me,

But this I ask! Teach me to do

The thing that pleaseth Thee.

I want to know Thy guiding voice,

To walk with Thee each day.

Dear Master, make me swift to hear

And ready to obey.

And thus the year I now begin

A happy year will be—

If I am seeking just to do

The thing that pleaseth Thee.

—Author Unknown.

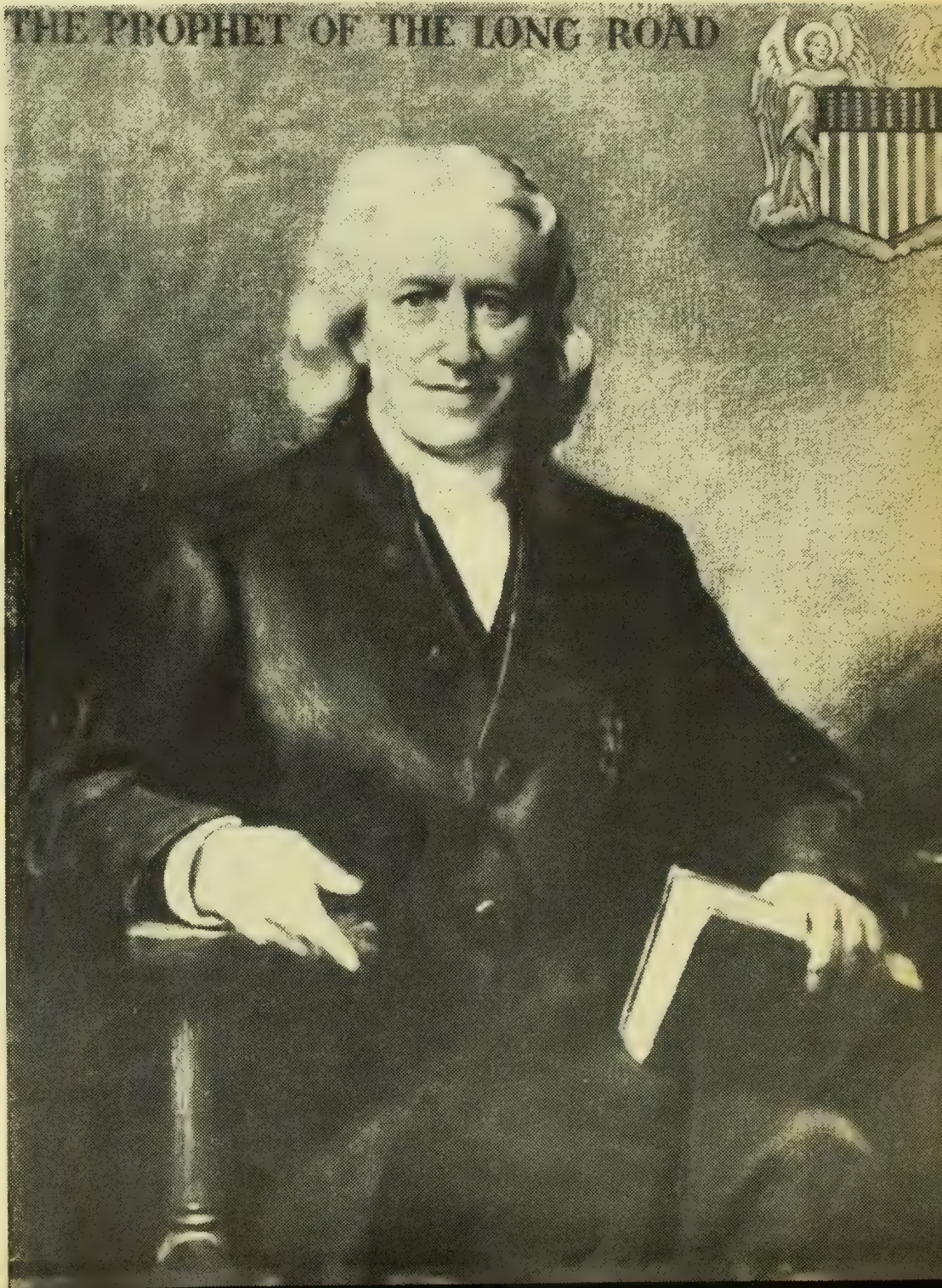


This new portrait of Asbury was painted by the famous artist, Frank O. Salisbury of London, and was recently brought to America by Dr. Elmer T. Clark, secretary of the World Methodist Council. It is a companion portrait to the notable oil painting of John Wesley which Salisbury presented to Dr. Clark in 1952. It has been exhibited at the Royal Institute Galleries in London..

A comparison of this portrait with all the extant prints of Asbury shows that the artist has made a striking composite. It represents Asbury at the time of his election as Bishop in 1784, at the age of 39.—Methodist Information

Copyright, 1953, Elmer T. Clark

## THE PROPHET OF THE LONG ROAD





# Letters from Our Readers

## The Case For Symbolism

Dear Editor:

May I express my appreciation for your article on the "Altar-Centered Chancel" in the December 10 issue.

As a Minister of Education I have been very much concerned with the lack of symbolism in our sanctuaries. Throughout the educational program of our church, learning through symbolism is an important teaching. It is most regrettable that our boys and girls and young people go from their classrooms to their sanctuary and often the central symbols of our faith are nowhere to be seen.

RICHARD R. HANNER, JR.  
Minister of Education

Centenary Church  
Winston-Salem, N. C.

\* \* \*

## Preachers "Get What They Ask For"

Dear Editor:

I have followed with interest the articles relating to subscriptions. We preachers get about what we ask for. I asked for 20 subscriptions last Sunday and got them.

That was the first time I ever said much about it.

GAYLE T. ALEXANDER  
Mebane, N. C.

\* \* \*

## Noticeable Improvement

Dear Editor:

The Dec. 10 format is a noticeable improvement. It will be read more and will be wanted by more readers—*If we who know about it can get it over to others.*

J. DOANE STOTT  
Angiers, N. C.

\* \* \*

## Thanks to Good Friends

Dear Editor:

May I, through the columns of your "Letters" page, thank the many friends of other days and of the present for the letters, cards, flowers and many other things I have received during my months in Memorial Hospital, Thomasville.

At present, I am at my home (14 Cramer

St.), and will be a shut-in for several months—perhaps for the rest of my life.

Again I thank you for remembering me.

The ADVOCATE has been brought to the hospital and I have enjoyed it . . .

MRS. J. A. FARRINGTON  
14 Cramer St.  
Thomasville, N. C.

## Book Reviews

**Values in the Church Year**—William F. Dunkle Jr., Abingdon, \$2.50

Here is a book which should be extremely helpful to all ministers who wish to plan their pulpit work so as to ensure that they declare the whole counsel of God. The author is the senior minister of Grace Methodist Church, Wilmington, Delaware, and he has written this book out of his own wide experience as a pastor. It is intensely practical and full of sound common sense. John Wesley said: "Everywhere avail yourself of the great festivals, by preaching on the occasion." Dr. Dunkle begins by pointing out the advantages of observing the Church Year, and then gives detailed suggestions for single sermons and series for the various sermons. There are two valuable chapters on the need for a lectionary to ensure that the congregation has a wide general acquaintance with the Bible and on the use of hymns to support the preaching on the great days in the Christian calendar. There is also a useful chapter giving guidance on further reading on this subject. Every minister has his own preaching plan, but as Dr. Dunkle says, "the only valid test is whether he carries it or it carries him." This book certainly makes plain the values of the Church Year as a preaching plan while at the same time pointing out its dangers. "Let a man preach without purpose or plan," says our author, "and he is likely to ride his hobbies, deal only with his favorite passage of Scripture and wind up dispensing with the Word of God as he more and more becomes merely topical rather than truly textual in his preaching." This is a book to buy and keep for constant reference, for it supplies a definite need.—John Bishop

\* \* \*

**I Believe in the Church**—Elmer G. Homrighausen. Abingdon. \$1.50

This is the latest book in the admirable series entitled "Know your Faith." Its author is the Dean of Princeton Theological Seminary. He writes in a clear, concise way, avoiding the use of theological jargon, so that his book may be commended equally to ministers and laymen. It is a marvel of compression, for within the compass of a hundred pages Dean Homrighausen manages to deal with many functions of the Christian Church. He treats of it as the chosen community, the body of Christ, the place of common worship, the herald of the Gospel, the school of personal Christianity, the responsible community, the divine-human fellowship, and the bearer of the Christian tradition. This would make an excellent book for a study Group.—John Bishop.

\* \* \*

**365 WINDOWS—2-Minute Meditations for Daily Use**—By Halford E. Luccock, Abingdon. \$2.00

In these devotions Dr. Luccock provides enlightening and enlivening ideas that will

stimulate your spiritual faculties. Drawing on his vast acquaintance with literature and history, he combines vivid illustrative material with his own sharp observations and insights to produce devotions that are alive with human interest and vibrant with wisdom.

These 365 meditations enable you to look out upon the world through a different window—with a fresh thought—each day. The devotions deal with many subjects: discipline, dedication, gratitude, concern, personal worth, service, strength, and others. Each one includes a prayer and a scripture reference.

\* \* \*

**Symbols of the Church**, edited by Carroll E. Whittemore. (Whittemore Associates, Boston. Price 60 cents.)

The study of symbolism has fascinated many scholars, who have written learned books by the hundreds. In these days many ministers and laymen of the non-liturgical churches have sought to use symbols in the churches without adequate information. For this reason, the publication of a small pamphlet such as this should be welcomed by Methodists.

Edited by a man who knows symbolism well enough to condense information for the average reader, the booklet of 64 pages contains the answers to practically all of the questions which ministers and worship committees are asking. In addition to the illustrations and explanations of hundreds of symbols, it contains a glossary of ecclesiastical terms which will be hailed with delight by those who have sought in vain for definitions of such terms as *rabat*, *reredos* and *retable*, *triptych*, *transept* and *tippet*!

Methodists may be intrigued, if not edified, by the list of saints' symbols, which it is doubtful if we will ever need, but the rest will come in handy. At the price, it would pay the churches to buy copies for all members of the Worship Commissions.—R. P. M.

♦ ♦ ♦

## No Advocate Next Week

In accordance with our custom, we will not go to press next week. The next issue you will receive will be dated January 7.

The editors would like to take this opportunity to thank all of the friends who have remembered us at Christmas time by cards and letters.

## NORTH CAROLINA CHRISTIAN ADVOCATE

Official Organ of the North Carolina and Western  
North Carolina Conferences of  
The Methodist Church  
ESTABLISHED 1855

Romey Pitt Marshall	Editor
O. D. Park	Managing Editor
Elizabeth Whisner	Children's Editor
Betty Dean	Circulation
Henry E. Gibat	Manager, Piedmont Press

Address of correspondence: P. O. Box 508, Greensboro, N. C.  
Entered as second-class matter at the post office at Greensboro, N. C., under Act of March 3, 1879. Accepted for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 9, 1918. Published weekly on Thursdays (except those nearest Christmas and Independence Day) by Methodist Board of Publication, Inc., 429 W. Gaston St., Greensboro, N. C.

Single subscriptions, \$3.00 a year; every family plan each subscription, \$2.50 a year. All subscriptions payable in advance.

### THE METHODIST BOARD OF PUBLICATION

C. E. Jordan, President; Wilson O. Weldon, Vice-President; O. K. Ingram, Secretary; H. G. Allen, N. E. Edgerton, J. N. Hackney, W. B. Hall, A. J. Hobbs, T. C. Hoyle, L. W. Routh.

Mail Form 3579 to P. O. Box 508, Greensboro, N. C.

## CONTRIBUTING EDITORS

N. C. Conference W.S.C.S.—Miss Mary Gardner, 227 W. Edenton St., Raleigh  
W.N.C. Conference W.S.C.S.—Mrs. John C. Wright, Weaverville  
N.C. Conference Board of Education—Dr. C. P. Morris, Box 6667, College Station, Durham; Youth Work—Glenda Pittman, Halifax  
W.N.C. Conference Board of Education—Dr. Carl H. King, Box 828, Salisbury; Youth Work—Alice Hobson, High Point College, High Point  
Methodist Home for Children—Rev. Robert Nicks, Raleigh  
The Children's Home—M. T. Lambeth, Winston-Salem



# Improving Television

(from the *Central Christian Advocate*)

The recent exposure by certain individuals of some unethical methods in connection with several television quiz shows of the U.S. was most shocking to a large segment of the nation's population.

Wide diversity of opinion will naturally be expressed as to the authenticity of these disclosed schemes on the part of producers and promoters of this modern medium of communication. It is not likely that even the current congressional investigation that is in process will create unanimity of thought in regard to this situation.

However, it seems to us that while the trend of our national concern is directed toward the television industry, it is quite an opportune time for evaluating the general quality of the programs that are being presented to the American public.

From such an objective study we would trust that there should come a number of far-reaching findings both as to the unhealthy nature of many of the present shows and the pressing needs for more wholesome productions.

Among those features of television that are contributing to the demoralization of the character of the youth of our country is the prominence that has been gained by the whisky advertising agencies. One quite frequently wonders as he observes many shows as to whether the real aim of the performance is to present a plot for entertainment or to convince the individual that drinking is a necessary part of good living. This observation is also applicable to such interests as tobacco and other commodities that are produced for public consumption.

There is a second phase of television that is greatly disturbing to those people who are concerned with the seriousness of the American mind today. As we take into account the frivolity and laughter that seem to be the object of much of what we see and hear on television and radio we can understand the presence of the emptiness that is moving so rapidly into our educational philosophy and system.

The American people are coming more and more into a realization of the fact that we are lacking in the kind of depth of earnestness that is necessary for keeping pace with the intellectual tempo of this age.

We need more television programs that will inspire and stimulate our youth to become ardent searchers after knowledge and truth in areas of learning as theology, philosophy, science, history, art, government, economics, etc.

The achievement of these essential improvements in television is dependent upon the demands that are made by the people for whom the shows are designed and presented.

We believe that the proper place for beginning an effort to make known the desires of our more soberminded people for more cultural and educational programs is in the church.

Television seems destined to become one of the most influential forces in molding the patterns of our thinking and living in the future. It will develop either into a power for good or a means for evil.



# EDITORIALS

## What Kind of Freedom?

One of the most puzzling problems in a confused world is that of the limits of freedom is a democracy. And the prize question of all is: "Just what is freedom of the press?"

Our fathers felt that newspapers should be unfettered in their task of disseminating the news and promoting good causes. In the early days of democracy the small, but well-circulated, news sheets had a disproportionate effect upon the thinking of the nation, and, as practically all of these publications were standing four-square for democracy as opposed to tyranny, it was thought that they must be allowed to remain free from any sort of governmental direction.

But did they think of what might occur when such freedom would be abused? It seems that such a thought did not enter their minds, America was a new nation, nurtured in ideals of liberty and controlled by dedicated and honest men. The serpent had not yet entered Eden.

Today we are no longer a small democracy composed of like-minded people. We are a vast conglomeration, a seething cauldron of differing races and national origins. We are at the mercy of those who would use freedom of the press to attack our cherished institutions, to poison the minds of our youth, to spread infection of intellect, and to instigate crime.

Last week Pope John XXIII asked a question which applies not only to the Italian people but to Americans as well. "Is it lawful," he asked, "for every crime, over which it would be better to draw a merciful veil, to be made the pretext for descriptions and reconstructions that are nothing but a school of crime and incentive to vice?"

The Pontiff suggested that new laws are needed to keep a certain kind of press within bounds, and urged parents, educators and jurists to support a positive program in this field.

We have examined the fare of the Italian bookstalls and must confess that if the Pope is disgusted with what is printed over there, he would be horrified at what Americans read each day in their local newspapers, where, side by side with the editorial columns calling for honesty in government and TV programs, appear the most detailed accounts of sex crimes and pornographic



illustrations advertising supposedly filthy movies.

The solution lies in the hands of the press, but its application depends upon the readers. Criticizing a newspaper for its mistakes in policy and action is not enough. There must be more than criticism; there must be active support of these newspapers which attempt to provide good reading.

Have you written the editor of your favorite newspaper commending him for the good which he has done? If not, don't be too quick to criticize him for the bad.

## What Laymen Want

A pastor recently announced a series of study sessions for the lay people of his church in which they would take up the critical study of the Gospels. He stated that he would expect these students to "prepare ahead of time, to do outside reading, and to know technical details," He said, "I do not try to hide the fact that there are varying interpretations among competent scholars. I believe the students are mature enough to recognize this fact and to make decisions for themselves. After study, I ask them to make their own interpretation of the Scriptures."

He adds, "Most laymen apparently do not want their preacher to do this. They want the minister to 'tell them' what to think and believe, as if there could be no difference of opinion. If he 'tells them' something they do not want to hear, they leave the church."

We are not disposed to take any issue with the purpose of the study, although many ministers have found that such "seminary-type" courses are rarely productive of much good and frequently result in dissension over unessentials. We would, however, like to consider the statement of the pastor regarding what laymen want, and his implied conclusion that they want the wrong thing.

It is true that laymen want authority in the pulpit. Sometimes they carry that desire to the point of absurdity, asking a minister to assume powers that he cannot aspire to. It is also true that they are prone to give the preacher a "loose rein" and then make it into a rope with which to hang him.

But is there not an argument on their side? Should they not be encouraged to expect that their minister will speak with authority on the subject with which he is most familiar? And can we not go farther and say that the minister, if he is a man of God, called of God, and prepared by study and prayer, should be able to say firmly, "I believe that this is true."

Many of us do not hesitate to speak with authority on matters of social action—and even international affairs. Then why should we hesitate to proclaim a positive faith in the Bible and in the creeds of the Church?

We tell our people that they should vote to outlaw liquor, or tobacco (but not in North Carolina), that they should support friendly race relations and provide equal rights and privileges for all. We have little hesitancy in doing this. Why then should we be afraid to stand upon the teaching of the Church and the Bible and present an authoritative message with prophetic ring when it comes to the great doctrines of our faith? Shall we allow our people to assume that it is only in the realm of religion that we have no convictions?

Laymen want to be told what their ministers believe. They also want to be told what they ought to believe. They want to know what the Church teaches.

But too many of us have spoken uncertainly; we, ourselves, are so uncertain. We lack the faith of a Wesley, or Whitefield, or Asbury, a faith which concentrated on essentials, spent little time on the small matters of doctrine, but which proclaimed fearlessly the faith of historic Christianity embodied in the Apostles' Creed.

"I believe in God, the Father almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary . . ."

That is a positive gospel—a gospel which the men and women of our congregations want to hear. They may not always follow it, and they may sometimes quarrel with our interpretations, but they will gladly listen and attempt to put it into practice.

Having said this, may we add that this editorial is in no way a criticism of the preaching of the pastor whose announcement set us off on this excursion. From what we know of his ministry, he is as positive as one could wish.



# DEVOTIONAL

## Starting the New Year at the Altar of the Church

By DR. KENNETH GOODSON

We come now to the beginning of a New Year and this is the first Sunday in it. I do not know that there is any finer way in the world to start off a New Year than by bending your knee and bowing your head as you kneel at the altar of the Church to receive the Holy Sacrament. Therefore, on this first Sunday of the New Year we gather at the altar of the Church. It is a time of personal dedication and rededication. We come with grateful hearts to thank the Lord for all of the blessings of the past year. We look back across that year just closed and we can see ever so many evidences of the love of God, and the presence of God, and the hand of God as it guided the affairs of men, and as God made Himself known even in our own lives. How well we know that God has never left Himself without witness. So we look back over those days and we thank God for every evidence of His love, His mercy, His care. We know that He was with us in all the hours of life, but particularly those hours that were discouraging, that were hard, and we can say like John Wesley, "the best of all, God is with us." Then we turn our minds and our spirits into the New Year. No man among us knows what a day may bring forth. The Bible says that all we know is that the hour for serving God is always at hand, and this is the hour. Therefore, we come to the Holy Sacrament today, beginning the New Year at the altar of the Church. As you come, may you leave your cares, your woes, your anxieties, your concerns, here at the altar of the Church of the living God. Here at our altar may you find strength, may you find peace, may you find rest, and encouragement. May you find the presence of Him whom to know is to know life itself. Then may the memory of having begun this year at the altar of the Church linger in your heart and in the hearts of all our people throughout all the days of the coming year. I am glad you came to the Church today.

### TODAY

I have no yesterdays,  
Time took them away;  
Tomorrow may not be  
But I have today.

—PEARL YEADON MCGINNIS

## Prayer for the New Year

By FRANCIS KIRKLAND

Dear Lord, whose blood was shed for all  
Grant that we hear each plea and call  
That come from those of race and land  
We scarcely know or understand.  
May we be truer to our creed,  
Swift in our help, daring in deed;  
May we humble faith achieve  
The brotherhood our souls believe.  
Thy blood was shed to set all free  
From pain and sin and infamy;  
Let us reach out to make this earth  
Worthy thy life, thy death, thy birth.

—The War Cry

## Beginning the New Year with God

JOHN SUTHERLAND BONNELL

*Resolve* to commit the past with its mistakes and its failures to God's mercy, and then strive for greater spiritual progress in the future.

*Resolve* to cultivate a character too noble to cherish petty resentments and grudges.

*Resolve* to strengthen and deepen in 1960 the ties that bind you to your friends and dear ones.

*Resolve* to develop inner spiritual resources so that your happiness and your peace will not be at the mercy of every chance intruder.

*Resolve* to make a specific contribution to human happiness and self-being so that it can never be said that you lived in vain.

## LET'S SHARE CHRISTMAS

Christmas is not ours to keep,  
But ours to gladly share,  
Until the blessings Christmas brings  
Are scattered everywhere.  
Let's tell the story far and near  
Till those in every nation  
Shall know about the Christmas King  
Who brought for all salvation.

—Author Unknown

## Thinking Back

By LON WOODRUM

She was a woman on whose face time had left its marks. Her hands had known work. She sat in her chair, her chin in her left hand, her look slanted Heavenward. Someone saw her and almost shattered the spell by saying, "A penny for your thoughts, Grandmother!"

But the word never came. The picture was too good to mar. The silent woman was speaking a message. The picture could have a caption: "Have I done my best about everything?"

But the years had fled. Whatever the gray-haired woman had been faced with in life and whatever she had done about things — that was all in the past now. You never go back to yesterday. You may be troubled by the past or pleased by it, but you never come to it again. However an hour is spent, it leaves its record permanently.

The poet said that the saddest words known to man are, "It might have been!"

On the other hand, there are such words as "What has been!" Some folks have so lived their yesterdays that they are blessed by them.

The Bible records the story of a woman who was surrounded by those who were poverty-stricken and in vast need. She worked with her hands, making them garments. It was said of her, "She hath done what she could." One wonders how many epitaphs might be written over some people reading truthfully, "They never did what they could!"

An old man said, "I have lived my life as a Christian, serving God the best I knew how. Whatever they may say about the Christian faith, one thing can be said emphatically: the life lived for the Lord Jesus Christ has no regrets!"

But if we look at the vanished years and find much left undone and too much done that was not good, what then? Is hope gone? No, for the gospel is still valid, whatever our status. It holds out hope still. God, in His unspeakable love and mercy, does not discourage even the man who has wasted a lifetime. There is a word in the prophecy of Joel which says, "I will restore to you the years that the locust hath eaten." The great Giver will give to those who have never given to Him — if they will have it so. Salvation is for even the prodigal.—The War Cry



# Teams Visiting for Christ

## "He sent them . . . two by two"

By DALLAS MALLISON

Reports coming in at Conference Evangelism headquarters in Raleigh indicate a continuing build-up in the tempo of the current evangelism program. These reports are most heartening and warming, and they show that the hearts and minds of pastors and people are being opened and prepared for great things in the months ahead.

At the same time, local churches are being asked to begin to give emphasis to the January goals of the evangelism program. This emphasis is to be placed on prayer preparation and organization of local Visitation Evangelism teams.

### Christmas Classes for Christ

In the meantime, the December phase of the program moves along to completion with local churches being urged to give much attention to the use of local "Christmas Classes for Christ" as an effective means of capitalizing on the Christmas motif for winning souls to Christ.

Also, during December, local churches are conducting what amounts to a survey of their communities to determine unchurched conditions and to compile effective working lists of unchurched persons with their addresses and other data helpful in winning them to Christ's Kingdom.

Each of the 850 churches in the N. C. Conference is being urged to determine its own local goals as part of the overall 100,000 new members for the entire Conference area. With emphasis upon getting a maximum start on this goal the first year of the 5-year-plan. The local quota or goals can be figured on the basis of the nearly one million unchurched persons in the entire area.

### Good News Coming In

In Goldsboro, at St. Paul's Church, the Rev. L. A. Tilley reports that their evangelistic rally or convocation brought out a packed church. In Burlington, at Davis Street Church, the Rev. D. J. Reid reports the same response from this group. These two rallies were conducted on Sunday, November 15. Davis Street will soon hold its revival with Dr.

George A. Fallon, president of the National Council of Evangelism, as the evangelist.

In Goldsboro, at St. Paul's Church, the Rev. Leon Couch quoted in a bulletin an effective word from Dr. Harry L. Williams on the importance of making "A List of Ten Persons to Win for Christ."

In Raleigh, at St. Mark's Church, the Rev. Henry Bizzell commissioned eleven "Evangelistic Visitors" at his morning service on November 8th.

In Oxford, at Oxford Church, the Rev. J. D. Young held a Fellowship Supper on November 4th with 17 new members as special guests. In Kinston, at Westminster Church, the Rev. H. Langill Watson reports the largest attendance in the history of the church on November 15th. He also reports his church school has a peak enrollment.

### Effective Prayer Preparation

There is nothing more important or vital to the success of any undertaking than earnest, continual, and effectual prayer. This is the reason much emphasis is being placed upon adequate prayer preparation for the coming local evangelistic mission to be held in each church in the Conference during March and April.

We should remember at this and all times that, "Apart from me you can do nothing." (John 15:5). It is also good to never forget that "With God all things are possible" (Mark 10:27).

In response to numerous inquiries, evangelism headquarters has prepared a plan of prayer preparation. This plan, it believes, will serve well in most instances, but any local church should follow its own individual plan if it feels it can evolve a better one.

First of all, of course, any plan involves the pastor's own communion with God and his commitment to Christ. This is basic to any plan.

The second part of the plan calls for a "Prayer Vigil" in every local church. These suggestions may help in this connection:

(a) It is very important to have a small group plan the Prayer Vigil with the pastor. This is for several reasons. A small group can usually plan more effectively. It also gives this group a sense of sharing and strengthens the entire effort.

(b) This group could be the local Prayer Committee of the churches Commission on Membership and Evangelism, or the Fisherman's Club, or the Official Board.

(c) Set a 24-hour period or a week's period, according to the size of the church's membership, so that during every moment of this period one person or many will be at the altar rail kneeling in prayer for the missions.

(d) Select a date that will afford the most inspiration or spiritual awakening to begin the Vigil. New Year's Eve is an ideal time. Ask shut-ins and others to pray at home.

(e) Whatever plan is used, it is essential that it be explained well and in advance of the opening—in the Church School, the Worship Service, the WSCS, and the MYF.

### Locating Unchurched Persons

It is a simple but important truism that in order to save a lost person that



The Commission on Membership of Longview Gardens Church, Raleigh. Left to right: Mr. G. A. Montague, chairman; the Rev. John T. Maides, pastor; Mrs. Lloyd Cirsawn; Mrs. Henry Marshall; Mrs. Sadie Valentine; Mr. Charlie Clark; Mr. Gordon Robinson.



## January Evangelism Program

**Prayer preparation:** Hold prayer vigils in the local churches. Also hold cottage or group prayer services. Use *any* plan of prayer preparation which the local people feel is the most effective.

**Visitation Evangelism:** Form local teams for visiting for Christ. Remember "He sent them out two by two." Enlist specific people for two specific purposes:

(1) Fellowship Teams—to inform the people of the Evangelistic Mission.

(2) Evangelistic Teams—to visit people to win them for Christ.

person must first be found and understood. It is also unfortunately true that in every community in the Conference area there are unsaved persons. Only a systematic effort to find and study them will reveal who they are and how many of them there are.

The list should be full, complete, accurate, and workable. It should contain much more than just the names of unchurched persons. Their addresses and what other information about them is available should be included along with their names.

There are many ways, of course, to secure this basic information. The following ones are suggestive:

(a) Nothing can easily take the place of the community-wide survey or study. But this must be complete, accurate, and up-to-date.

(b) Sunday school classes often contain members not yet committed to Christ. Not only their names but others in their families who are unchurched should be included in the list.

(c) Not only Sunday school members who are committed to Christ but members of the local Woman's Society, the Methodist Men's Club, and the local MYF are fruitful and practical persons to enlist in finding and learning about those who need to be saved for Christ's

Kingdom. In this manner the largest number of church members can be effectively enlisted in this joint endeavor.

The value and importance of small prayer groups can not easily be over-emphasized. Cottage prayer groups and family prayer groups are as valuable today as they were when the Wesleys utilized them in Methodism's beginnings. The traditional week-night prayer meeting was usually such a small prayer group.

The work of one small church in the W. N. C. Conference area is highly important in this connection (See *Advocate* for Nov. 26, page 5). The small West Jefferson Church—high aloft the mountains in Ashe County in North-western Carolina — held 36 "family group meetings" during October.

All the meetings were conducted by lay men and women. The pastor, the Rev. C. A. Rhinehart, says the response has been so dynamic and favorable that several groups have already expressed a desire to meet on a monthly basis.

## Glendale Heights Sets Record for Growth in N. C. Conference



Six months ago, two ministerial students conducted a survey of the Glendale Heights section of Durham, and found 142 Methodist families. Six months later there 127 members of a new church, a pastor and a parsonage.

At the Annual Conference of the North Carolina Conference in June, 1959, a former newspaper editor, the Rev. Alison Simonton, Jr., was appointed to the non-existent church. The Conference had purchased a parsonage at 2507 Duke Boulevard—and that was it.

He began "rounding up" prospects and writing letters for transfers and making arrangements for baptisms for those who would come in on profession of faith. By Sept. 13, organization day, the church had 112 full-fledged members, and since that time 15 more have joined.

Services are being held in the Barfield

Community Center in Northgate Park, which is on the edge of the parish and convenient for most of the people. Separate classes are held for nursery, kindergarten, primary, junior, older youth and adults. The children's division has three teachers for each class and all three are present and working each Sunday. Normal Sunday attendance has not been less than 100 at both church and Sunday school. One of the interesting features of the services is a Ritual of Fellowship when each member writes his name and address on a small white card. The prospective members were told before they joined that this procedure would be followed, and that if they were not interested in regular attendance, they might soon tire of our church, because there would be regular check-ups on attendance.

New members were also told that they would not be required to tithe, but that this would be the goal for the church. Not

all have followed the plan, but the collections have demonstrated that they have responded to the call to some degree.

One of the unusual things about this church, explains Mr. Simonton, is that it has definite parish boundaries, and he does not go outside those boundaries in search of new members unless by request of the people concerned, and he does not feel that he should invite anyone to join who is an active member in another church. "Having been a pastor of 'old home' churches, I know how desperately such a church needs all its members."

Despite such limits, the new church has grown so rapidly that the district superintendent, Dr. C. D. Barclift, has stated that, as far as the Cabinet could determine, of the 71 churches established on the N. C. Conference in the last 71 months, this church had more members at the time of its organization than any other church of the list.



# The Beginning of the Long Road



From a painting by Thomas Coke Ruckle



# . . The Christmas Conference

BY THE EDITOR

It was Christmas Eve, in the year 1784.

Snow lay like a blanket over the little town of Baltimore, and outside the Lovely Lane chapel sixty horses were hitched to posts and neighboring picket fences. Their riders, worn and weary from their journeys, gathered around the stove which had been installed in the building in readiness for the conference of the Methodist preachers, which had been called by Francis Asbury. Not all of the preachers were there; some had not heard the news. One of the most delightful bits of humor to be found in the old histories of the church concerns this call.

Asbury had set the date for the Conference at a meeting with some of the leaders at Barratt's Chapel, in Maryland, on Nov. 14, and had commissioned Freeborn Garrettson to "ride like an arrow" over the eastern seaboard, calling the preachers to the meeting. But Garrettson was not the man for such a task. Jesse Lee, one of the greatest of the pioneer preachers of the time, as well as one of the most uninhibited, wrote in his account of the occasion: "Mr. Freeborn Garrettson undertook to travel to the south in order to give notice to all traveling preachers of this intended meeting. But being fond of preaching by the way, and thinking that he could do the business by writing, he did not give timely notice to the preachers who were in the extremities of the work; and of course several of them were not at that conference."

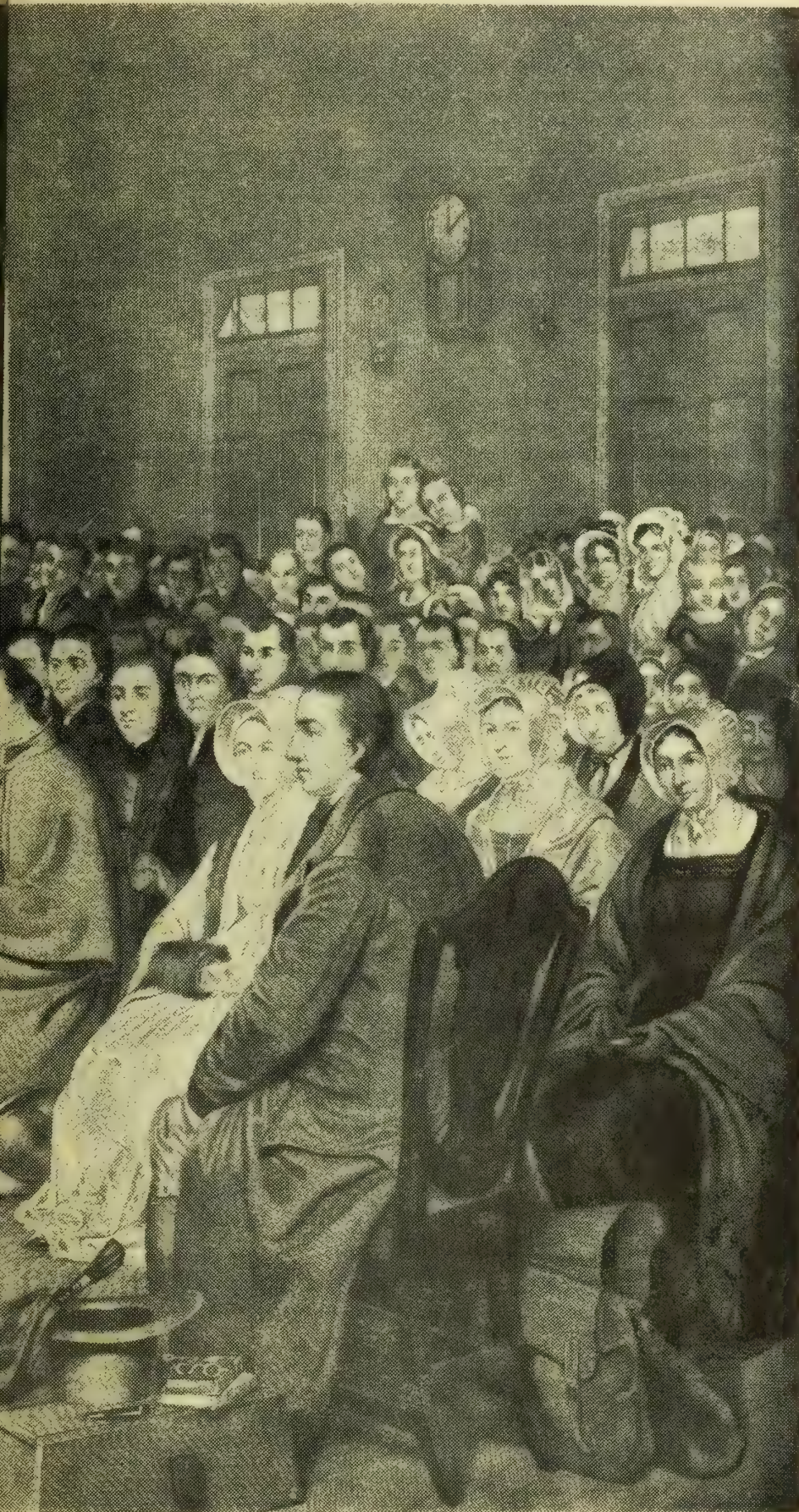
As one might expect, Jesse Lee was one of those who was not there. He never really forgave Garrettson for that oversight.

But those who arrived on time were surprised, no doubt, to find that the chapel had been furnished with two modern innovations, for, in addition to a stove, rows of plain board seats had been made more comfortable by the addition of back-rests, an almost unheard-of novelty in those days. No doubt, some backwoods preacher snorted in derision and suggested that, if such things continued, Methodist might some day be installing "Kists of Whistles."

It was a momentous day in the history of Methodism, for it began a new era. Heretofore, Methodists had considered themselves a part of the Church of England, but ties with the mother country had been broken by the Revolutionary War and most of the younger men were outspoken against any association with the Established Church of the country they had fought. John Wesley, in England, had understood the situation and sympathized with their feelings. Despite his love for the church in which he was a priest, he believed that here was a chance to start a new organization which should meet the needs of the new country.

With that in mind, he had, with characteristic editorial freedom, used his scissors and blue pencil on the *Book of Common Prayer*, cutting out a number of the Articles of Religion and

(Continued on page 16)





# Christmastime in Brazil

By the BILL BIGHAMS

Let's all get on the magic carpet . . . everybody on? . . . O. K., now close your eyes . . . Ready? . . . Here we go! . . . whissssh!

Hey, where are we? Don't you see? We're at church. Sh-sh! Listen! A young woman is standing in front of a large group of children. We can't hear what she is saying, but the children are very still and attentive. From somewhere in the rear of the church, an organ is playing a familiar hymn — oh yes, it's "O Holy Night." Now, one of the older boys is standing up to read: "Naqueles dias foi publicado um decreto de César Augusto, convocando toda a população do império para recensear-se . . ." (Luke 2:1)

This must be a dream! We're in Brazil — and it's Christmastime! But listen! the children are singing now: "Gloria a Deus nas maiores alturas e paz na terra entre os homens, a quem ele quer bem." (Luke 2:14) On the simple stage is a Manger scene — and shepherds — and here come the Wise Men. "It's all so familiar!" you say.

"Pois nao!" says our Brazilian guide. He means, "Of course!" He might have added, "and what did you expect?" Every Brazilian boy and girl is anxiously waiting for the visit of Santa Claus — only they call him "Papai Noel." Some of them will get new clothes or shoes for the next year. A few of them will receive toys. Many of them won't get anything; for them Christmas is just another day. Some of them never heard the story of the first Christmas — they never sang a Christmas carol — they never knew the joy of giving because they hardly have enough to sustain their own lives.

Many homes will be decorated with a Christmas tree, with sparkling balls and colored lights. In most Catholic homes, and a few evangelical homes, a crèche will be placed under the tree, with all the familiar figures of the Manger scene. For many families, a midnight supper on Christmas Eve will be the highlight of the festival. Of course, for the evangelicals, as well as the Catholics, there will be the services of the churches. For the evangelicals, there will be the familiar children's programs, special programs of music, caroling parties for the youth, and often special programs for

the poor — to distribute food and clothes and toys.

Frequently you hear the complaint that Christmas is being commercialized. By mid-November most of the downtown stores had put up their Christmas decorations and begun their Christmas advertising. Everywhere one goes he hears Christmas music from hundreds of amplifiers. In this tropical land, "White Christmas" seems to be a favorite. Even the Christmas cards stress the theme of snow-covered villages and country lanes.

In our adopted land, and in our new language we are discovering that Christmas binds us even closer to you. And your friendship and love takes on new meaning in the light of Bethlehem's star. At this Christmas season, may it guide us to Jesus, our common Savior and Lord, whose redeeming love we share.

*FELIZ NATAL!*

## Goldsboro Church Building Dedicated, Dec. 13

Dedication services for the Mabel G. Daniels Memorial educational building was held on Sunday, December 13, at 11:00 o'clock. The service was directed by the pastor, the Rev. E. H. Smotherman. The Rev. O. V. Elkins, former pastor of the church, delivered the sermon, and the Rev. H. M. McLamb, superintendent of the Goldsboro District, assisted in the service. A picnic lunch was served to a large group after the service.

The church had been planning this pro-

ject for several years. In April of 1951 Mr. and Mrs. Ben Adams gave an additional lot 150 feet by 360 feet to the church. Groundbreaking ceremonies were held on September 23, 1956, for the new building. The first service was held in the building on August 4, 1957. This unit contains a fellowship hall, kitchen, four rest rooms, furnace room, and ten class rooms. It was built and furnished for a total cost of \$55,720.

The church was organized in 1883. In June of 1942 the church property was purchased by the U. S. Government, and the land became part of Seymour Johnson Field. A lot was purchased in Adamsville, and the old one-room building was moved with the addition of an education unit, at a cost of approximately \$12,000, and was dedicated on October 28, 1945.

The church was taken off the Goldsboro Charge and became a station church in 1948. A parsonage was built on a lot which was donated by Ben Daniels, Sr., and was dedicated on August 27, 1950, at a cost of \$13,539.21.

The church has 328 members and a Sunday School enrollment of 330. The church continues to grow and is looking forward to building a new sanctuary in a few years.

## 93% of Conferences Meet in May-June

June is not only a popular month for weddings. It seems also to be a favorite time for annual conferences. The plan of episcopal visitation, just compiled by Bishop W. Earl Ledden of Syracuse, N. Y., for the Council of Bishops, schedules 57 conferences during June and six others that open on the last days of May and run into June. Thirty other conferences meet in May. In other words, 93 of the 100 domestic annual conferences meet in May or June. First conference to be held in 1960 is Puerto Rico, Jan. 27-31. Hawaii meets in March, and Cuba, in July. Only four meet after Sept. 1: New Jersey, North Alabama, and two Central Jurisdiction conferences—Florida and South Carolina.

## College Campaign in NC Conference Reports Progress

The North Carolina Conference Commission on Christian Higher Education recently released the following figures, by districts, reflecting the progress of the College Campaign to December 1, 1959.

(Not including \$444,697.00, amounts involved in local community pledges credited to Fayetteville and Rocky Mount)

District	Goal	Total (*) Pledged	% Pledged	Unpaid Balance	Paid to Date	% Paid to Date
Burlington	558,108.00	366,957.46	65.8	263,691.95	103,265.51	28.1
Durham	676,182.00	497,136.88	73.5	312,646.70	184,490.18	37.1
Elizabeth City	473,816.00	354,779.58	74.9	254,823.15	99,956.43	28.2
Fayetteville	461,452.00	199,393.69	43.2	145,961.83	53,431.86	26.8
Goldsboro	505,934.00	464,493.35	91.8	285,743.01	178,750.34	38.4
New Bern	541,344.00	398,371.52	73.6	283,962.67	114,408.85	28.7
Raleigh	793,058.00	567,610.87	71.6	390,898.44	176,712.43	31.1
Rocky Mount	428,692.00	315,684.86	73.6	193,185.32	122,499.54	38.8
Wilmington	467,634.00	381,720.08	81.6	298,703.27	83,016.81	21.7
TOTALS	5,000,000.00	3,546,148.29		2,429,616.34	1,116,531.95	
Listed for Conference only		20,000.00		20,000.00		
Miscellaneous payments not credited against pledges					3,541.56	
GRAND TOTALS		3,566,148.29	71.3	2,449,616.34	1,120,073.51	31.4



# Asbury Memorial Cottage Opened Near Birmingham

A prophet was truly honored in his own land when, in the presence of church and civic dignitaries, the cottage boyhood home of Bishop Francis Asbury was officially re-opened November 27, 1959, as a memorial to this great son of Staffordshire.

This tiny, four-room cottage, to which the infant Francis Asbury was carried in his mother's arms when the family moved from the parish of Handsworth to Great Barr, near West Bromwich, a suburb of Birmingham, has now become a shrine for World Methodism.

This shrine is especially significant to his spiritual children in the American Methodist Church. It stands as a symbol of a common faith and community of spirit between the American and British peoples.

Former Ambassador to Washington, Sir Roger Makin, performed the opening ceremony and unveiled a tablet on the outer wall dedicated to the perpetual remembrance of "The Prophet of the Long Road." Sir Roger paid tribute to Asbury as a man of deep faith, great abilities, and immense courage.

Her majesty, Queen Elizabeth, sent a message of greetings to mark her personal pleasure in this event. Messages were also received from John Hay Whitney, U. S. Ambassador in London, and the British Foreign Minister, Selwyn Lloyd, himself a Methodist.

Among those present at the ceremony were K. V. Atkinson, American Consul in Birmingham, the Mayor of West Bromwich and members of the Council. The World Methodist Council was represented by its president, the Rev. Dr. Harold Roberts (Great Britain); Bishop Ivan Lee Holt (U.S.A.), past president; Bishop Fred Corson (U.S.A.), vice-president; the Rev. Dr. Benson Perkins (Great Britain), joint secretary; Dr. J. Manning Potts (U.S.A.); Dr. Harry Denman (U.S.A.) and the Rev. W. Russell Shearer, ex-president of the British Methodist Conference.

The opening of the cottage is due to the joint enterprise of the West Bromwich Borough Council and the World Methodist Council. Arrangements have been made for it to be furnished in eighteenth century style and a check toward the cost, subscribed by Ameri-

can Methodists, was handed to the Mayor of West Bromwich by Bishop Ivan Lee Holt. Bishop Fred Corson announced the gift of the chair from which Asbury presided over church assemblies in Philadelphia. Methodists in Washington, D. C., have presented a sideboard.

This humble home, one of three originally attached to an inn known as the "Malt Shovel," has survived the many changes the years have brought to this industrial "Black Country."

The narrow, green-bordered country lane along which young Asbury walked each Sunday to All Saints Church is now a busy motor road. The rector, the Rev. Mr. Sillingfleet, preached, according to Asbury's Journal, "after the manner of the Wesleys."

Francis Asbury, long beloved of the American people, has been given little attention in the land of his birth, but the opening of this cottage as a public memorial marks a resurgence of appreciation of the nature of this great man of God and of his tremendous endeavors.

This commemoration provides yet another testimony to that common faith shared by Methodists on both sides of the Atlantic which, as Sir Roger Makin said in his address, "... is the greatest safeguard of freedom in the thought and belief of the modern world."

It is perhaps of note that a recently built minister's house in the Stafford Circuit of the Methodist Church has been named "Asbury House" and is the first Methodist building in Britain to be named after the great bishop.

## Work In Korea Notes Progress

In celebration of the 75th anniversary of Protestant missionary work in Korea, a service will be conducted at the Yongnak Presbyterian Church tomorrow under the auspices of Chum Sungchum, director of the Office of Public Information. Invited to the anniversary service, first of its kind ever sponsored by the Korean government, are 465 foreign missionary workers in Korea. A dinner party at the Korea House and a performance at the Wongak-sa Theatre will follow the service." This announcement appeared in a recent edition of *Korea Times*, Seoul's daily newspaper. Since the Methodist Church has so vast a field of work in Korea, including evangelistic, educational, and social service work

of the Women's Division of Christian Service in eleven areas, the celebration was of great importance to Methodist Missions in that country.

Mrs. Euline Smith Weems, native North Carolinian, and a missionary of many years' service in Korea, has recently returned following her furlough in the States. She writes of this and other news of the work at Seoul and other areas. Neighborly House has undergone major repairs; the Methodist Building, Billingsley Hall Chapel at Pai Wha High School, Hospital in Wonju, and Seminary Chapel have been dedicated.

A young man, who has known a missionary all his life graduated from college last spring and now has a position in a bank. When he received his first salary he brought her a love gift, which she has sent to a church to be used in its new building program.

The rice crop is very good, according to Mrs. Weems, so good in fact that the price is dropping. As Mrs. Weems has visited in the homes of the rural people, she has felt that the living conditions have not improved as she had hoped they would have. The district superintendent has said that he would like for the pastors to have some relief clothing for their children. Their salaries are entirely too low and when their children reach junior high school age they can hardly afford the school fees and cannot add to that board in Seoul in case the children are forced to go there to study. The church groups are too small to support a full-time pastor, and yet that is what each wants and often has. Until the farmer lives better or the rural church has a larger membership, the country pastor does not have much to live on.

In closing her letter, only excerpts of which are published here, Mrs. Weems significantly writes: "It is good to see new missionaries who have come to work with us and carry on after we are gone. Please send us more for 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of Harvest to send out laborers into His harvest,' or come, remembering that we are co-workers with God and that without you we would not be able to be here."

## New Editor Named For Together

*Together* magazine's new executive editor is Glenn S. Henley, a Missouri journalist.

Henley comes to *Together's* staff from Columbia, Mo., where for 12 years he was in the editorial department of *The Missouri Farmer*, the last three years as managing editor. He is also an experienced free-lance writer and photographer, having supplied family-interest and travel features to a number of national and regional magazines.

## 'Primitive Physic'

An ancient compilation of remedies for ills ranging from ague to yaws was added Dec. 3 to the library of the Methodist hospital of Brooklyn, N. Y. The compilation is in John Wesley's "Primitive Physic." It was written in 1747 and printed in 1792. The book was given to the hospital by Drew University, Madison, N. J.



# Bishop Werner Comments on Unrest He Encountered on African Tour

Bishop Hazen G. Werner, resident bishop of The Ohio Area of The Methodist Church, and Mrs. Werner, returned to Columbus, Ohio, Wednesday evening, Dec. 2, completing a three-month 14,000 mile tour of Methodist missionary work in nine countries of Africa.

Bishop Werner, speaking of the spots of tension and unrest in Africa, said, "The whole of Africa is blanketed with unrest with the exception of those countries that have already gained their independence. This feeling of unrest is extremely intense in some places. Basically, it is the human spirit trying to lift itself out of past customs and culture into a new way of life."

"Some of the tribal outbreaks which we saw, for example, those in the Belgian Congo, have not been directed against the whites and yet there is everywhere a general overtone of 'Africa for the Africans.' Many Africans, including the Christians, feel that to drive out the white man would mean a reversion to African primitivity. 'I believe a majority of the Africans want the white man to remain after independence.'"

Commenting on gains that have been made through some of the demonstrations, Bishop Werner said, "When it comes to the riots and outbreaks that have occurred all over Africa, it seems as though these incidents pay off. The Mau Maus in Kenya for example, gained quite a few concessions from the British after their affair of a few years ago. At Stanleyville, in the Belgian Congo, demonstrations brought quite a number of new privileges to the natives."

The Ohio Methodist leader continued, "I found all over Africa unanimous agreement on two things: (1) That the Africans will gain control of the territories and (2) it will happen too soon, but knowledge of this fact not be a deterrent."

Speaking of America's interest in all that is happening, he continued, "For us as Americans the problem can be too easily over-simplified and it usually is. There is much to be said for both sides. During our trip we talked with quite a cross-section of the people—a member of parliament in Southern Rhodesia, the British Consul in Leopoldville, the director of Labor for Uganda, and several chiefs of tribes in the Congo. Then, of course, there were numerous conferences with African Christians and with American missionaries both in the cities and in the far-inland missions."

"I found that in Uganda there are 24 different tribes and they all loath one another. While independence is inevitable, the matter of tribal unity and co-operation seems very remote. All of this is prophetic of the struggle and bloodshed that seems bound to come in the next few years."

In Lodja, Belgian Congo, Bishop Werner was given the name of "Uwandji" (meaning "chief") and the name "Nyumopa-omo" (meaning "give us more," referring to the need for more missionaries in that part of the country.

Also at Lodja, Bishop and Mrs. Werner participated in a four-day Christian Family Life Conference, the first such conference ever to be held in Africa. Bishop Werner, who leads many such conferences in America said, "I must admit there is some difference in a Family Life Conference conducted in Africa."

Commenting on the missionaries serving in Africa, especially those in spots of tension and unrest, he said, "They are all courageous and do not intend to leave unless they are sent out, an eventuality which they do not think will develop."

## A Little Church With A Green Roof

Washington, D. C. — A little white church with a green roof near Yamato, Japan, has a special meaning for a group of U. S. Marines.

The marines, stationed at an air base in nearby Atsugi, noticed that the little country church was badly in need of painting, and they guessed that the church's budget was not adequate.

So they organized a work party, used part of their Protestant Chapel fund to buy paint, enlisted the aid of the church's teenagers and soon the task was accomplished.

Next, the marines pitched in to help build a playground.

Now the marines, led by their Protestant chaplain, Lt. Cdr. C. Walt Ackley, and

the Rev. Nobuiku Umezawa, pastor, meet every Sunday afternoon at the freshly-painted church. One of their projects is teaching the Japanese youth English by using the New Testament.

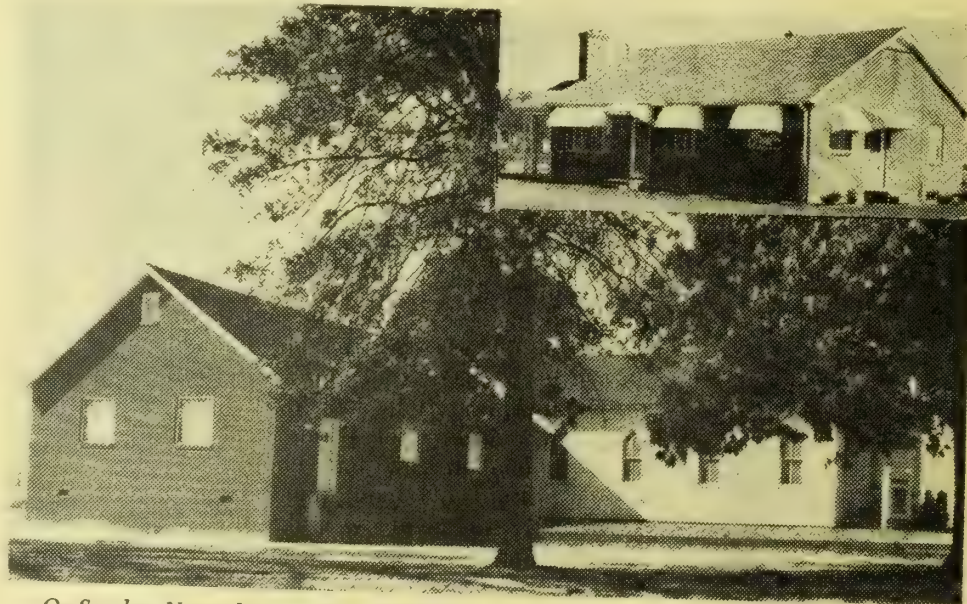
Chaplain Ackley is a Free Methodist, sponsored by the Methodist Church's Commission on Chaplains, Washington, D. C.

## 403 Make Decisions In Recent Mission

A total of 403 persons decided to accept Christ in a recent evangelistic mission to Argentina and Uruguay. The mission was conducted Nov. 1-15, and 21 U. S. ministers and one layman participated. It was sponsored by the Boards of Missions and Evangelism at the invitation of Bishop Sante Uberto Barbieri, Buenos Aires, and conferences in the two countries. Director of the mission was the Rev. Dr. George H. Jones, Nashville, of the Board of Evangelism staff.

## Recommend Larger Budget For Bible Distribution

The first four-million dollar annual budget for the American Bible Society was recommended at the recent meeting of its advisory council in New York City. The council is composed of representatives of 55 denominations, including The Methodist Church. The largest operating budget in the society's 143-year history was recommended to meet increased needs for Bible distribution. Speakers said that the total number of volumes distributed last year was less than the year's increase in population.



On Sunday, November 15, 1959, dedication services were held at the Mt. Carmel Methodist Church on Route 5, Lexington, N. C., for the educational building and the parsonage. In the absence of Rev. John H. Carper, the district superintendent, the Rev. J. W. Vestal, a retired member of the Western North Carolina Conference, presided at the dedication and also brought the message at the morning worship. A fellowship lunch was held in the church hut at the noon hour and open house was held at the parsonage in the afternoon from 3 until 4 o'clock. The educational building was built in 1955 and 1956 and consists of four classrooms, two rest-rooms, and the renovation of four older classrooms. The parsonage was built in 1953 and 1954 and is of brick. It has six rooms and bath, has a full basement and is furnace heated. There were approximately two hundred persons who attended the open house on that day. The present pastor is the Rev. Robert M. Clinard.



# Carolina Briefs

A life-size nativity scene was built and erected by the members of Core Creek Church, Beaufort, during the week before Christmas, according to Mr. Howard E. Mason. The traditional outdoor scene has been presented for many years by this church, but was discontinued during the past five years.

Three five-minute talks on "What Christmas Means To Me" were given by Mrs. Charles Henderson, Mr. William H. Gregg, and Ken Goodson, Jr., at the evening service in First Church, Charlotte, on Dec. 13, in connection with the choir concert.

The will of the late J. Bruce Thompson of Goldsboro provided that \$40,000 should be given from the charitable trust fund which he set up to St. Paul Church, if the church, within ten years, decided to build a new church building or add to the present buildings.

The Rev. and Mrs. I. L. Shaver have returned from forty years of missionary work in Japan and will make their home in Caldwell, Idaho. Mr. Shaver will retire from active service next year and hopes to serve a small church after retirement.

The Rev. Earl H. Brendall, recently returned from a mission to South America, has reported to his congregation at Central Church, Mount Airy, that 403 first decisions were recorded by the twenty ministers preaching in ten churches. Three new congregations were organized. Over 23,000 people attended the services.

The new parsonage for the Oak Ridge church (Greensboro District) was opened to visitors on Dec. 13, when the Rev. and Mrs. J. M. Burton proudly showed their modern home. (The Editor took pictures of the occasion, which will be printed later.)

The Rev. O. L. Easter, associate pastor of Dilworth Church, Charlotte, has been appointed Advocate reporter for the Charlotte District by Superintendent Walter Miller. The Rev. Aubrey L. Brown of Franklin Circuit will serve in like capacity for the Waynesville District. The names of other reporters will be announced as received. These district correspondents will send reports each month and special news stories whenever they occur. The Advocate editors deeply appreciate this gesture of co-operation on the part of the districts.

A new class of ushers took up their duties in Wesley Memorial Church, High Point, on a recent Sunday, according to the bulletin. As the somewhat nervous gentlemen marched down the aisle for the first time, they were vastly encouraged by the words of the offertory hymn, "Courage, brother, do not stumble."

Travelers on the Statesville Road out of Salisbury during the Christmas season were able to view the manger scene erected on the lawn of the Milford Hills Church by the Young Adult Class. All costumes and "bodies" for the scene were made by members of the class, which, for the second year, has sponsored this project. (A picture of the scene arrived too late to print. Editor)

The bulletin of Central Church, Asheboro, on a recent Sunday, made things easier for those who liked to know what the choir was singing by printing in full the words of the anthem. (A noble idea, thinks the Editor.)

Allen High School presented a program of Christmas music and portrayals of famous Madonna paintings in St. Paul Methodist Church, Asheville, on a recent Sunday.

Holy Communion will be celebrated on Christmas Eve in Centenary Church, New Bern, and sponsored by the Youth Fellowship.

Twenty boys and girls were received into the membership of First Church, Rockingham, on December 13. They had been studying in a membership class since October 13.

Bishop Nolan B. Harmon dedicated the building of Mount Pleasant Church (Winston-Salem) on Dec. 13. In the afternoon, a homecoming service was held which featured congregational singing led by Mr. Ken Fansler, minister of Music at Grace Church, Greensboro.

The Editor addressed the Methodist Men of First Church, Randleman, last Thursday evening.

In addition to the speakers announced last week for the Duke Divinity School Seminars to be held next month in Salisbury and Wilson, the following ministers will assist in the program: The Rev. Walter C. Ball, W. L. Clegg, Julian A. Lindsey and Paul Townsend. The dates for the two meetings are: Salisbury, Jan. 18-19; Rocky Mount, Jan. 21-22.

Carraway Memorial Church, Greensboro, received 16 new members — 14 adults and two children — on a recent Sunday, reports the Rev. T. G. Madison.

Christmas presents for the family and food were the gifts of the members of Pleasant Garden Church to their pastor, the Rev. Paul Bruton and his family recently.

Dates to remember: General Conference, Denver, Col., April 27; WNC Conference, Lake Junaluska, June 8-12; NC Conference, Rocky Mount, June 27-30. The Southeastern Jurisdictional Conference will be held at Lake Junaluska some time in July.

The Rev. and Mrs. William Quick of Zebulon will attend the "Christmas Conference" at Lovely Lane Church, Baltimore, Md., Dec. 28.

## World of Fun Wins Place in Schools

"A World of Fun" has invaded the academic world! The instruction book for *World of Fun* records now has a place in the curriculum of Greensboro College in North Carolina. Here's how it happened.

One day, the Rev. R. Harold Hipps, minister of education at West Market Street Methodist Church in Greensboro, loaned his copy of the book to a member of his church. She was Miss Doris Hutchinson, city superintendent of physical education and recreation. Not long after, Hipps was informed that copies were needed for use by each of physical education and recreation teachers in the Greensboro City Schools.

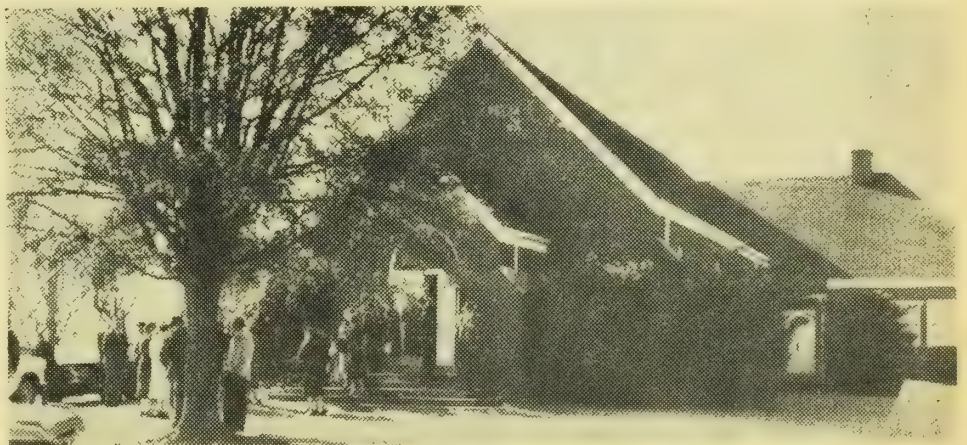
From Miss Hutchinson, "A World of Fun" got into the hands of a teacher of folk dancing at Greensboro College. As a result, Hipps was asked to order 50 copies from the Methodist Publishing House in Richmond in order that "A World of Fun" might become a textbook.

The book may next "take" Woman's College of the University of North Carolina, also in Greensboro. It will be considered at the next meeting of the state textbook commission with this in mind. Hipps says that the records are already in use in the state's physical education and recreation program of the public schools and university system.

Of course, Mr. Hipps is quite gratified with these developments since he authored and edited a major portion of "A World of Fun!"

## Methodists to Launch 'Decade of Prayer'

A 10-year Methodist-sponsored international prayer program entitled a "Decade of Prayer" will be launched Dec. 31-Jan. 1 at Knoxville, Tenn. The Rev. Dr. E. Stanley Jones will be the principal speaker. During the conference, a prayer school will be conducted, said the Rev. Dr. Thomas A. Carruth, Nashville, head of the Prayer Life Movement of the Board of Evangelism, which is promoting a "Decade of Dynamic Discipleship" during the 1960's. About 500 persons from 19 states had registered by Dec. 4 to attend. The Decade of Prayer will include prayer vigils and prayers for peace.



Homecoming at Johnson's Chapel on the Garland Charge



# The Charlotte District Reports

The Charlotte District Conference of the Methodist Church was convened on Tuesday, December 8th, at 9:30 a.m. in the Bethlehem Methodist Church in Union County with Dr. Walter J. Miller, district superintendent, presiding. After a devotional period conducted by the Rev. Douglass Beard, the Rev. E. Paul Hamilton was elected secretary.

A report of the district statistician, the Rev. Oscar Easter, revealed that all churches in the district had paid approximately 50% of their budgets for the year; 1500 new members had been received into church membership; the average Sunday School attendance was 1,131 persons per Sunday above the average attendance one year ago; approximately \$49,000 had been accepted on Mission Specials; and in every charge the Commissions were becoming more active in the work of the church.

Highlights of the conference were the very encouraging reports that came from the various district and conference committees and agencies. Dr. Fletcher Nelson represented the Commission on Christian Higher Education and reported that churches in the Western North Carolina Conference had pledged \$3,350,000 to the betterment of its colleges. High Point College was represented by Dr. H. H. Peterson, Pfeiffer College by Dr. Lem Stokes, Breward College by Dr. Glenn Hardesty, and the Conference Board of Education by Dr. Carl King.

The Rev. Glen Lanier spoke about the youth work in the district and the Rev. Donald Bridger represented the interests of Junior High work. The reports of these directors was encouraging, showing that Mecklenburg County Subdistrict of the Youth Fellowship had been divided into four subdistricts. The Methodist Youth Fund pledge had quadrupled in the Charlotte Area.

The report of the director of evangelism, the Rev. Edwin Bailey, revealed that over 1,500 members had been received this year in the churches of the district. Dr. Kenneth Goodson represented the Conference Board of Missions and presented the report of the District Director of Missions in the absence of the Rev. Lee R. Spencer because of illness. This report emphasized that eight new churches have been established in the Charlotte District in the past two years, thanks to the efforts of Dr. Walter Miller and the Rev. Glenn Lackey. Dr. Goodson urged every church to observe the 175th Anniversary of Methodism.

Dr. Horace McSwain, executive secretary of the Conference Board of Missions, presented Dr. Harold N. Brewster who spoke on the medical missionary work of the Methodist Church throughout the world.

A summary of the work of the Mecklenburg Mission Society was given by the Rev. Glenn Lackey, and Dr. Miller recognized the Rev. George Robinson, the Rev. George Rudisill, the Rev. George Winecoff, the Rev. Luther Taylor, the Rev. R. L. Poinexter, the Rev. Bill Butler, and the Rev. Douglas Beard, pastors of eight new churches in Charlotte.

The conference sermon was delivered by

the Rev. Carl Edwards, pastor of the Gillespie Methodist Church. He spoke on the topic, "Guilt, Sin and Confession."

After lunch reports were made by the Rev. Bill Blanton, representing the Town and Country Commission, and by the Rev. Charles Randolph, district director of Town and Country Work. The Rev. Oscar Easter spoke for Golden Cross and the Rev. R. P. Marshall represented the North Carolina Christian Advocate. The Rev. Oscar Easter was elected Advocate Director for the district.

Reports were heard from the Conference Brotherhood, Dr. H. G. Allen reporting; the Director of Christian Vocations, the Rev. Bill Bobbitt; The Children's Home in Winston-Salem by Mr. Jackson Hoyle; The Methodist Home for the Aged in Charlotte, represented by Mr. Willard Farrow; and the Methodist Chaplain to Hospitals in Charlotte, the Rev. J. W. Fitzgerald.

The following causes were represented: American Bible Society by the Rev. Kenneth Moore; World Peace by Dr. L. R. Akers, Jr.; Radio and Television Ministry by the Rev. Ernest Kitzgerald; Temperance by the Rev. Bernard Hurley; and Lay Activities by Tom M. Little. Mr. Little in representing the Conference Board of Lay Activities said, "The laymen just want to take a larger hand in the work of our church."

February 7 was set as Methodist Builders Club Day to be observed throughout the district and May was set as "Every Member Canvass" month.

Three young men, Henry Frazier Steele,

Jr., Dennis A. Weaver, and James Patrick Heafner, were licensed to preach and the licenses of twenty-nine other men were renewed.

Following a report on Finances by Mr. Fred D. Russell, conference treasurer, an invitation was extended by the Rev. Edwin Bailey that the Charlotte District Conference meet next year at Hickory Grove Church, Charlotte. The invitation was accepted by the conference.

## Asheboro Church Enters New Building

First Methodist Church, Asheboro, entered its beautiful new \$200,000 educational building Sunday, Dec. 20. At 9:45 a.m. the pastor, Rev. Cecil G. Hefner, led the congregation in a brief consecration service in which the church and Sunday school participated.

Mr. David Stedman, chairman of the building committee, presented the new building to the superintendent, Mr. A. W. Faircloth, who accepted it on behalf of the Sunday school.

The new building will house the Children's Division of the Sunday school and the large fellowship hall which will seat 500 people.

The kitchen is one of the most modern in this part of the state with all commercial equipment. The entire building is air-conditioned.

Along with Mr. Stedman, chairman, Frank McRary, John Bunch, Robert Donnell, James Kivett, Davis Cranford, Dr. Joseph Suggs, and Hamond Hyatt Hammond, architect, served on the building committee.



*The story of Bishop Francis Asbury's visit to the Killian home near Beavertown, N. C., was presented in a skit at the annual meeting of the Asheville District, held at St. Paul's Church, Asheville, recently. The Rev. Henry Flowers, associate pastor of Central Church, played the part of Bishop Asbury in the story of "The Uninvited Guest."*

*The entire drama was based upon Asbury's "Journal," and some of the stage properties were relics of Asbury: his traveling trunk, two chairs on which he once sat, and a bench which was used in early Methodist meetings in western North Carolina.*

*Taking part in the play, in addition to Mr. Flowers, were Alan Neilson, Mrs. Luther Oates, Mrs. Stanley Masters, Mrs. Morris Buckner and Mrs. Frank Robertson. All players are members of Asbury Memorial Church on the Beavertown road.*



# God Is Our Help

By **RAYMOND A. SMITH**

Head, Department of Religious Education, Greensboro College

Background Scripture: Acts 12

Lesson Scripture: Acts 12:1-12

How can the study of the experience of the ancient church in Jerusalem have value for us as we come to the end of another year? As we read the newspapers and listen to the radio commentators we get ominous overtones of impending disaster for our world. If we take these as our sole sources of information we are bound to look forward to 1960 with a feeling of fear, if not actual despair.

But we do not have to depend upon the views of secular writers and speakers alone in order to get our bearing on the uncharted seas of time. So today we turn to an incident in the early church and ask ourselves what it is saying to us. Consider this tiny group of very ordinary people (by the world's standards) as they are assembled behind closed doors in the house of one of their members. James, their leader, has already been killed. Peter is in prison under a heavy guard and is no doubt scheduled for execution as soon as the festival season is over. We know also that a famine was a problem at this time, since collections for the Jerusalem church were being taken in other areas. Who would have been rash enough to prophesy that the religion of this little group would one day sweep the world? The sword was having its time of triumph, but the day would come when the Spirit would win.

Peter's miraculous deliverance from prison was just the medicine these people needed to revive their faith and nerve them for future trials. We would be wasting our time if we tried to figure out how Peter's escape was brought about. If Peter himself was not clear as to what happened and how it happened (compare Acts 12:9) it would seem impossible for us to be after these nearly two thousand years! We know from our own experience, however, that God opens many doors we may think are permanently closed. We also know that things we dreaded most have, once we met them, often lost their terror for us. That may be God's way of delivering us from the prison of our fears.

After Peter's release he went to the home of John Mark's mother where the members of the church were assembled. They had been praying for his release but were greatly surprised when he knocked on the door (see Acts 12:12-17). How thoroughly human this situation is! How like us who so often pray and are surprised when our prayers are answered after the pattern we prayed for!

But while we rejoice in those instances when things turned out happily for us, we must also recognize that sometimes the prison doors remain closed.

"O sometimes the shadows are deep,  
And rough seems the path to the goal,  
And sorrows sometimes how they sweep  
Like tempests down over the soul!"

It is in these times that we sorely need the help of God. We need to know by experience that religion is not for the purpose of explaining everything, but for *enduring* everything.

Albert Schweitzer tells in one of his books how, as a minister in Strasbourg it was his privilege to prepare boys for confirmation. This was before the first World War. Says Schweitzer: "After the war some of them came to see me and thanked me for having taught them so definitely that religion was not a formula for explaining everything. They said it was that

teaching which had kept them from discarding Christianity, whereas so many others in the trenches discarded it, not being prepared to meet the inexplicable." A better explanation for life than is found in the cult of success (which is so popular today) is found in Romans 8:28: "We know that in everything God works with those who love him to bring about what is good."

◆ ◆ ◆

Sunday School Lesson for January 3

## Pioneers for Christ

Background Scripture: Acts 13

Lesson Scripture: Acts 13:1-4, 13-14, 44-49

With this first lesson of the new year we begin Unit IV of our study of Acts under the general title "The Church Shares Its Concerns." The scene is Antioch, the great metropolitan center where Jew and Greek were first welded into one fellowship in the new Israel which men have come to call the Church. That this was a really great church is shown by the fact that it not only received men of varying backgrounds into its fellowship; it also was a missionary-minded church, sending famine relief to their stricken brothers in Jerusalem and messengers to preach Christ in areas where He was not known.

Out of this church also went two great missionary leaders, Paul and Barnabas, on the first campaign to plant the Christian banner on every shore of the Mediterranean basin. As Ferris in the Interpreter's Bible reminds us, Paul was the man of the hour in that he possessed the peculiar qualities that were needed for this monumental work. He had the Jewish background, so that the synagogues (which existed in great numbers all over the then known world) were the natural centers from which he began his operations. Being a Roman citizen, Paul had doors open to him which would have been closed to others. He had "the mind of a philosopher and the heart and spirit of a mystic." He was thus qualified to contend with the intellectuals and to understand the competitive cults that stressed the emotional aspect of religion. He had the courage of the crusader and the humility of a saint"—both were traits which were destined to help make him the greatest exponent of Christianity that the ancient world was to see.

But no great and permanent work is ever done by one man alone. As in the world of sports, there is generally a team behind the star player. So Paul had the church behind him. Men sometimes chafe under the restraints of organized Christianity, but the prima donna and the brilliant leader never get far without the body of faithful people behind them. A church full of leaders with no followers would get nowhere. If all were planners and no one to carry out plans the Christian movement would cease—"they also serve who only stand and wait."

But in our analysis of the factors that made Antioch a great pioneering church let us not forget Barnabas. He,

with his peaceful and even temperament, was a needed balance for Paul's fiery energy. No one knows how much of Paul's success was due to his unassuming but strong and capable partner! And so it is in the church today. There is a place for a variety of talents. Looking over a list of types of Christian workers needed, one will find almost every form of occupation—preachers, teachers, social workers, business managers, doctors, nurses, farmers, psychologists, musicians, educators, craftsmen, recreation leaders, writers, editors, secretaries, etc. The list could be expanded to over a hundred. Moreover, any local church will be better for discovering and making use of the various abilities of its members. But not only their abilities, but their experiences also. Each may learn from the others something of what the Christian faith is and what it has meant to them.

In concluding our meditation upon the theme of "Pioneers for Christ" we ought to remember that Jesus himself has been described at the "Pioneer of Life" (compare Moffat's translation of Acts 3:15). In Luke 24:28 we read: "and he made as though he would have gone further." That is what the pioneers of life are always doing—"going further." For the church, or the individual Christian, to be a real pioneer demands the willingness venture into ever widening areas of Christian experience and service—hardship or no hardship; opposition, or no opposition.

◆ ◆ ◆

Getting even with a person means putting yourself on his level.

◆ ◆ ◆

"DO SOMETHING; if it works, do it some more; if it doesn't work, do something else."—Copied

New — for 1960  
**THE UPPER ROOM COMPANION**  
A new venture  
in devotional literature  
Designed for ministers, chaplains, theological students, and church workers, this book is a challenge to deeper daily devotions. Churchmen of various denominations develop devotional themes for each week. Same weekly themes as The Upper Room. Price, \$1.00 per copy, postpaid. Order from  
**The Upper Room**  
The world's most widely used devotional guide  
1906 Grand Avenue Nashville, Tenn.

**Brevard College**  
Owned by Western North Carolina Conference  
offers  
Business Pre-professional  
Music Pre-engineering  
Liberal Arts Co-educational  
Fully accredited  
**EMMETT K. McLARTY, President**  
Brevard, N. C.



# The End of the Long Road

(Continued from page 9)

abbreviating others, changing the wording of some prayers and shortening the Orders for Morning Prayer and for Holy Communion. Calling the result "The Sunday Service," he sent a copy over to America with suggestion that it should be adopted, along with a book of Hymns. He also sent word by Dr. Coke, his able assistant, who was to become one of the first two bishops in the new church, that the Americans should organize themselves into an Episcopal Church, with superintendents (who later were to be called bishops), elders and deacons.

It was John Dickens, from Halifax, N. C., who suggested the name *Methodist Episcopal Church*, and his suggestion was adopted.

According to Mr. Wesley's suggestion, Coke and Asbury were to head the new organization as superintendents, but Asbury knew better than to think that an appointment by Wesley would be sufficient and he insisted that they be elected by the assembled preachers. This was done by unanimous vote.

Elected superintendent, Asbury was in the odd position of having been raised to the highest office in the church without having been ordained. He was not even a deacon. Naturally this omission had to be remedied and so, with strict logic and adherence to the rule, the forty-year-old preacher was ordained deacon on Saturday, elder on Sunday, and superintendent on Monday.

The picture printed on pages 8 and 9 shows the scene which took place on Monday, when Thomas Coke, Philip Otterbein, Richard Whatcoat, and Thomas Vasey laid their hands on Francis Asbury and ordained him a superintendent of The Methodist Episcopal Church. Whatcoat and Vasey had been ordained by Wesley and were acting in their capacity as elders (or presbyters) according to church rules. Otterbein was not a Methodist, but was a sympathetic and spiritual German minister whom Asbury had asked to assist in the ceremony. Otterbein later founded the United Brethren Church, which was organized among German pietists in Pennsylvania along the lines of the Methodist Church.

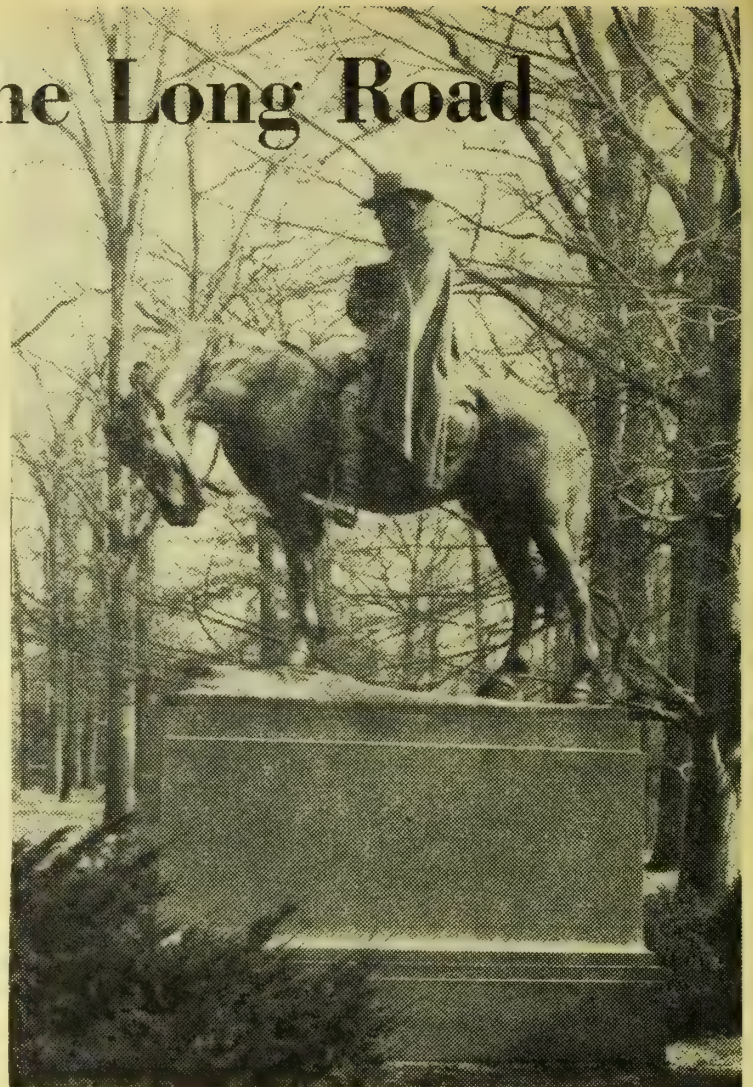
The ordination certificate, still preserved, is signed by Thomas Coke and says in part:

*I, Thomas Coke . . . superintendent of the Methodist Episcopal Church in America . . . have, by the imposition of my hands, and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of a superintendent in the said Methodist Episcopal Church, a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person, to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal this 27th day of December, in the year of our Lord 1784.*

Thomas Coke

William Watters wrote in his journal concerning the events of that historic conference: "We became, instead of a religious society, a separate church. This gave great satisfaction through all our societies." Jesse Lee, who was not present, was jubilant over the organization and reported, "The Methodists were pretty generally pleased at our becoming a church and heartily united in the plan which the Conference had adopted, and from that time religion greatly revived."

William Warren Sweet, in his book, *Methodism in American History*, notes that one preacher who was in attendance was less enthusiastic. Thomas Haskins feared that "unhappy consequences" would follow, and wished that the Methodists had taken the trouble to talk with some of the leaders of the Church of England in America. He thought that they should have been invited to the next Conference.



—Photo courtesy of Drew University

Who knows? Perhaps if his suggestion had been followed there would now be no division between Protestant Episcopalians and Methodists. At the time of the formation of Methodism into a church the remnants of the clergy of the Church of England, to which the Methodists belonged, were seeking to form an American organization. This was done within a few months, and Protestant Episcopalians and Methodist Episcopalians went their separate ways, becoming more and more dissimilar as the years went by, as the Methodists took to the woods with the pioneers and left their more conservative brethren to shepherd the small flocks in the cities.

Modern Methodists look with interest at the old composite picture which was painted and engraved some years later. They see the crowded room and the faces of many of the pioneer preachers, painted it is said from memory. They can imagine that they hear the voice of Dr. Coke, as, clad in his rusty black suit, Asbury kneels upon the cold floor and clasps his hands in prayer.

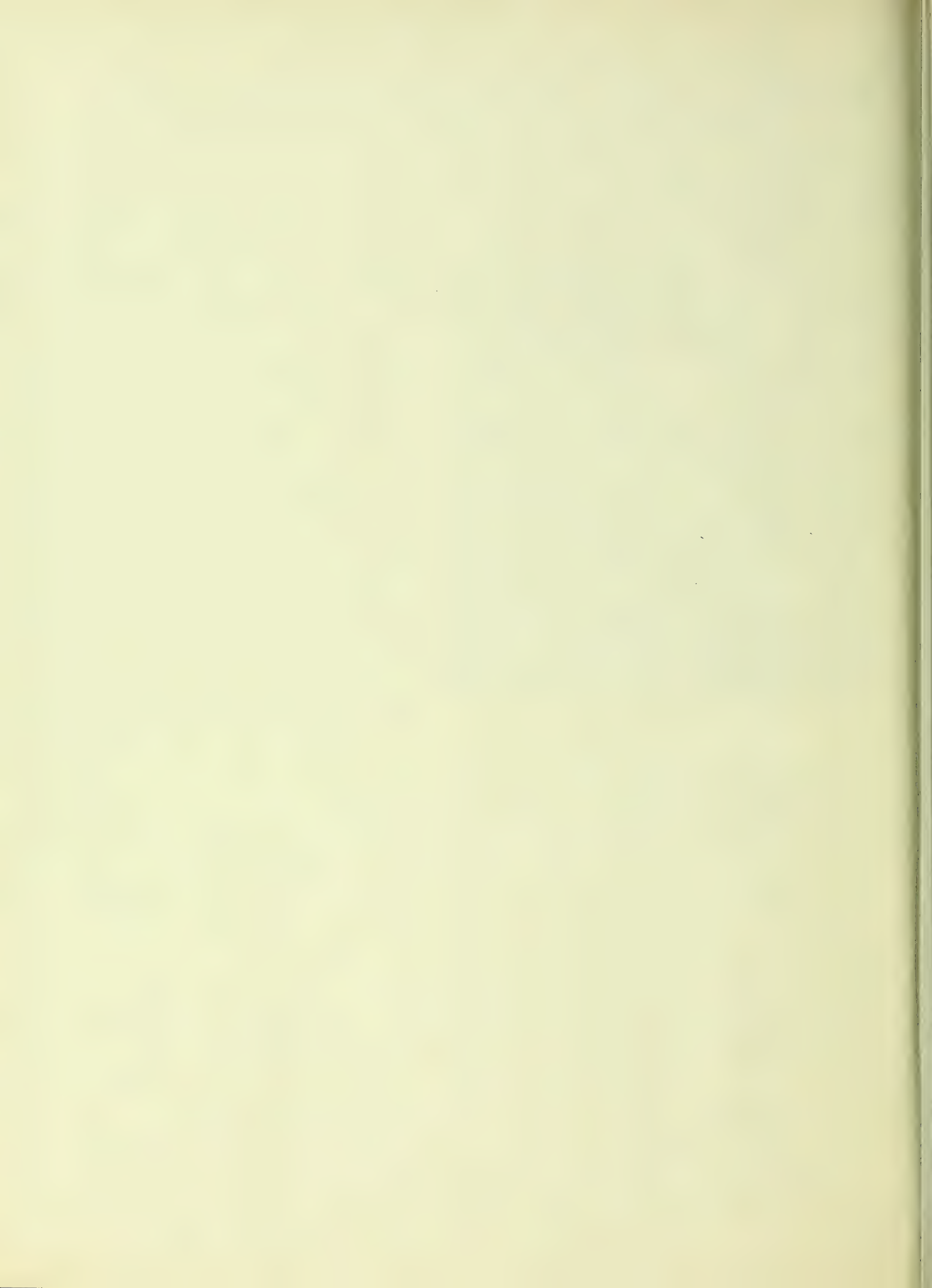
"Receive the Holy Ghost for the office and work of a superintendent in the church of God now committed to thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

And we can hear the far-off sound as, like a roll of thunder, the assembled congregation repeats that Amen, and see, in our imagination, the two men standing there together, Asbury and Coke, the symbols of the new church order, signifying the two elements in Methodism, churchly tradition, represented by the black-gowned Coke, and evangelistic fervor in the person of Asbury. Never were these two to be divided in the Methodist Church.















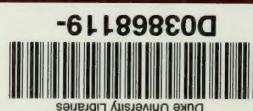




**For Reference**

Not to be taken from this room





D03868119-

Duke University Libraries